

A
WORD FOR WORD
MEANING OF
THE QUR'ÂN

Vol. I

By
MUHAMMAD MOHAR ALI

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MEANING OF THE QUR'ÂN



A WORD FOR WORD MEANING OF THE QUR'ÂN

Vol. I

A WORD FOR WORD MEANING OF THE QUR'ÂN

WITH EXPLANATORY NOTES, WORD MEANINGS WITH CROSS REFERENCES
AND GRAMMATICAL HINTS

VOL. I

Sûrahs 1 (*al-Fâtiḥah*) to 11 (*Hûd*)

By

MUHAMMAD MOHAR ALI

(Formerly Professor of the History of Islam, Madina Islamic University, Madina, and Imam Muhammad Islamic University, Riyadh, Saudi Arabia.

Author of *Sirat al-Nabî and the Orientalists*, *History of the Muslims of Bengal*, *The Bengali Reaction to Christian Missionary Activities*, *A Brief Survey of Muslim Rule in India*, *The Qur'ân and the Latest Orientalist Assumptions*, etc. etc.)

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بسم الله الرحمن الرحيم
الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE

All the praise is for Allah who has enabled me to complete the preparation of this *Word for Word Meaning of the Qur'ân*. The method and purpose of the work have been explained in the preface to the first part of this work which was published in 1998. That preface is reproduced hereafter for convenience of reference.

I started the project casually while working at the Madina Islamic University, translating the first few 'âyahs of *sûrat al-Baqarah* on 5. 11. 91 sitting in the Prophet's Mosque after the *maghrib* prayer. Since that date I regularly translated a few 'âyahs each day, mostly at the Prophet's Mosque between the *maghrib* and 'ishâ' prayers. In this way the first draft of the work was completed on 8. 10. 1996, a few months after my retirement from Madina. During this first phase of the work I made only the translation, making it follow as closely as possible the sequence of the Arabic text in respect of syntax and order of words and phrases in the 'âyah. Thus completing the first draft I modified and expanded the plan and started revising the translation, adding word meanings and explanatory notes, wherever necessary, and grammatical hints, typesetting these on the computer. In this second phase it was a sustained and full-time work, devoting on an average six to seven hours a day continually for a little over six years since 1996. As already mentioned, the first part of this work consisting of *sûrahs al-Fâtîhah* and *al-Baqarah* was published in early 1998. Four other parts appeared in succession till March 2001. By the mercy of Allah the completed work is now ready for publication.

Throughout this long and sustained work my wife, Rosy, and sons, Monu (Abû Muntaşîr), Ma'rûf and Manşûr, have constantly helped and encouraged me. A number of friends and readers have also helped and encouraged me in various ways. I am grateful to all of them. Above all, it is Allah's help and support that has enabled me to continue and complete this work despite my serious ailment and ill health. May He accept this humble effort; and peace and blessings of Allah be on His Prophet Muḥammad, his family and followers.

M. M. Ali

London, 5 February 2003

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE to the First Part

There are a number of English meanings of the Qur'ân in circulation. The method followed in these works is generally that the text of the *'âyah* is placed in one column and its meaning is placed side by side in another column. This arrangement of course enables the reader to know the meaning of the *'âyah* as a whole; but a non-Arab reader not having some knowledge of Arabic is unable to identify which English words or phrases represent the meaning of which words in the Arabic text. The present work aims at removing this difficulty. It places one or a couple of words of the *'âyah* in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as practicable. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. Such repetition has been deemed helpful for habituating the reader with the particular word and its meanings. As is the case with other languages, many words in Arabic language also each bears a number of meanings. An attempt has been made to indicate such different meanings for a particular word. Similarly, a number of English meanings have been given for a word so that a reader may well understand the different shades of meaning of the particular term in an *'âyah*. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic. Along with word meanings explanatory notes also have been given wherever necessary; but these have been kept to the minimum and have been based on classical and authoritative commentaries to which reference has been made at the appropriate places.

Many words in the Qur'ân bear special meanings. In explaining these words help has been taken, besides the standard dictionaries, lexicons, and commentaries paying special attention to word meanings, of the following works dealing specifically with the Qur'ânic vocabulary:

1. Al-Dâmaghânî, Al-Ḥusayn ibn Muḥammad (5th century H.), *Qâmûs al-Qur'ân 'aw 'Iṣlâḥ al-Wujûḥ wa al-Nazâ'ir Fî al-Qur'ân al-Karîm* (ed. 'Abd al-'Azîz Sayyid al-'Ahl), Beirut, fifth print, April, 1985

2. Al-Firûzâbâdî, Majd al-Dîn Muḥammad ibn Ya'qûb (d. 817 H.), *Başâ'ir Dhawî al-Tamyîz Fî Laṭâ'if al-Kitâb al-'Azîz* (ed. Muḥammad 'Alî al-Najjâr), 6 vols., Beirut, n.d.

3. Al-Iṣfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502 H.), *Al-Mufradât Fî Gharîb al-Qur'ân al-Karîm* (ed. Muḥammad Sayyid Kaylânî), Beirut, n.d.

4. Al-Taymî, 'Abû 'Ubaydah Ma'mar ibn al-Muthannâ (d. 210 H.), *Majâz al-Qur'ân* (ed. Muḥammad Fuwâd Sizkîn), 2 vols., second print, Beirut, 1401/1981.

5. Al-Yazîdî, 'Abû 'Abd al-Raḥmân 'Abd Allah ibn Yaḥyâ ibn al-Mubârak (d. 237 H.), *Gharîb al-Qur'ân wa Tafsîruhu* (ed. Muḥammad Salîm al-Ḥâjj), first print, Beirut, 1405/1985

6. Al-Zajjâj, 'Abû Ishâq Ibrâhîm ibn al-Sarrî, *Ma'ânî al-Qur'ân wa 'I'râbuhu* (ed. 'Abd al-Jalîl 'Abduhu Shalbî), 5 vols., first print, Beirut, 1408/1988

7. Ibn al-Jawzî, Jamâl al-Dîn 'Abû al-Faraj 'Abd al-Raḥmân (d. 597 H.), *Nuzhat al-'A'yûn al-Nawâzir Fî 'ilm al-Wujûḥ wa al-Nazâ'ir* (ed. Muḥammad 'Abd al-Karîm Kâzim al-Râdî), second print, Beirut, 1405 H./1985

8. Muḥammad Fuwâd 'Abd al-Bâqî, *Mu'jam Gharîb al-Qur'ân Mustakhrajan min Ṣaḥîḥ al-Bukhârî*, second print, Beirut, n.d.

9. *Mu'jam 'Alfâz al-Qur'ân al-Karîm*, prepared by *Mujamma' al-Lughat al-'Arabiyyah* of Cairo, Cairo, n.d. (ISBN 977).

May Allah accept this humble effort and enable us to do what pleases Him and meets with His approval. And peace and blessings of Allah be on His Prophet Muhammad, his family and those who follow him.

M. M. Ali

London, 21 Shawwâl 1418 H.

(18. 2. 1998)

LIST OF ABBREVIATIONS

- Acc. = Accusative
- Act. = Active
- Al-Baḥr.* = 'Abū Ḥayyān al-Andalusī, Muḥammad ibn Yūsuf (654 - 754 H.), *Al-Baḥr al-Muḥīṭ Fī al-Tafsīr* (ed. Sadqī Muḥammad Jamīl and others), new print, Al-Maktabat al-Tijāriyyah, Makka, n.d., 10+1 vols.
- Al-Bayḍāwī* = Al-Bayḍāwī, Nāṣir al-Dīn 'Abū Sa'īd 'Abd Allah ibn 'Umar ibn Muḥammad al-Shīrājī, al-Qāḍī (d. 791 H.), *Tafsīr al-Bayḍāwī al-Musammā Anwār al-Tanzīl wa 'Asrār al-Ta'wīl*, 2 vols., Dār al-Kutub al-'Ilmiyyah, first print, Beirut, 1408 H./ 1988.
- Al-Ṭabarī = Al-Ṭabarī, 'Abū Ja'far Muḥammad ibn Jarīr (d. 310 H.), *Jāmi' al-Bayān 'an Ta'wīl 'Āy al-Qur'ān*, 15 Vols., Dār al-Fikr, Beirut, 1408 H./1988.
- Al-Tafsīr al-Kabīr* = Muḥammad Al-Razī, Fakhr al-Dīn ibn al-'Allāmah Ḍiyā' al-Dīn 'Umar, al-Imām (544-604 H.), *Tafsīr al-Fakhr al-Rāzī al-Mushtahar bi al-Tafsīr al-Kabīr wa Mafātīḥ al-Ghayb* (ed. Khalīl Muḥyī al-Dīn al-Mays), 17 vols. (the pagination is by parts), Dār al-Fikr, first print, Beirut, 1414 H. / 1993.
- Al-Zamakhsharī = Al-Zamakhsharī, al-Khawārizmī, 'Abū al-Qāsim Jār Allah Maḥmūd ibn 'Umar (467-538 H.), *Al-Kashshāf 'an Ḥaqā'iq al-Tanzīl wa 'Uyūn al-'Aqāwīl Fī Wujūh al-Ta'wīl*, 2 vols., Maktabat al-Ma'ārif, Riyādh and Dār al-Ma'rīfah, Beirut, n.d.
- Baḥr.* = Al-Samarqandī, 'Abu al-Layth Naṣr ibn Muḥammad ibn 'Aḥmad ibn Ibrāhīm (d. 375 H.), *Tafsīr al-Samarqandī al-Musammā Baḥr al-'Ulūm* (ed. 'Alī Muḥammad Mu'awwid and others), 3 vols., first print, Dār al-Kutub al-'Ilmiyyah, Beirut, 1413 H. /1993.
- Baṣā'ir* = Al-Fīrūzābādī, Majd al-Dīn Muḥammad ibn Ya'qūb, *Baṣā'ir Dhawī al-Tamyīz Fī Laṭā'if Kitāb al-'Azīz* (ed. Muḥammad 'Alī al-Najjār), 6 vols., Beirut, n.d.
- Bukhārī* = Al-Bukhārī, 'Abū 'Abd Allah Muḥammad ibn Ismā'īl, *Ṣaḥīḥ al-Bukhārī*, the number refers to the number of ḥadīth as in *Fath al-Bārī*.
- f. = feminine
- Fath al-Qadīr* = Al-Shawkānī, Muḥammad ibn 'Alī ibn Muḥammad (d. 1250 H.) , *Fath al-Qadīr al-Jāmi' Bayn Fannay al-Riwāyah wa al-Dirāyah min 'Ilm al-Tafsīr*, 5 vols., Dār al-Fikr, Beirut, 1409 H./1989.
- Gen. = Genitive
- i. = first person
- ii. = second person
- iii. = third person
- Ibn Kathīr = Ibn Kathīr, al-Ḥāfiz (700-774 H.) *Tafsīr al-Qur'ān al-'Azīm* (ed. 'Abd al-'Azīz Ghunaym and others), 7 vols., Dār al-Sha'b, Cairo, n.d.
- impfct. = imperfect
- m. = masculine

- Mufradât** = Isfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502), *Al-Mufradât Fî Ḡharîb al-Qur'ân* (ed. Muḥammad Sayyid Kaylânî), Dâr al-Ma'rifah, Beirut, n.d.
- Muslim** = 'Abû al-Ḥusayn Muslim ibn al-Ḥajjâj al-Qushayrî al-Naysâbûrî, *Ṣaḥîḥ Muslim*, the number refers to the number of *ḥadîth* as numbered by Muḥammad Fuwâd 'Abd al-Bâqî in the Istanbul edition.
- n.** = Note
- pl.** = plural
- s.** = singular
- Ṣafwat** = Ḥusayn Muḥammad Makhlûf, *Ṣafwat al-Bayân li Ma'ânî al-Qur'ân*, third print, Kuwait, 1407 H./1987.
- Tafsîr al-Mâwardî** = Al-Mâwardî, 'Abû al-Ḥasan 'Alî ibn Muḥammad, al-Baṣrî (364-450), *Al-Nukat wa al-'Uyûn Tafsîr al-Mâwardî*, (ed. Al-Sayyid ibn 'Abd al-Maqṣûd ibn 'Abd al-Raḥîm), 6 vols., Dâr al-Kutub al-'Ilmiyyah and Mu'assasat al-Kutub al-Thaqâfiyyah, first print, Beirut, 1412 H./1992.
- v.** = verb

KEY TO VERB FORMS

- Form II فعل = *fa'ala* (تفعيل *taf'îl*)
- " III فاعل = *fâ'ala* (مفاعلة *mufâ'alah*)
- " IV أفعل = *'af'ala* (أفعال *'If'âl*)
- " V تفعل = *tafa'ala* (تفعل *tafa'ul*)
- " VI تفاعل = *tafâ'ala* (تفاعل *tafâ'ul*)
- " VII انفعال = *infa'ala* (انفعال *infi'âl*)
- " VIII افتعل = *ifta'ala* (افتعال *ifti'âl*)
- " IX افعَل = *if'alla* (أفعَل *if'ilâl*)
- " X استفعل = *istaf'ala* (استفعال *istif'âl*)

There are a few more verb forms, but they of rare occurrence.

TRANSLITERATION

ء = ' (hamzah)	ص = Ṣ/ṣ	و = W/w
آ = Â/â (as long vowel)	ض = Ḍ/ḍ	و = û (as long vowel)
ج = J/j	ط = Ṭ/ṭ	ي = Y/y
ح = Ḥ/ḥ	ظ = Ḍ/ḍ	ي = î/i (as long vowel)
ذ = Dh/dh	ع = ' (hamzah)	
ز = Z/z	غ = Gh/gh	

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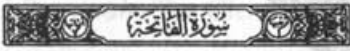
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AL-FÂTIHAH (THE OPENING)

(Makkan: 7 'Āyahs)

This *sūrah* is called *al-Fātiḥah* or "The Opening" because the Qur'ān opens, i.e., starts with it. It is called by other names as well, such as '*Umm al-Qur'ān*' or "Mother of the Qur'ān" because it embodies the essence of the Qur'ān; and *al-Sab' al-Mathānī* or the "Repeated Seven" because its seven '*āyahs*' are repeated in every unit (*rak'ah*) of prayers, compulsory or optional. The Prophet, peace and blessings of Allah be on him, said that it is "the greatest *sūrah* of the Qur'ān" (*Bukhārī*, nos. 4474, 4647, 4703, 5006). No other religious scripture contains a comparably sublime prayer in so succinct and concise form, declaring the absolute Oneness of Allah (monotheism), man's duty to worship Him Alone, his dependence on Him in all affairs, his accountability to Him on the Day of Judgement and the need for seeking His guidance to the correct way of life and conduct and His favour to be saved from its pitfalls.



بِسْمِ اللَّهِ
الرَّحْمَنِ
الرَّحِيمِ ①

1. In the name of Allah,
the Most Compassionate,
the Most Merciful.¹

أَلْحَمْدُ
لِلَّهِ
رَبِّ الْعَالَمِينَ ②

2. All the praise²
is for Allah,
the Lord³ of all beings.⁴

الرَّحْمَنِ
الرَّحِيمِ ③

3. The Most Compassionate,
the Most Merciful;⁵

مَلِكٍ
يَوْمَ الدِّينِ ④

4. The Sovereign of
the Day of Judgement.⁶

1. *Al-Raḥmān* and *al-Raḥīm* are both derived from *rahmah* (mercy) and both the forms indicate emphasis and intensity. According to the commentators, however, the former has an element of universality whereas the latter indicates particularity. The '*āyah*' teaches the believers that they should start every act of theirs in the name of Allah, i.e., remembering Him and seeking His help.

2. *Ḥamd* means praise with reverence and love and is more general than *shukr* (thanks) which is usually expressed in response to favours received.

3. *Rabb* is a comprehensive term meaning Creator, Nourisher, Sustainer, Protector and Controller. No single English word adequately conveys its meaning. The word Lord is used for convenience only.

4. '*Ālamīn*' is the plural (in the genitive) of '*ālam*', i.e., any being or object that points to its Creator. It means here mankind, jinn, angels and all other beings and objects that constitute the universe. At more than forty places Allah is described in the Qur'ān as the Lord of all beings (*Rabb al-'ālamīn*); and at 26:24 the expression is elucidated as "the Lord of the heavens and the earth and all that is there in them." Also the expression *al-ḥamdu lillāhi rabb al-'ālamīn* occurs at 3 other places, e.g., 6:45, 37:182 and 40:65.

5. It is significant that the Qur'ān starts with mentioning the most noteworthy attributes and names of Allah, the Most Compassionate and the Most Merciful. The '*āyah*' thus emphasizes that

man should never and under no circumstances be despaired of His mercy, love and grace.

6. *Dīn* has a multiplicity of meanings depending on the contexts, such as judgement, reckoning and awarding of reward and punishment, religion or way of life and *millah* or community. The '*āyah*' reminds man of his accountability on the Day of Judgement and Award of reward and punishment which will take place after

إِيَّاكَ 5. You Alone

نَعْبُدُ we worship¹

وإِيَّاكَ and You Alone

نَسْتَعِينُ ⑤ we ask for help.²

أَهْدِنَا 6. Guide us to

الصِّرَاطَ الْمُسْتَقِيمَ the straight way³ -

⑥

صِرَاطَ الَّذِينَ 7. The way of those

أَنْعَمْتَ عَلَيْهِمْ You graced upon;⁴

غَيْرِ not of

الْمَعْضُورِ غَيْرِهِ those under wrath⁵

وَلَا الضَّالِّينَ nor of those gone astray.⁶

⑦

resurrection. On that day all men shall stand up before their Lord (83:6) and no individual will have any power whatsoever for himself and the command that day shall be absolutely Allah's (see 82:19).

1. *Na'budu* = we worship, adore, serve; (v. i. pl. impfct. from 'abada ['ibâdah /'ubûdah /'ubûdiyyah], to worship, serve).

2. *Nasta'inu* = we seek or ask for help (v. i. pl. impfct. from *ista'âna*, form X of 'âna ['awn], to be of middle age, i.e., to be robust).

This 'ayah 4 of the *sûrah* constitutes a declaration of absolute monotheism. Its first part declares an abandonment of polytheism and asserts that worship and submission is due solely to Allah; and its second part declares man's dependence on Him Alone for all help and succour. According to the Qur'ân monotheism (*tawhîd*) has three distinct aspects - (a) *Tawhîd al-rubûbiyyah*, i.e., monotheism in respect of recognition of Allah (God) as the Creator and Lord of all beings; (b) *Tawhîd al-'ulûhiyyah*, i.e. monotheism in respect of worshipping Him solely and exclusively, and not any other entity or object; and (c) *Tawhîd al-'asmâ' wa al-sifât*, i.e., monotheism in respect of Names and Attributes. These names and attributes are specified in the Qur'ân and these should under no circumstances be applied or imputed to any created being or object. Even the arch polytheists assert their belief in the One and Supreme Creator and Lord; but they err in respect of the other two aspects of monotheism and worship and adore other entities

and objects as intermediaries between them and God and as possessing attributes, powers and functions belonging solely to Allah. The Qur'ân rectifies this error and enjoins strict and uncompromising adherence to all the three aspects of monotheism. Attribution of any divine quality and nature to any created entity or object and rendering homage or worship to such an object constitutes the most abominable form of polytheism (*shirk*).

3. *Şîrat* = way, path, road.

4. *Mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma*). The "straight way" means the way specified by the Qur'ân and the Prophet. It is the way of *tawhîd* (monotheism) and of Islam. In several places of the Qur'ân different Prophets are made to say: "Allah is my *Rabb* (Lord) and your *Rabb*. So worship Him. This is a straight way." (3:51; 19:36; 43:64). It is further stated: "Whoever holds fast to Allah (i.e. monotheism) has indeed been guided to a straight way." (93:101).

A prayer made by a Muslim and believer to be guided to the straight path means a prayer to be kept constant and steadfast on the way of monotheism he is on. (*Al-Baḥr al-Muḥîṭ*, I, 54). The 'ayah also teaches that a Muslim should seek Allah's guidance to the right decision and the right step in every situation.

5. *'An'amta* = you graced or bestowed favour (v. ii. m. s. past from *'an'ama*, form IV of *na'ama/na'ima* [na'mah/man'am], to be in ease and comfort). The expression "those you graced upon" means those who, by carrying out the injunctions and abstaining from the prohibitions of Allah and His Messenger earned the pleasure of

Allah. More particularly it means Allah's Prophets and Messengers, the true believers, the martyrs in the way of Allah and the righteous. (See 4:69. See also Al-Ṭabarī, I, 75-76, Ibn Kathīr, I, 44-45). The 'āyah thus emphasizes another cardinal aspect of Islam, namely, that the Qur'ān and the Prophet continued and completed the same message of Allah as delivered through all the previous Prophets and Messengers. It teaches that as Allah is the Lord of the entire universe, so is His religion (*dīn*) universal for all beings, delivered by His Prophets and Messengers at all times and climes. Islam is thus the revival, completion and continuation of this universal religion. Hence a belief in all the previous Prophets and Messengers and in the scriptures originally revealed to them is required of a true Muslim. This is more clearly spelt out in 'āyah 4 of the next *sūrah*, *Al-Baqarah*.

6. *Maghdûb* = the object of wrath (passive participle of *ghaḍaba* [ghaḍab], to be angry, furious. It includes all those who incur Allah's wrath and displeasure by disobedience and violation of His injunctions.

7. *Ḍāllīn* (pl. of *ḍāll* in the accusative/genitive) = those who go astray by abandoning monotheism and the "straight path" enunciated by Allah.

2. SŪRAT AL-BAQARAH (The Cow)

Madinan: 286 'Āyahs

This *surah* is called *al-Baqarah* (the Cow) after the account of the cow given in its 'āyahs 67-71, describing the deviation of the Children of Isrā'īl from the original teachings of Moses. It is the longest *sūrah* of the Qur'ān and contains also its longest 'āyah (282). Most of this *surah* was revealed at the very initial Madinan period of the Prophet's life; while the other parts also were revealed at later dates at Madina. It contains the most sublime 'āyah, 'Āyat al-Kursī (2:255), and its concluding 'āyah forms a very fervent and appropriate prayer to be made by man to Allah.

It starts with emphasizing that this Qur'ān is beyond doubt a Book sent down by Allah for the guidance of the "godfearing". It then describes the respective characteristics of believers, unbelievers and hypocrites, the creation of man, the conduct of the Children of Isrā'īl in relation to the Prophets, with special reference to the struggles of Prophets Mūsā (Moses) and 'Īsā (Jesus), the objections raised by the "People of the Book" to Prophet Muḥammad (p.b.h.) and his mission, and the replies thereto. It also refers to the mission of Prophet Ibrāhīm (Abraham) and his building of the Ka'ba along with his son Ismā'īl, peace be on them. Further, it contains injunctions and rules regarding a number of important matters like fasting in the month of Ramaḍān, pilgrimage, *jihād*, matters concerning the formation and regulation of family, the basic unit of society, such as marriage, divorce and rules regarding inheritance together with rules regarding foods and drinks, prohibitions of gambling and taking of interest (*ribā*), and treatment of the orphans and the needy.

(In the name of Allah, the Most Compassionate, the Most Merciful)

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَلرَّ 1. Alif - Lām - Mīm¹

ذَٰلِكَ الْكِتَٰبُ 2. This is the Book;

لَا رَيْبَ 3. no doubt² is

فِيهِ 3. there in it.³

هُدًى [It is] guidance

لِّلْمُتَّقِينَ 4. for the godfearing⁴ -

1. These letters are called "Disjointed letters" (*al-ḥurūf al-muqṭa'ah*). They are miraculous and none except Allah knows their meanings. Such letters occur at the beginning of 29 *sūrahs* of the Qur'ān.

2. *Rayb* = doubt, suspicion, misgivings.

3. i.e., there is no doubt (a) that this Book has been sent down by Allah and (b) that it constitutes the correct guidance for man and other beings. The fact of the Qur'ān being a sent-down from Allah is repeatedly emphasized in it. "The sending down of the Book, there is no doubt, is from the Lord of all beings" (32:2). See also 4:105, 4:166, 6:92, 21:10; 26:192,36:5, 38:29, 39:1, 40:2, 41:2, 45:2, 46:2; 56:80, 69:43.

4. *Muttaqin* (accusative /genitive of *muttaqūn*, sing. *muttaqin*) = those who are on their guard, those who protect themselves. Active participle from *ittaqā*, form VIII of *waqā* [*waqy/wiqāyah*], to guard, to protect. Hence *muttaqin* means one who protects oneself against Allah's displeasure and punishment by following the guidance provided by Him, hence godfearing. The meaning is elucidated in the succeeding 'āyahs 3 and 4.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُسْفِفُونَ ﴿٢﴾	3. Who believe ¹ in the unseen ² and properly perform ³ the prayer; and out of what We provide ⁴ for them they spend; ⁵
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يوقِنُونَ ﴿٣﴾	4. And who believe in what has been sent down ⁶ to you and what was sent down before you; ⁷ and in the hereafter ⁸ they believe with certitude. ⁹
أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٤﴾	5. Such people are on guidance from their Lord and such people are the ones to succeed. ¹⁰

1. *Yu'minûna* = they believe (v. iii. m. pl., impfct. from 'âmana ['imân], form IV of *amina* ['amn/'amân], to be safe, feel safe).

2. *Ghayb* = all that is beyond human sight and senses. This includes, besides Allah, angels, jinn, paradise, hell, resurrection, reckoning, reward, punishment and all that the Qur'ân and the Prophet speak of but is not seen or felt.

3. *Yuqimûna* = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from 'aqâma, form IV of *qâma* [qiyâm /qawmah], to get up, to stand up, to be erect). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

4. *Razaqnâ* = We provided, bestowed, endowed (v. i. pl. past from *razaqa* [razq], to provide with the means of sustenance).

5. *Yunfiqûna* = they spend, give away (v. iii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa* [nafaq], to be used up, be spent, to sell well). The term spending here includes general charitable gifts as well as payment of the obligatory *zakâh* (Al-Tabari, I, 105; Ibn Kathîr, I, 65).

6. 'Unzila = it was sent down (verb, 3rd per., mas., sing., past passive from 'anzala, form IV of *nazala*, to get down, come down, descend. Here it refers to the Qur'ân and the non-Qur'ânic *waḥy*, i.e., *sunnah*).

7. In consonance with the concept that the Lord of All Beings (*Rabb al-'Âlamin*) has communicated the same guidance and the same message at all times and climes through His different Prophets and Messengers a Muslim is to believe in all the previous Prophets and scriptures received by them from Allah. These are, however, completed and superseded by the Qur'ân.

8. *Al-'Âkhirah* = the hereafter, which includes in its meaning Resurrection, the Day of Judgement, Reckoning, Reward and Punishment and the life in Paradise and Hell.

9. *Yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl. impfct. form 'ayqana, form IV of *yaqina* [yaqn/yaqîn], to be sure).

10. *Muflihân* (sing. *muflih*), successful ones, those who attain Allah's pleasure and rewards.; act. participle from 'aflaha, form IV of *falaḥa* [falḥ] = to split, cleave, plough; hence *fallāḥ* =

tiller, peasant. In its form IV, i.e., 'aflaha, means to thrive, prosper, be successful.

إِنَّ الَّذِينَ 6. Verily those who

كَفَرُوا disbelieve,¹

سَوَاءٌ عَلَيْهِمْ it is the same on them

ءَأَنذَرْتَهُمْ whether you warned² them

أَمْ لَمْ تُنذِرْهُمْ or did not warn³ them,

لَا يُؤْمِنُونَ they will not believe.

خَتَمَ اللَّهُ 7. Allah has put a seal⁴

عَلَى قُلُوبِهِمْ on their hearts⁵

وَعَلَى سَمْعِهِمْ and on their hearing;⁶

وَعَلَى أَبْصَارِهِمْ and on their sights⁷

غَشْوَةٌ is a veil;⁸

وَلَهُمْ and there is for them

عَذَابٌ عَظِيمٌ a stupendous⁹ punishment.

Section (Rukû') 2

وَمِنَ النَّاسِ 8. And among men¹⁰

مَنْ يَقُولُ who say:

ءَاْمَنَّا بِاللَّهِ "We believe in Allah

وَبِالْيَوْمِ الْآخِرِ and in the Last Day";

وَمَّا هُمْ but they are not

بِمُؤْمِنِينَ believers.

1. *Kafarû* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past). The literal meaning of *kafara* is to cover, hide, deny. Hence a *kâfir* is one who covers or hides something, such as a tiller or cultivator who hides the seed under the soil. In this literal sense the term is used in the Qur'ân at 57:20. Technically, however, it means one who disavows and denies Allah's favours and is thus an unbeliever, an ungrateful one; and *kufr* means unbelief, infidelity, ungratefulness, atheism.

After having described the characteristics of the godfearing believer, 'âyahs 6 and 7 describe the characteristics of the unbeliever.

2. '*Andharta* = you warned, cautioned (v. ii. m. s. past from '*andhara*, form IV of *nadhara* [*nadhr* /*nudhâr*], to dedicate, to vow. In its form IV ('*indhâr*) means to warn with a mention of the consequences of disregarding the warning.

3. '*Tundhir[u]* = you warn (v. ii. m. s. impfct. from '*andhara*). An imperfect verb, when preceded by the negative particle *lam* indicates past tense and its last letter becomes vowelless.

4. '*Khatama* = he sealed, put a seal, closed (v. iii. m. s. past from *khatm/khitâm*, to seal).

5. '*Qulûb* (sing. *qalb*) = hearts, minds. In the Qur'ân, as elsewhere, the expression "heart" is often used to denote the perceiving, understanding and reasoning faculty.

6. '*Sam'* = hearing, figuratively ears.

7. '*Abṣâr* = (sing. *baṣar*) = sights, visions, eyes.

8. '*Ghishâwah* = covering, veil.

The putting of a seal on the hearts and eyes and there being a veil on the eyes mean that on account of obstinate unbelief the hearts, ears and eyes of the unbelievers are rendered incapable of and impervious to perceiving and receiving guidance and the truth. The description applies to the unbelievers of the Prophet's time as well as of all times.

9. '*Aẓîm* = great, big, grand, huge, stupendous, immense, enormous, tremendous. When spoken of punishment it means "extremely heavy".

10. Here follows a description of the hypocrites (*munâfiqûn*, sing. *munâfiq*) who make an outward profession of the faith but conceal unbelief and disloyalty in their hearts. The description applies to the Prophet's contemporary hypocrites, who emerged on the scene mainly at Madina, as well as the hypocrites of all times.

يُخٰدِعُونَ اللَّهَ 9. They try to deceive¹ Allah
وَالَّذِينَ ءَامَنُوا and those who believe;
وَمَا يَخْدَعُونَ but they deceive² not
إِلَّا أَنْفُسَهُمْ except themselves
وَمَا يَشْعُرُونَ and they do not realize³ [it].

فِي قُلُوبِهِمْ 10. In their hearts is
مَرَضٌ a disease,⁴
فَزَادَهُمُ اللَّهُ so Allah increases⁵ them
مَرَضًا in disease;
وَلَهُمْ and there is for them
عَذَابٌ a punishment,
أَلِيمٌ extremely painful,⁶
بِمَا كَانُوا يَكْذِبُونَ because they use to lie.⁷

وَإِذَا قِيلَ 11. And when it is said
لَهُمْ to them:
لَا تَفْسِدُوا "Do not make troubles"⁸
فِي الْأَرْضِ in the land",⁹
قَالُوا they say:
إِنَّمَا نَحْنُ "We are but
مُصْلِحُونَ peace-makers."¹⁰

1. *Yukhâdi'ûna* = they try to deceive (v. iii. m. pl., impfct. from *khâda'a*, form III of *khada'a* [*khad'*], to deceive. It should be noted that in the next clause of the 'âyah the verb is in its first form, *yakhda'ûna*, not *yukhâdi'ûna*.

2. *Yakhda'ûna* = they deceive, cheat (v. iii. m. pl. impfct. from *khada'a*).

3. *Yash'urûna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know). The hypocrites only deceive themselves because they deprive themselves of the light of the truth and because the evil consequences of their trickery will fall on them and Allah will ultimately punish them.

4. *Marad* (pl. 'amrâd) = disease, sickness, ailment, illness, malady. The disease meant here is that of jealousy and hypocrisy.

5. i.e. Allah leaves them to continue to indulge in their hypocrisy and jealousy and thus increasingly suffer mentally because of the steady and increasing success of the Prophet and the Muslims. This applies to similar situations of struggles between the truth and the untruth.

6. 'Alîm = extremely painful, grievous, excruciating, intensely agonizing (active participle in the scale of *fa'il*, from 'alima [*'alam*], to feel pain).

7. *Yakdhibûna* = they lie, utter falsehood knowing it to be so (v. iii. m. pl. impfct. from *kadhaba* [*kidhb*], to lie). Prefixed by *kâna/kânû* the verb gives the meaning of habitual and continual act. Speaking about the hypocrites the Prophet (p.b.h.) said: "The signs of a *munâfiq* are three: when he speaks he lies, if he promises he breaks it and if he is given a trust he betrays it." (*Bukhârî*, nos. 34, 2459 and 3178).

8. *Lâ Tufsidû* = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative (prohibition) from 'afsada, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [*fasâd/fusûd*], to be or become bad, spoiled).

9. 'Ard = earth, land, country, region, ground.

10. *Muṣliḥûn* (sing. *muṣliḥ*) = peace-makers, those who set things right, compose differences (active participle from 'aṣlahā, to set right, to compose differences; form IV of ṣalaḥa/ṣaluḥa [ṣalāḥ/ṣulūḥ/ṣalāḥiyah/maṣlaḥah], to be good, right, proper, in order).

أَلَا إِنَّهُمْ 12. Oh yes! They surely are
هُمْ الْمُفْسِدُونَ the ones making troubles;¹

وَلَكِنْ لَا يَشْعُرُونَ but they do not realize.²



وَإِذَا قِيلَ لَهُمْ 13. And if it is said to them:

ءَامِنُوا "Believe"³

كَمَا آمَنَ النَّاسُ as the people believe";

قَالُوا أَلَنُؤْمِنُ they say: "Shall we believe"⁴

كَمَا آمَنَ السُّفَهَاءُ as believe the fools?"⁵

أَلَا إِنَّهُمْ Lo, they indeed are

هُمْ السُّفَهَاءُ the stupid ones

وَلَكِنْ لَا يَعْلَمُونَ but they do not know.⁶



وَإِذَا لَقُوا 14. And when they meet⁷

الَّذِينَ آمَنُوا those who believe

قَالُوا آمَنَّا they say: "We believe";

وَإِذَا خَلَوْا but when they retire⁸

إِلَى شَيْطَانِهِمْ to their arch-devils⁹

قَالُوا إِنَّا they say: "We indeed are

مَعَكُمْ with you;

إِنَّمَا كُنَّا we were only



مُسْتَهْزِئُونَ ridiculing."¹⁰

1. *Mufsidûn* (sing. *mufsid*) = trouble-makers, creators of mischief, disturbance, disorder (active participle from '*afsada*', form IV of *fasadu*. See *lâ tufsidû* at 2:11, p. 7, n. 8).

2. *Yash'urûna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. imperfect from '*sha'ara* [*shu'ûr*], to realize, to know. See at 2:9, p. 7, n. 3).

3. '*Âminû* = You (all) believe (v. ii. m. pl. imperative from '*âmana*'. See *yu'minûna* at 2:3, p. 5, n. 1).

4. *Nu'minu* = we believe (v. i. pl. impfct. from '*âmana*').

5. *Sufahâ'* (sing. *safih*) = fools, stupid, foolish. Dishonest people and hypocrites usually consider honest men as short of understanding.

6. *Ya'lamûna* = they know (v. iii. m. pl. impfct. from '*alima*' [*'ilm*], to know, be aware of).

7. *Laqû* (originally *luqayû*) = they met, came across (v. iii. m. pl. past from *laqiya* [*liqâ'* / *luqyan* / *luqy* / *luqyah* / *luqan*] to meet).

8. *Khalaw* = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from *khalâ* [*khalâw* / *khalâ'*] to be empty, vacant, alone; figuratively, to go out of sight, hence to pass away).

9. *Shayâfin* (sing. *shaytân*) = devils, evil ones, evil leaders. The reference here is to the leaders and instigators of the hypocrites. A *shaytân* may be of men as well as of jinn.

10. *Mustahzi'ân* (sing. *mustahzi'*) = mockers, ridiculers, scoffers, deriders (active participle from *istahza'a*, form X of *haza'a* [*haz'* / *huz'* / *huzu'* / *huzû'* / *mahza'ah*] to mock, to ridicule, to make fun).

اللَّهُ يَسْتَهْزِئُ 15. Allah derides¹

بِهِمْ at them

وَيَسْخَرُهُمْ and gives them a respite²

فِي طُغْيَانِهِمْ in their excesses,³

يَعْمَهُونَ 16. to wander blindly.⁴

أُولَئِكَ الَّذِينَ 16. Those are they that

أَشْتَرُوا الضَّلَالَهَ have bought⁵ error⁶

بِالْهُدَى with guidance;

فَمَا رِبِحَتْ but no profit⁷ has made

يَعْتَرِثُهُمْ their trading,

وَمَا كَانُوا nor are they

مُهْتَدِينَ 17. on the right way.⁸

مَثَلُهُمْ 17. Their instance is

كَمَثَلِ الْوَرْدِ like the instance of one who

أَسْتَوْفَدْنَا lit⁹ a fire,

فَلَمَّا أَضَاءَتْ but when it lightened¹⁰

مَاحَوْلَهُ all around him

ذَهَبَ اللَّهُ Allah took away

نُورَهُمْ their light

وَرَكَّبَهُمْ فِي ظُلُمَاتٍ and left them in darkness,¹¹

لَا يَبْصُرُونَ 12. they seeing nothing.¹²

1. *Yastahzi'u* = he derides, mocks, scoffs (v. iii. m. s. impfct. from *istahza'a*, form X of *haza'a*. See *mustahzi'ûn* at 2:14, p. 8, n. 10). Here it means that Allah will bring disgrace and ignominy on them and will inflict proper retribution on them (*Fath al-Qadîr*, I, 44). In many places in the Qur'ân the same word which is used to describe the offence is also used to indicate the punishment for it (see for instance 3:54, 4:142, 86:15-16). This is a recognized manner of speech in Arabic.

2. *Yamuddu* = he extends, respites (v. iii. m. s. impfct. from *madda* [*madd*] to extend, give an extension, to grant a respite). Here it means that Allah will let them alone for the time being to revel in their sinful act.

3. *Tughyân* = transgression, exceeding the limits, excesses in unbelief and ingratitude, oppression, deluge.

4. *Ya'mahûna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from '*amah*' [*'amah*], to stray, to rove blindly). '*Amah*' is like '*aman*' (blindness), but the former applies to mind and heart, while the latter applies to both physical sight and mind (Al-Zamakhsharî, I, 36).

5. *Ishtaraw* = they bought, purchased, bartered (v. iii. m. pl. past *ishtarâ*, form VIII of *sharâ* [*shiran* / *shirâ*], to buy, to take one thing in exchange of another).

6. *Ḍalâlâh* = error, wrong way (see *Ḍallîn* at 1:7, p. 3, n. 6).

7. *Rabiḥat* = she or it did not make any gain, profit (v. iii. f. s. past from *rabiḥa* [*ribḥ* / *rabah*], to gain).

8. *Muhtadîn* (accusative / genitive of *mihtadûn*, sing. *muhtadîn*) = those guided aright, led on the right way (active participle from *ihîdâ*, form VIII of *hadâ* [*hidâyah* / *hudan* / *hady*], to lead, to guide).

9. *Istawqada* = He kindled, lit, ignited (v. iii. m. s. past in form X of *waqada* [*waqd* / *waqad* / *wuqûd*], to take fire, to burn; hence *waqûd*, fuel).

10. *'Aḏâ'at* = she or it lightened, illuminated (v. iii. f. s. past in form IV of *ḏâ'a* [*daw'*], to shine, gleam, radiate).

11. *Ẓulumât* (sing. *ẓulumah*) = darkness.

12. *Yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct from '*abṣara*', form IV of *baṣura* / *baṣira* [*baṣar*], to look, to see). Here the verb is a circumstantial expression (*ḥâl*).

صُمُّكُمْ عَنْهُمْ لَا يَرْجِعُونَ 18. Deaf,¹ dumb,² blind,³
so they cannot come back.⁴



أَوْ كَصَيْبٍ 19. Or like a heavy rain⁵
مِنَ السَّمَاءِ from the sky⁶
فِيهِ ظُلُمٌ where in is darkness
وَرَعْدٌ وَبَرْقٌ and thunder⁷ and lightning;⁸
يَجْعَلُونَ أَصْبِعَهُمْ they put⁹ their fingers
فِي أَعْيُنِهِمْ in their ears

مِنَ الصَّوَاعِقِ against the thunderbolts¹⁰
حَذَرَ الْمَوْتِ for fear¹¹ of death,
وَاللَّهُ يُخَيِّطُ but Allah closes in¹²
يَا كَافِرِينَ on the unbelievers.

يَكَادُ الْبَرْقُ 20. The lighting is about to
يَخْطِفُ أَبْصَرَهُمْ snatch¹³ their sights;
كُلَّمَا أَصَاءَ لَهُمْ whenever it flashes¹⁴ for them
مَشَوْا فِيهِ they walk in it;
وَإِذَا أَظْلَمَ and when it becomes dark¹⁵
عَلَيْهِمْ over them
قَامُوا they stand still.

وَلَوْ شَاءَ اللَّهُ And were Allah to will,
لَهَبَّ لَهُبٌ He could have taken away

1. *Ṣumm* (sing. *aṣamm*) = deaf.

2. *Bukm* (sing. *abkam*) = dumb.

3. *Umy* (sing. *a'mā*) = blind

The deafness, dumbness and blindness mean here the mental state of being unable to listen to the truth, to speak out the truth and to see the truth. In this respect the position of the *munāfiq* is similar to that of the unbeliever (*kāfir*) regarding whom 'āyah 7 above says: "Allah has put a seal on their hearts and hearing, and on their eyes is a veil."

4. *Yarji'ūna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [*rujā'*], to return). The similitude is very appropriate, in that the *munāfiq* gets a glimpse of the light of the truth but then misses it and relapses into the darkness of error and unbelief and cannot return to the light of guidance which he bartered for error because of the malady in his heart (Ibn Kathīr, I, 80). Speaking about the hypocrites the Qur'ān says at another place: "That is because they believed, then disbelieved. So a seal was set on their hearts; hence they cannot comprehend" 63:3).

5. *Ṣayyib* = heavy rain, torrential downpour.

6. i.e. from the clouds.

7. *Ra'd* (pl. *ru'ād*) = thunder.

8. *Barq* (pl. *burūq*) = lightning.

9. *Yaj'alūna* = they put, set, place (v. iii. m. impfct. from *ja'ala* [*ja'l*], to make, to put).

10. *Ṣawā'iq* (sing. *ṣā'iqah*) = thunderbolts, bolts of lightning.

11. *Ḥadhar* = caution, precaution, watchfulness.

12. *Muḥīṭ* = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *'aḥāṭa*, form IV of *ḥāṭa* [*ḥawṭ* / *ḥīṭah* / *ḥiyāṭah*], to encircle, enclose, guard).

13. *Yakhṭafu* = he or it snatches, makes off with, seizes, grabs, kidnaps, abducts (v. iii. m. s. impfct. from *khaṭifa/khaṭafa* [*khaff*], to snatch away).

14. *'Aḏā'a* = It or he produced light, flashed, illuminated (v. iii. m. s. past in form IV of *ḏā'a* [*ḏaw'*], to shine, gleam. See at 2:17, p. 9, n. 10).

15. *'Aẓlama* = it or he became dark (v. iii. m. s. past in form IV of *ẓalama* [*ẓalm/ẓulm*], to do wrong).

'Āyahs 19 and 20 constitute a second similitude about the hypocrites. Imām Fakhr al-Dīn al-Rāzī points out that the similitude is appropriate in a number of ways. (a) The hypocrites, in the

سَمِعَهُمْ
وَأَبْصَرَهُمْ
إِنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ
قَدِيرٌ

their hearing
and their sights.
Verily Allah is
over everything
Omnipotent.¹

Section (Rukû') 3

يَا أَيُّهَا النَّاسُ
اعْبُدُوا رَبَّكُمُ
الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ
لَعَلَّكُمْ
تَتَّقُونَ

21. O mankind,
worship² your Lord³
Who created⁴ you
and those before you⁵
so that you may
save yourselves⁶ –

الَّذِي جَعَلَ
لَكُمْ
الْأَرْضَ فِرَاشًا
وَالسَّمَاءَ بِنَاءً
وَأَنْزَلَ
مِنَ السَّمَاءِ مَاءً
فَأَخْرَجَ بِهِ

22. [The Lord] Who set
for you
the earth as a bed⁷
and the sky as a structure;⁸
and sends down⁹
from the sky water [rains]
and produces¹⁰ therewith

intensity of their confusion and lack of understanding, cannot see and understand the truth just as a man caught in a rainstorm accompanied by deafening thunder and blinding flashes of lightning cannot see and proceed along the way. (b) Although rain is useful and necessary, it becomes harmful and dreadful if it is accompanied by darkness, lightning and thunderbolts. Similarly the hypocrites' profession of belief, though outwardly a good thing, is harmful to themselves and others because of their ill-will and lack of sincerity. (c) Just as the pushing of fingers in ears cannot save one from destruction if the thunderbolt actually strikes one, similarly the hypocrite's outward profession of belief will not avail him against Allah's retribution. (*Al-Tafsîr al-Kabîr*, I, part 2, pp. 85-86).

1. *Qadîr* = Omnipotent, All-Powerful.

2. *U'būdû* = you (all) worship (v. ii. m. pl. imperative from '*abada* ['*ibâdah* / '*ubûdah* / '*ubûdiyyah*], to worship, to serve. See *na'budu* at 1:5, p. 2, n.1). The '*âyah* emphasizes *tawhîd al-'ulûhiyyah*, i.e., the exclusivity of Allah as the Only and Sole Object of worship.

3. *Rabb*, see at 1:2, p. 1, n.3. The rest of this '*âyah* and the greater part of the following '*âyah* mention the characteristics of *Rabb* as Creator, Nourisher and Sustainer.

4. *Khalâqa* = He created, brought into being from non-existence (v. iii. m. s. past from *khalq*, to create).

5. i.e., He is the Only One Creator from the beginning to the end, for all places and times.

6. *Tattaqûna* = you (all) protect yourselves or be on your guard (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to safeguard, to protect. See *muttaqîn* at 2:2, p.4, n.4).

7. *Firâsh* (pl. *furush*) = bed, cushion; i.e., habitable and suitable to settle on.

8. *Binâ'* = basis, set-up, structure, edifice. The description is here of what the Lord has provided for man's sustenance, making the earth suitable for his living and the sky as the basis or set-up, thereby clearly indicating the relationship of the

earth with the sky.

9. '*Anzala* = he sent down (v. iii. m. s. past in form IV of *nazala* [*nuzâl*], to come down, get down, descend. See '*unzila* at 2:4, p. 5, n. 6).

10. '*Akhraja* = He brought out, produced, (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out)

مِنَ الثَّمَرَاتِ	kinds of crops ¹
رِزْقًا لَّكُمْ	as provision ² for you.
فَلَا تَجْعَلُوا لِلّٰهِ	So do not set up ³ for Allah
أَنْدَادًا	equals; ⁴
وَأَنْتُمْ تَعْلَمُونَ	and you all know. ⁵
وَإِنْ كُنْتُمْ	23. And if you are
فِي رَيْبٍ مِّمَّا	in any doubt ⁶ about what
زَلَّلْنَا	We have sent down ⁷
عَلَى عَبْدِنَا	on Our servant, ⁸
فَأْتُوا بِسُورَةٍ	then come up with a <i>sûrah</i>
مِثْلِهِ	of the like of it;
وَادْعُوا شُهَدَاءَكُمْ	and call your collaborators ⁹
مِنْ دُونِ اللَّهِ	besides Allah,
إِنْ كُنْتُمْ صَادِقِينَ	if you are truthful. ¹⁰
وَإِنْ لَّمْ تَفْعَلُوا	24. But if you did not do,
وَلَنْ تَفْعَلُوا	and you can never do,
فَأَنْتَعُوا النَّارَ	then beware ¹¹ of the fire

1. *Thamarât* (sing. *thamarah*) = fruits, yields, crops.
2. *Rizq* = provision, sustenance, livelihood.
3. *Lâ Taj'alû* = (you all) do not set up (v. ii. m. pl. imperative [prohibition] from *ja'ala* [ja'l], to make, to put).
4. *Andâd* (sing. *nidd*) = equals, peers, rivals, partners. Here is a direct and unequivocal command to mankind not to set any partner with their Lord, Allah – neither in worshipping nor in attributing divine qualities to any other object or being. This prohibition against *shirk* (i.e., setting partners with Allah) is repeated many times in various forms in the Qur'ân. In a way the whole Qur'ân deals with monotheism in one form or another, in that it provides arguments and accounts to bring home the theme of monotheism, emphasizes the need to abide by Allah's commandments and prohibitions and speaks about the rewards for doing so and the punishments for not doing so.
5. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl., impfct. from *'alima* ['ilm], to know. See 2:13 at p. 8, n.6). "And you all know" is a circumstantial expression meaning that you all know (a) that Allah is your Creator and Lord, (b) that He has no equal or partner and (c) that you understand the impropriety of setting partners with Allah (*Tafsîr al-Mawardî*, I, 84).
6. *Rayb* = doubt, suspicion, misgivings. See at 2:2 p. 4, n.2.
7. *Nazzalnâ* = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [nuzâl], to come down. See *'anzala* at 2:22, p. 11, n.9).
8. *'Abd* (pl. *'ibâd*) = servant, slave, bondsman. The reference here is to the Prophet Muḥammad (p.b.h.). This description of him in the Qur'ân is intended to prevent any deification of him.
9. *Shuhadâ'* (sing. *shahid*) = witnesses, martyrs. Here it means collaborators and supporters (Al-Tabarî, I, 167; Al-Bayḍawî, I, 39).
10. *Ṣâdiqîn* (accusative /genitive of *ṣâdiqûn*, sing. *ṣâdiq*) = truthful, i.e., if you are truthful in your claim that the Qur'ân is not from Allah. The inimitability of the Qur'ân is its standing miracle.

The 'ayah is an open challenge to the detractors of all times and climes to produce a text like that of the Qur'ân. The challenge is repeated at 10:38, 11:13 and 17:88, all of which are Makkah passages. The last mentioned 'ayah makes the challenge in a clearer form: "If all mankind and jinn got together to produce the like of this Qur'ân they would never come up with a like of it, even if they were aiding and abetting one another."

11. *Ittaqû* - you (all) beware of, be afraid of, fear (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* [waqy/wiqayah], to guard, to protect. See *tattaqûna* at 2:21, p. 11, n. 6).

أَلَيْ وَفُودَهَا of which the fuel¹ is
 أَنَّاسُ وَالْحِجَارَةُ men and stones,²
 أُعِدَّتْ لِلْكَافِرِينَ prepared³ for the unbelievers.
 ﴿٢٥﴾
 وَبَشِّرْ 25. And give good tidings⁴
 الَّذِينَ آمَنُوا to those who believe
 وَعَمِلُوا الصَّالِحَاتِ and do the right deeds⁵
 أَنَّهُمْ جَنَّاتٌ that for them are gardens⁶
 تَجْرِي مِنْ تَحْتِهَا below which flow⁷
 الْأَنْهَارُ the rivers.⁸
 كُلَّمَا رُفِقُوا Each time they are provided⁹
 مِنْهَا بِمِثْرَةٍ therefrom with a fruit
 رِزْقًا as food
 قَالُوا they will say:
 هَذَا الَّذِي "This is what
 رُزِقْنَا مِنْ قَبْلُ we have been fed¹⁰ before";
 وَأَنَّهُمْ for they will have been given
 مِنْهُ of it
 مُنْشَبِهًا similar in look;¹¹
 وَلَهُمْ فِيهَا and they will have therein
 أَزْوَاجٌ مُطَهَّرَةٌ spouses¹² rendered pure;¹³
 وَهُمْ فِيهَا and they in there
 خَالِدُونَ will abide for ever.¹⁴

1. *Waqûd* = fuel, that which keeps fire burning. See *istawqadu* at 2:17, p. 9, n. 9.

2. *Hijarah* (sing. *hajar*) = stones.

3. *'U'iddat* = prepared, made ready (v. iii. f. s. past passive from *'a'adda*, form IV of *'adda* [*'add*], to count, reckon).

4. *Bashshir* = give good tidings (v. ii. m. s. imperative from *bashshara*, form II of *bashara* [*bishr/bushr*] to rejoice, to be happy).

5. *Ŝalihât* (fem. sing. *ŝalihah*; mas. *ŝalih*) = good deeds, right deeds. Here it means right and proper deeds according to the Qur'ân and *sunnah* (active participle from *ŝalaḥa* /*ŝaluḥa* [*salâḥ* /*ŝalâḥiyah* /*ŝulâḥ*], to be good, right, proper).

6. *Jannât* (sing. *jannah*), gardens, paradise.

7. *Tajrî* = she or it flows, runs (v. iii. f. s. imperfect from *jarâ* [*jary*], to flow, run).

8. *Anhâr* (sing. *nahr*) = rivers, streams.

9. *Ruziqû* = they were given, provided with (v. iii. m. pl. past passive from *razaqa* [*razq*], to provide with the means of sustenance. See *razaqnâ* at 2:3, p. 5, n. 4).

10. *Ruziqnâ* = we were given, provided with (v. i. pl. past passive from *rajaqa*).

11. *Mutashâbih* = similar in look to one another, resembling one another (active participle from *tashâbaha*, form VI from *shibh* / *shabah*, resemblance, likeness).

12. *'Azwâj* (sing. *zawj*) = husbands, wives, spouses, partners. *Zawj* is used in Arabic for either husband or wife and it means one of a pair.

13. *Mutâḥharah* (mas. *mutâḥhar*) = rendered pure, unblemished, clean, immaculate (passive participle from *ṭahhara*, form II of *ṭahara* /*ṭahura* [*ṭahr* /*ṭahârah*], to be clean, pure).

14. *Khâlidûn* (sing. *khâlid*) = Ever-living, eternal, immortal, everlasting, abiding for ever (active participle from *khalada* [*khulûd*], to remain or last for ever).

26. Verily Allah
 لَا يَسْتَحْي ۚ does not fight shy¹
 أَن يَضْرِبَ مَثَلًا of striking² the instance
 مَّا بَعُوضَةٌ of even a gnat³
 فَمَا فَوْقَهَا and what is beyond it.⁴
 فَأَمَّا الَّذِينَ ءَامَنُوا So as to those who believe
 فَيَعْلَمُونَ أَنَّهُ الْحَقُّ they know that it is the truth
 مِن رَّبِّهِمْ from their Lord.
 وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ And as to those who
 "What does Allah intend⁵
 بِهَذَا مَثَلًا by this as an example?"
 يُضِلُّ بِهِ He lets go astray⁶ thereby
 كَثِيرًا many
 وَيَهْدِي بِهِ and He guides aright thereby
 كَثِيرًا many;
 وَمَا يُضِلُّ بِهِ but He lets not stray thereby
 إِلَّا الْفَاسِقِينَ any but the defiant;⁷

27. Who break⁸
 عَهْدَ اللَّهِ Allah's covenant⁹
 مِن بَعْدِ مِيثَاقِهِ after its solemn affirmation
 وَيَقْطَعُونَ and cut off¹⁰

1. *Yastahyî* = He feels shy, is ashamed of, lets live, keeps alive (v. iii. m. s. impfct. from *istahyâ*, form X of *hayiya/hayya* [*hayâh*], to live). Here it means Allah does not fight shy of, refrain or abstain from (Ibn Kathîr, I, 93; Al-Zamakhsharî, I, 55).

2. *Yadribu* = He strikes, beats, hits (v. iii. m. s. impfct. from *daraba*, [*darb*], to beat, to strike).

3. *Ba'ûdah* = gnat, mosquito.

4. *Fawq* = above, over, beyond. Here the meaning is what is above, beyond or more than the gnat in smallness. The '*ayah*' is a reply to the critics of the mention of such objects in the Qur'ân as the bees (16:68), the fly (22:73), the ants (27:18) and the spider (29:41).

5. '*Arâda*' = he intended, wished, desired, meant, aimed at (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about, look or search for).

6. *Yuḍillu* = He makes stray, go astray, misleads, misguides (v. iii. m. s. impfct. from '*aḍalla*', form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, stray, be lost.) Here it means that the striking of the instances of such apparently negligible objects as the bees, the fly and the ant prove to be the cause of going astray on the part of the unbelievers because of their unbelief and disobedience. This is made clear in the last clause of the '*ayah*' which states: "He makes not stray thereby any except the defiant".

7. *Fâsiqîn* (accusative/genitive of *fâsiqûn*, sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience). Three of the characteristics of a *fâsiq* are mentioned in the next '*ayah*'.

8. *Yanquḍûna* = they break, violate, infringe (v. iii. m. pl. impfct. from *naqaḍa* [*naqq*], to break, to violate, to wreck).

9. '*Ahd*' (pl. '*uhûd*') = covenant, pledge, pact, vow, commitment. The covenant mentioned here refers to the natural covenant of man to worship and obey Allah Alone as well as the particular covenant of the Children of Isrâ'îl mentioned in the *Torah* to obey and follow any subsequent Prophet of Allah including Prophet Muḥammad (p.b.h.). (Ibn Kathîr, I, 95).

10. *Yaqta'ûna* = they cut off, sever (v. iii. m. pl. impfct. from *qata'a* [*qat'*], to cut, to sever).

مَا أَمَرَ اللَّهُ what Allah has commanded¹
 بِهِ تَأْنِ يُوصَلْ the link to be kept up² with;
 وَيُفْسِدُونَ and create disorders³
 فِي الْأَرْضِ in the earth.
 أُولَئِكَ هُم These will be the ones
 الْخَاسِرُونَ incurring loss.⁴

كَيْفَ تَكْفُرُونَ 28. How can you disbelieve⁵
 بِاللَّهِ in Allah
 وَكُنْتُمْ أَمْوَاتًا and you were lifeless,⁶
 فَأَحْيَاكُمْ then He gave you life,⁷
 ثُمَّ يُمِيتُكُمْ then He will make you die,⁸
 ثُمَّ يُحْيِيكُمْ then He will give you life,⁹
 ثُمَّ إِلَيْهِ and then unto Him
 تُرْجَعُونَ you shall all be taken back?¹⁰

هُوَ الَّذِي 29. He it is Who
 خَلَقَ لَكُمْ created¹¹ for you
 مَا فِي الْأَرْضِ whatever is there in the earth
 جَمِيعًا in toto.
 ثُمَّ أَسْوَأَ Further,¹² He paid attention¹³
 إِلَى السَّمَاءِ to the sky
 فَسَوَّاهُنَّ and perfectly formed¹⁴ them

1. 'Amara = He commanded, ordered, instructed (v. iii. m. s. past from 'amr, order, command)

2. Yūsala = it is kept up, continued, maintained, be connected, linked (v. iii. m. s. impfct. passive from wasala [wasl/ṣilah], to reach, connect, link, join). Here the emphasis is on the duty to keep good relations with and look after near relatives, the needy and fellow Muslims.

3. Yufsidūna = they create disorders, troubles, disturbance (v. iii. m. pl. impfct. from 'afsada, form IV of fasada [fasād/fusād], to be bad, spoiled. See tufsidū at 2:11, p. 7, n. 8 and mufsidūn at 2:12, p. 8, n. 1).

4. Khāsirūn (sing. khāsir) = losers, those that incur loss (active participle from khasara [khusr /khasār /khasārah/khusrān] to lose, be in loss). Such persons will be the losers in the hereafter.

5. Takfurūna = you (all) disbelieve (v. ii. m. pl. impfct. from kafara [kufr/ kufrān / kufūr], to disbelieve, to cover. See kafarū at 2:6, p. 6, n. 1).

6. Amwāt (sing. mayyit) = lifeless, dead.

7. 'Ahyā = He gave life, brought to life (v. iii. m. s. past in form IV of hayiya [hayāh], to live. See yastahyī at 2:26, p. 14, n. 1).

8. Yumitu = he causes to die, he makes to die (v. iii. m. s. impfct. from 'amāta, form IV of māta [mawt] to die).

9. Yuhyī = he gives life (v. iii. m. s. impfct. from 'ahyā. See above at n. 7). Here it refers to the resurrection and life in the hereafter.

10. Turja'ūna = You will be made to return, reverted, taken back (v. ii. m. pl. impfct. passive from 'arja'a, form IV of raja'a [rujā'] to return).

11. Khalaqa, see at 2:21 p. 11, n. 4. While the previous 'ayah tells that Allah creates us, makes us die and will raise us again for judgement and reward, the present 'ayah, 29, reminds us that everything in the earth and its setting, the skies, are created by Allah for our use and benefit.

12. Thumma = further, moreover, then.

13. Istawā = he became even, straight, equal, regular, upright (v. iii. m. s. past in form VIII of sawiya [siwan], to be equal). Here the word means he turned attention to, because it is followed by 'ilā, to (Ibn Kathīr, I, 97; Al-Zamakhsharī, I, 61; Al-Baḥr, I, 217. See also Al-Ṭabarī, I, 191).

14. Sawwā = he gave proper form, put in order, straightened, levelled, made equal (v. iii. m. s. past in form II of sawiya. See the previous note).

سَبْعَ سَمَوَاتٍ into seven skies.¹
وَهُوَ كُلِّ شَيْءٍ And He is of everything
عَلِيمٌ All-knowing.²

Section (Rukû') 4³

وَإِذْ قَالَ رَبُّكَ 30. And when your Lord said
لِلْمَلَائِكَةِ to the angels:
إِنِّي جَاعِلٌ "I am going to set"⁴
فِي الْأَرْضِ in the earth
خَلِيفَةً a successor";⁵
قَالُوا they said:
أَتَجْعَلُ فِيهَا "Will you set therein
مَنْ يُفْسِدُ such as will make trouble"⁶
فِيهَا in there
وَيَسْفِكُ الدِّمَاءَ and will shed blood;⁷
وَنَحْنُ نُسَبِّحُ while we proclaim sanctity⁸
بِحَمْدِكَ with Your praise
وَنُقَدِّسُ لَكَ and declare Your Holiness?⁹

1. *Samâwât* (sing. *samâ'*) = skies, heavens. The expression "seven skies" is very significant. This is repeated many times in the Qur'ân. According to the present state of scientific knowledge, the sky is not confined to what we see of it with our eyes; but there are staggeringly vast spaces over and beyond it. The nature and extent of "the sky" remains still unfathomed. It is noteworthy that no human being, however knowledgeable, could have so categorically spoken of "seven skies" in the early seventh century A.C. by any amount of observation of the sky. *Samâ'* is derived from *sumâw*, height, altitude, highness, eminence.

2. *'Alîm* = All-Knowing, Omniscient, i.e., Allah is All-Aware of the purpose and need for each of His creation, as also of the activities and intentions of His creatures.

3. In this section the origin of man and his destiny are described. He is created by Allah and is endowed with such qualities of head and heart as should make him the noblest of creation and render him even superior to an angel; but he can descend to the lowest depth of degradation by an abuse of those qualities. He has come from near Allah, has been ordained to settle and stay on the earth for an appointed term, and is destined to return to Him to be either reinstated in his original position of dignity and heavenly bliss or be consigned to perdition, according as he conducts himself in this worldly life.

4. *Jâ'il* = (pl. *jâ'ilân*) one who creates, puts, makes, sets, lays, places, appoints (active participle from *ja'ala* [*ja'I*], to create, put, set).

5. *Khalifah* = (pl. *khulafâ'*, *khalâ'if*), successor, deputy, vicegerent, delegate. (active participle from *khalafa*, to succeed, to follow, to come after). The commentators have given three explanations of this term as applied to man. (a) Man is Allah's vicegerent on earth because he is to carry out and give effect to Allah's injunctions and directives in the world. (b) *Khalifah* means here a new species whose one generation will

succeed another generation. (c) Man is called *khalifah* here because he succeeded a previous species, *jinn*, who inhabited the earth before the coming of man (Ibn Kathîr, I, 99-100).

6. *Yufsidu* = he makes trouble, disorder (v. iii. m. s. impfct. from *'afsada*. See *yufsidûna* at 2:27, p. 15, n. 3).

7. *Yasfiku* = he sheds (v. iii. m. s. imperfect from *safaka* [*sufk*] to shed, spill).

8. *Nusabbihu* = we proclaim the sanctity, we glorify, we declare immunity from any semblance of blemish (v. i. pl. impfct. from *sabbaha*, form II of *sabaha* [*sabḥ/sibāḥah*] to swim, float).

9. *Nuqaddisu* = we hold sacred, holy; we sanctify, we hallow (v. i. pl. impfct. from *qaddasa*, form II of *qadusa* [*quds/qudās*] to be holy, sacred, pure).

قَالَ إِنِّي أَعْلَمُ¹ He said: "Verily I know"
مَا لَا تَعْلَمُونَ² what you do not know."²
﴿٣٠﴾
وَعَلَّمَ آدَمَ³ 31. And He taught³ Adam
الْأَسْمَاءَ كُلَّهَا⁴ the names,⁴ all of them;
ثُمَّ عَرَّضَهُمْ⁵ He then laid⁵ them
عَلَى الْمَلَائِكَةِ فَقَالَ⁶ before the angels and said:

أَتُنَوِّنِي⁷ "Tell Me"
بِأَسْمَاءِ هَؤُلَاءِ⁸ the names of these,
إِنْ كُنْتُمْ صَادِقِينَ⁹ if you are truthful."⁷
﴿٣١﴾

قَالُوا¹⁰ 32. They said:
سُبْحَانَكَ¹¹ "Sacrosanct are You;
لَا عِلْمَ لَنَا¹² no knowledge we have
إِلَّا¹³ except
مَا عَلَّمْتَنَا¹⁴ what You have taught⁸ us.
إِنَّكَ أَنْتَ¹⁵ Verily You are
الْعَلِيمُ¹⁶ the All-knowing,
الْحَكِيمُ¹⁷ the All-Wise."⁹
﴿٣٢﴾

قَالَ يٰٓآدَمُ¹⁸ 33. He said: "O Adam,
أَنْبِئْهُمْ بِأَسْمَائِهِمْ¹⁹ tell them their names."
فَلَمَّا أَنْبَأَهُمْ²⁰ So when he had told them

1. A'lamu = I know (v. i. s. impfct. from 'alima ['ilm], to know, be aware of).

2. Ta'lamûna = you (all) know, are aware of (v. ii. m. pl., impfct. from 'alima).

3. 'Allama = he taught, informed, instructed (v. iii. m. s. past, in form II of 'alima).

4. 'Asmâ' = (sing. ism) = names, i.e. Allah taught Adam the names and qualities of all things necessary for man.

5. 'Araḍa = he displayed, exhibited, set forth, laid before (v. iii. m. s. past from 'arḍ, to show, demonstrate, to be visible); i.e. Allah had all the things taught to Adam brought before the angels.

6. 'Anbi'û = you (all) inform, tell, relate, give an account (v. ii. m. pl. imperative from anba'a, form IV of naba'a [nab'nubû], to be high, raised; hence naba', news).

7. Ṣādiqîn (accusative/genitive of ṣādiqîn, sing. ṣādiq) = truthful; i.e. if you are right in your assumption that man would not be a suitable successor in the earth. (Active participle from ṣadaqa [ṣadq/ṣidq], to tell the truth. See at 2:23, p. 12, n. 10)

8. 'Allamta = you taught, instructed, informed (v. ii. m. s. past, in form II of 'alima. See 3 above).

9. 'Āyah 29 above says that Allah is All-Knowing. This is repeated in 'āyah 32 wherein it is further stated that Allah is All-Wise; and in the following 'āyah (33) Allah says that He knows the unseen of the heavens and the earth and whatever we, the creatures, disclose or conceal. Such attributes and names are exclusive to Allah and these are emphasized time and again in the Qur'ān. Belief in this forms part of Islamic monotheism (monotheism in respect of Allah's Names and Attributes). If therefore anyone thinks that he will not be accountable to Allah for any of his sayings or doings because he keeps these "top secrets" he is not a true monotheist and believer in Allah. Similarly if he thinks that any other being such as a prophet, a saint, a "holy man" or an astrologer has a knowledge of the unseen (ghayb) or possesses any attribute exclusive to Allah, he commits the sin of shirk (setting partners with Allah).

بِأَسْمَائِهِمُ the names thereof
 قَالَ أَلَمْ أَقُلْ لَّكُمْ He said: "Did I not tell you
 إِنِّي أَعْلَمُ that I know
 غَيْبَ السَّمَوَاتِ the unseen of the heavens
 وَالْأَرْضِ and the earth;
 وَأَعْلَمُ and I know
 مَا تُبْدُونَ what you disclose¹
 وَمَا تَكْتُمُونَ and what you use to
 تَكْتُمُونَ conceal.²

وَإِذْ قُلْنَا 34. And when We said
 لِلْمَلَائِكَةِ to the angels:
 "أَسْجُدُوا Prostrate yourselves³
 لِآدَمَ to Adam",
 فَسَجَدُوا they prostrated themselves⁴
 إِلَّا إِبْلِيسَ except Iblîs.
 أَبَى وَاسْتَكْبَرَ He declined,⁵ turned proud⁶
 وَكَانَ مِنَ الْكَافِرِينَ and became an infidel.

وَقُلْنَا 35. And We said:
 "يَا آدَمُ اسْكُنْ أَنْتَ and your wife⁸ in the garden
 وَزَوْجُكَ الْجَنَّةَ and eat⁹ out of it at ease¹⁰

1. *Tubdûna* = you (all) express, declare, disclose, make known, reveal (v. ii. m. pl. impfct. from 'abdâ, form IV of badâ [buduww], to appear, become evident, clear).

2. *Taktumûna* = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from katama [katm/kitmân], to hide, secrete, conceal).

'Ayahs 31 to 33 convey the lesson that man has been endowed with superior genius and capabilities over all the other creations. So he should have self-esteem and confidence and should not adore or worship any other created object, animate or inanimate, however overwhelming and stupendous it might appear. Conversely, he should adore and worship Allah Alone, his Creator and *Rabb*, remembering always that He sees and knows whatever he does and thinks, openly or secretly, and that He has His wisdom and purpose in all His creation and plans.

3. *Usjudû* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from sajada [sujûd], to prostrate oneself, to make humble submission, pay obeisance).

4. *Sajadû* = they paid obeisance, prostrated themselves (v. iii. m. pl. impfct. from sajada)

5. 'Abâ = he declined, refused, turned down (v. iii. m. s. past from ibâ'/ibâ'ah, to refuse. to decline).

6. *Istakbara* = he became proud, turned arrogant, was puffed up (v. iii. m. s. past, in form X of kabura [kubr/kibâr/kabârah] to become big, large, great).

7. *Uskun* = you live, dwell, inhabit, abide (v. ii. m. s. imperative from sakana [sakan] to live, to inhabit).

8. *Zawj* (pl. 'Azwâj) = wife/husband, consort, couple (See at 2:25, p. 13, n. 12). Here the reference is to Hawwâ', Adam's wife, whom Allah created after having created him.

9. *Kulâ* = you (two) eat (v. ii. dual, imperative from 'akala ['akl/ma'kal], to eat, consume, devour).

10. *Raghad* = easy, carefree, profuse, opulent, affluent.

حَيْثُ شِئْتُمَا¹ as¹ you wish;²
 وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ³ but do not go near³ this tree,⁴
 فَتَكُونَا⁵ else you will be
 مِنَ الظَّالِمِينَ⁵ of the transgressing ones.⁵
 فَأَزَلَّهُمَا الشَّيْطَانُ⁶ 36. But Satan toppled⁶ them
 عَنْهَا from there
 فَأَخْرَجَهُمَا⁷ and ousted them⁷
 مِمَّا كَانَا فِيهِ from what they had been in.
 وَقُلْنَا اهْبِطُوا⁸ And We said: "Get down;⁸
 بَعْضُكُمْ لِبَعْضٍ you are one to the other
 عَدُوٌّ an enemy;⁹
 وَلَكُمْ and you will have
 فِي الْأَرْضِ in the earth
 مَسْكَنٌ¹⁰ an abode¹⁰ and enjoyment¹¹
 إِلَىٰ حِينٍ¹¹ till a time.
 فَلَقَىٰ آدَمَ¹² 37. Then Adam received¹²
 مِنْ رَبِّهِ from his Lord
 كَلِمَاتٍ certain words.¹³
 فَغَابَ عَلَيْهِ So He (Allah) forgave him.¹⁴
 إِنَّهُ هُوَ الْوَدُّ Verily He is Most Forgiving,
 الرَّحِيمُ Most Merciful.

1. *Haythu* = as, where (place and direction), whereas, since .
2. *Shi'tumâ* = you (two) wished, desired, liked, wanted (v. ii. dual past from *shâ'a* [*mashi'ah*] to want, wish, desire).
3. *Lâ Taqrabâ* = you (two) do not go near, do not approach (v. ii. m. dual, imperative [prohibition] from *qaruba* [*qurb/maqrabah*] to go near, approach).
4. *Shajarah* (pl. *shajarât*) = tree. The nature of the tree referred to here is not known; but Iblis suggested to Adam and his wife that it would make them live for ever or would make them angels (see 7:20 and 20:120).
5. *Zâlimîn* = (accusative /genitive of *zâlimûn*, sing. *zâlim*) = transgressors, oppressors, wrong-doers, unjust (active participle from *zalama* [*zulm/zalm*], to exceed the limits, do wrong).
6. *Azalla* = he caused to slip, to err, toppled (v. iii. m. s. past in form IV of *zalla* [*zala*], to slip, stumble, to commit an error).
7. *'Akhraja* = he ousted, dislodged, drove out, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 2:22, p. 11, n.12).
8. *Ihbiṭû* = you (all) get down, descend (v. ii. m. pl. imperative from *habaṭa* [*hubûṭ*], to go down, descend, alight). Note the plural form of the verb. The command was made to Adam, Hawwâ' and Iblis, the arch-satan.
9. *'Adûw* (pl. *'a'dâ'*) = enemy.
10. *Mustaqarr* = resting place, abode, habitation, residence (adverb of place from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide).
11. *Matâ'* (pl. *'amti'ah*) = enjoyment, pleasure, gratification, object of delight, necessities of life, chattel, goods.
12. *Talaqqâ* = he received, accepted (v. iii. m. s. past in form V of *laqiya* [*liqâ'* /*luqyân* /*luqan* /*luqy* /*luqyah*] to meet with, to come across).
13. i.e. Adam received *waḥy* containing words wherewith to seek Allah's forgiveness. Adam did so and Allah forgave him. The words received by Adam are given in the Qur'ân at 7:23.
14. *Tâba* = he returned, turned to (v. iii. m. s. past [*tawb/tawbah/matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy.

قُلْنَا اهْبِطُوا 38. We said: "Get down
 مِنْهَا جَمِيعًا from it, one and all.¹
 فَإِذَا يَأْتِيَكُمُ So when there comes to you
 مِنِّي هُدًى guidance² from Me,
 فَمَنْ تَبَعَ and whoever follows
 هُدَايَ My guidance,
 فَلَا خَوْفٌ عَلَيْهِمْ no fear³ shall be on them;
 وَلَا هُمْ يَحْزَنُونَ neither shall they grieve.⁴

﴿٢٨﴾

وَالَّذِينَ كَفَرُوا 39. But those who disbelieve
 وَكَذَّبُوا and cry lies⁵
 بِآيَاتِنَا to Our revelations,⁶
 أُولَٰئِكَ they shall be
 أَصْحَابُ النَّارِ inmates⁷ of the fire;
 هُمْ فِيهَا they in there
 خَالِدُونَ shall abide forever.⁸

Section (Rukû') 5⁹

يٰٓبَنِي إِسْرَءِيلَ 40. O Children of Isrâ'îl,
 اذْكُرُوا نِعْمَتِيَ recall¹⁰ My grace
 الَّتِي أَنْعَمْتُ عَلَيْكُمْ which I bestowed¹¹ on you,
 وَأَوْفُوا and fulfil¹²
 بِعَهْدِي the covenant¹³ with Me,

1. This repeated command applies to Adam as well as his progeny and means that Allah's having forgiven Adam did not mean the end of his and his progeny's sojourn on the earth. They are nonetheless each to pass a term on it and their ultimate salvation lies in following the guidance to be given by Allah, which is assured next in the 'āyah.

2. *Hudan* = guidance, i.e., the guidance communicated by Allah through His Prophets. The Qur'ān, as stated at the beginning of this sūrah, is the guidance from Allah (see 2 : 2).

3. *Khawf* = fear, dread.

4. i.e., on the Day of Judgement. *Yahzanūna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn/hazn*], to grieve, be sad).

5. *Kadhhabū* = they disbelieved, treated as false, cried lies to, alleged to be untrue (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb/kadhib/kadhbah/kidhbah*], to lie).

6. 'Āyāt (sing. 'āyah) = signs, marks, miracles, revelations, units of statements in the Qur'ān (often miscalled 'verses').

7. 'Aṣḥāb (sing. ṣaḥīb) = companions, inmates, owners, masters.

8. *Khālīdūn* (sing. *khālīd*) = eternal, everlasting, perpetual, living forever (active participle from *khalada*. See at 2:25, p. 13, n. 14.).

9. This and the succeeding 12 sections up to 'āyah 142 of this sūrah speak about the Children of Isrâ'îl and call upon them to believe in the Prophet Muḥammad, peace and blessings of Allah be on him, and in the Qur'ān sent down on him, reminding them of their covenant with Allah and the favours and graces bestowed on them and of their past conduct in relation to the Prophets sent to them.

10. *Udhkurū* = you (all) remember, (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember).

11. 'An'amtu = I have bestowed, graced (v. i. s. past from *na'ama* [*na'mah/man'am*] to be in ease, comfort. See 'an'amta at 1:7, p. 2, n. 5).

12. 'Awfū = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafā* [*wafā'*], to fulfil).

13. 'Ahd (pl. 'uhūd) = covenant, pact, pledge, agreement, compact. The reference here is to the Israelites' pledge to Allah to obey and worship Him Alone and to believe in the Prophets to be sent subsequently.

أُوفِ I shall fulfil
بِمَهْدِكُمُ the covenant with you;
وَإِنِّي and Me and Me Alone
فَأَرْهَبُكُمْ you be in dread of.¹

وَأَسْمُوا 41. And believe
بِمَا أُنزِلْتُ in what I have sent down²
مُصَدِّقًا confirming³
لِمَا مَعَكُمْ what is with you⁴
وَلَا تَكُونُوا and do not be
أَوَّلَ كَافِرٍ the first to disbelieve
بِهِ therein;

وَلَا تَشْتَرُوا and do not buy⁵
بِبَيِّنَاتِي with My revelations
ثَمَنًا قَلِيلًا a little value;⁶
وَإِنِّي and Me and Me Alone
فَأَتَّقُونَ you be afraid of.⁷

وَلَا تَلْبِسُوا 42. And do not clothe⁸
الْحَقَّ the truth
بِالْبَاطِلِ with the falsehood,
وَتَكْتُمُوا الْحَقَّ nor conceal⁹ the truth,
وَأَنْتُمْ تَعْلَمُونَ even though you know.¹⁰

1. *Irhabû + ni* (originally *irhabû + nî*) = you (all) dread me, be afraid of me, fear me (v. ii. m. pl. imperative from *rahiba* [*rahab/ruhb/rahbah*], to dread, fear).

2. '*Anzaltu* = I sent down (v. i. s. past from '*anzala*, form IV of *nazala* [*nujûl*], to come down). The reference here is to the Qur'ân.

3. *Musaddiq* = attesting, confirming (active participle form *ṣaddaqa*, form II of *ṣadaqa* [*ṣidq/ṣadq*], to speak the truth, to be true).

4. i.e., in confirmation of monotheism in the Torah and the Inzîl and of the prophecy about Muḥammad (p.b.h.).

5. *Lâ Tashtarû* = you (all) do not buy (v. ii. m. pl. imperative [prohibition] from *sharâ* [*shiran/shirâ*], to buy, sell. See at 2:16, p. 9, n.5). Here it means do not tamper with, distort or conceal anything of Allah's revelations to get a little of worldly gain.

6. *Thaman* (pl. *athmân/athminah*) = price, value. The reference here is, in the first instance, to the practice of some Jewish savants of the time to tamper with or misinterpret their sacred texts in order to gain some temporary worldly advantages or to prevent men from believing in the Qur'ân and the Prophet Muḥammad (p.b.h.). The exhortation is, however, general.

7. *Ittaqû+ni* = you (all) beware of me, fear me (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to preserve, to guard. See at 2:24, p. 12, n. 12).

8. *Lâ Talbisû* = do not clothe, cover, garb, mix (v. ii. m. pl. imperative [prohibition] from *labisa* [*lubs*], to wear, put on, clothe).

9. (*Lâ*) *Taktumû* = you (all) do not conceal, secrete, hide (v. ii. m. pl. imperative [prohibition] from *katama* [*katm/kitmân*], to hide, conceal. See *taktumûna* at 2:33, p. 18, n.2). The *lâ* in the previous clause governs this clause too and makes it a prohibition.

10. *Ta'lamûna* = you (all) know (v. ii. m. pl., impfct. from '*alima* [*'ilm*], to know, be aware of. See *yu'lamûna* at 2:13, p. 8, n. 6). The letter *waw* at the beginning of the clause is circumstantial and the expression, *wa antum ta'lamûna*, means: "notwithstanding your being aware of" or "even though you know". The '*âyah* asks the Children of Isrâ'îl not to wilfully distort the truth contained in their scripture, nor to conceal the truth, particularly the prophecy about Muḥammad (p.b.h.).

وَأَقِمْ 43. And properly perform¹

الصَّلَاةَ the prayers

وَأَتُوا الزَّكَاةَ and pay the zakâh;²

وَارْكَعُوا and bow³

مَعَ الرَّاكِعِينَ with those that bow.⁴

أَتَأْمُرُونَ النَّاسَ 44. Do you enjoin⁵ on men

بِالْبِرِّ piety and obedience⁶

وَتَنْسَوْنَ أَنْفُسَكُمْ and forget⁷ yourselves,

وَأَنْتُمْ while you are those

تَتْلُونَ الْكِتَابَ that read⁸ the Book.

أَفَلَا تَعْقِلُونَ Will you not see reason?⁹

وَأَسْتَعِينُوا 45. And seek help¹⁰

بِالصَّبْرِ وَالصَّلَاةِ with patience¹¹ and prayer;

وَأَنَّهَا كَثِيرَةٌ and that indeed is hard¹²

إِلَّا عَلَى الْخَاشِعِينَ except on the humble ones¹³

الَّذِينَ يَبْتَغُونَ 46. Who firmly believe¹⁴

أَنْتَهُمْ that they are

مُتَّقُوا رَبَّهُمْ going to meet¹⁵ their Lord;

وَأَنْتَهُمْ إِلَيْهِ and that they are to Him

يَرْجِعُونَ going to return.

1. 'Aqîmû = you (all) properly perform, set up (v. ii. m. pl. imperative, from 'aqâma, form IV of qâma [qawmah/qiyâm], to stand. See yuqîmûna at 2:3, p. 5, n.3).

2. Zakâh = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, especially on surplus wealth held for a full year. It is so called because it is considered to purify wealth and make for its proper growth.

3. Irka'û = you (all) bow, bend the body (v. ii. m. pl. imperative from raka'a [rukû'], to bow.

4. Râkî'in (accusative/genitive of râkî'ân, sing. râkî') = those who bow (active participle from raka'a). The 'ayah constitutes a command to perform prayers in congregation.

5. Ta'murûna = you (all) enjoin, order, instruct, bid (v. ii. n. pl. impfct. from 'amara ['amr], to bid, to enjoin. See 'amara at 2:27, p. 15, n.1).

6. Birr = piety, obedience, righteousness.

7. i.e., you forget to practise it yourselves. Tansawna = you (all) forget (v. ii. m. pl. impfct. from nasiya [nasy/nisyân], to forget).

8. Tatlûna = you (all) recite, read, study (v. ii. m. pl. impfct. from talâ [tilâwah], to recite, read).

9. Ta'qilûna = you (all) see reason, understand (v. ii. m. pl. impfct. from 'aqala ['aql], to be endowed with the faculty of reason, to understand).

10. i.e. Allah's help and assistance in all affairs.

Ista'inû = you (all) seek help, assistance (v. ii. m. pl. imperative from ista'ana, form X of 'ana ['awn], to be of middle age, i.e., to be robust. See nasta'inu at 1:5, p.2, n. 2).

11. Šabr = patience, perseverance, forbearance.

12. Kabîr = big, gigantic, enormous. Here it means heavy, burdensome, hard.

13. Khâshi'in (accusative/ genitive of khâshi'ân, sing. khâshi') = the submissive ones, humble (active participle from kasha'a [khushû'], to be submissive, humble).

14. Yazunnûna = they firmly believe, they suppose, conjecture (v. iii. m. pl. impfct. from zanna [zann], to firmly believe, to suppose.

15. Mulâqû (originally mulâqûn, pl. of mulâqin, the final nûn being dropped in the genitive construction) = the meeting ones, (act. participle from lâqû, form III of laqiya [liqû'/ luqyân /luqy/luqyah/luqan] to meet, encounter. See laqû at 2:13, p. 8, n. 7; and talaqqû at 2:37, p. 19, n.12).

Section (Rukû') 6

47. O Children of Isrâ'îl,
 اذْكُرُوا نِعْمَتِيَ الَّتِي
 أَنْعَمْتُ عَلَيْكُمْ
 وَأَنِّي فَضَّلْتُكُمْ
 عَلَى الْعَالَمِينَ ﴿١٧﴾
 recall¹ My favour which
 I bestowed² on you³
 and that I preferred⁴ you
 to all the beings.⁵
48. And beware⁶ of a day⁷
 لَا تَخْرُجُ نَفْسٌ
 عَنْ نَفْسٍ سَبَّأَ
 وَلَا يَقْبَلُ
 مِنْهَا سَعْيَةٌ
 وَلَا يُؤْخَذُ
 مِنْهَا عَدْلٌ
 وَلَا هُمْ يُنصَرُونَ ﴿١٨﴾
 no individual will avail⁷
 any individual of anything;
 nor shall there be accepted⁸
 from him any intercession;⁹
 nor shall there be taken¹⁰
 from him any equivalent,¹¹
 nor shall they be helped.¹²
49. And [recall] when
 نَجَّيْنَاكَ
 مِنْ آلِ فِرْعَوْنَ
 يَسُومُونَكَ
 سُوءَ الْعَذَابِ
 يَذْبَحُونَ أَبْنَاءَكَ
 وَيَسْتَحْيُونَ
 نِسَاءَكَ ﴿١٩﴾
 We rescued¹³ you
 from the Pharaoh's¹⁴ people
 who were inflicting¹⁵ on you
 the vilest of torture,
 slaughtering your sons
 and keeping alive¹⁶
 your women folk;

1. 'Udhkurû, see at 2:40, p. 20, n. 10.
2. 'An'amtu, see at 2:40, p.20, n. 11.
3. i.e., your forefathers, ancestors.
4. Faddaltu = I preferred, gave preference (v. i. s. past from faddala, form II of fadala [fadl], to be good, be in excess).
5. i.e., all beings of the time. The meaning here is that preference was given to the Children of Isrâ'il in respect of the raising of Prophets and Messengers. ('Âlamin, see 1:2, p. 1, n. 4).
6. Ittaqû, see at 2:24, p. 12, n.12.
7. i.e., the Day of Judgement after resurrection.
8. Tajzî = she or it avails, requites, repays, rewards (v. iii. f. s. past from jazâ [jazâ'], to requite, recompense).
9. Yuqbalu = it is accepted, received (v. ii. m. s. impfct. passive from qabila [qabûl/qubûl], to accept).
10. Shafâ'ah = intercession (derived from shaf', i.e. even, opposite of odd, and is so meant because of the joining of one to another to speak on behalf of the latter).
11. 'Adl = equivalence, compensation, justice, impartiality.
12. Yunşarûna = they are helped, assisted (v. iii. m. pl. impfct. passive from naşara [naşr /nuşûr], to help, assist, make victorious). The 'ayah means that none shall get any help against Allah's judgement and decree on the Day of Judgement.
13. Najjaynâ = we rescued, saved, delivered (v. i. pl. past from najjâ, form II of najâ [najw /najâ' /najâh], to make for safety, get away, to save o.s., be saved).
14. Pharaoh = title of ancient Egyptian kings. The particular Pharaoh during whose time Mûsâ was born and in whose household he grew up is stated to be Ramses II of the 19th dynasty; and the Pharaoh who came in pursuit of Mûsâ and was consequently drowned was Ramses's son Minfitah. The 'ayah refers to the famous story of Mûsâ's escape from Egypt with the Children of Isrâ'il and the drowning of the Pharaoh with his troops.
15. Yasûmûna = they impose, force upon, subject to (v. iii. m. pl. impfct. from sâma [sawm], to impose, inflict, to offer for sale).
16. Yastahyûna = they keep alive, are ashamed of (v. iii. m. pl. impfct. in form X of hayiya/ hayya [hayâh], to live. See yastahyî at 2:26, p.14, n.1).

وَفِي ذَٰلِكُمْ and in that was
بَلَاءٌ مِّن رَّبِّكُمْ a test¹ from your Lord,

عَظِيمٌ a tremendous one.²

وَإِذْ 50. And [recall] when

فَرَقْنَا بِكُم We cleaved³ for you⁴

الْبَحْرَ the sea

فَأَنجَيْنَاكُمْ and thus saved⁵ you

وَأَغْرَقْنَا and drowned⁶

عَالِ فِرْعَوْنَ the Pharaoh's people

وَأَن تَنظُرُونَ while you were looking on.⁷



وَإِذْ 51. And [recall] when

وَعَدْنَا مُوسَى We appointed⁸ for Mûsa

أَرْبَعِينَ لَّيْلَةً forty nights;

ثُمَّ أَخَذْتُمُ الْعِجْلَ then you took up⁹ the calf¹⁰

مِنْ بَعْدِهِ in his absence,

وَأَنتُمْ ظَالِمُونَ and you were transgressing.¹¹



ثُمَّ عَفَوْنَا عَنْكُمْ 52. Then We forgave¹² you

مِّن بَعْدِ ذَٰلِكَ after that

لَعَلَّكُمْ so that you might

تَشْكُرُونَ express gratitude.¹³

1. *Balâ'* = trial, test, tribulation. This word is used in respect of both good and bad things. Hence the commentators interpret the clause in two different ways, namely, that either (a) the persecution by the Pharaoh was a great test or (b) the saving of you by Allah from the Pharaoh's persecution was a great favour (See Al-Tabarî, I, 274-275.; Ibn Kathîr, I, 128-129).

2. *'Aẓîm* = big, great, enormous, tremendous.

3. *Faraqnâ* = we cleaved, separated, divided, distinguished (v. i. pl. past from *faraqa* [*faraq* /*furaqân*], to separate, divide, distinguish).

4. *Bi+kum* has here the sense of *la+kum*, for you.

5. *'Anjaynâ* = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw*/*najâ*/'*najâh*]). See *najjayna* in the previous *âyah*. Both the forms II and IV of *najâ* give the same meaning).

6. *'Aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned).

7. *Tanzurûna* = you (all) see, view, gaze, look on (v. ii. m. pl. impfct. from *naẓara* [*naẓar*/*manẓar*], to see, to view).

8. *Wâ'adnâ* = we appointed, arranged (v. i. pl. past from *wâ'ada*, form III of *wa'ada* [*wa'd*] to promise). After Mûsâ had escaped with the Israelites from Egypt they demanded of him to bring down a Book from his Lord and he went to the place appointed by Allah for him for a period of forty days.

9. *Ittakhadhtum* = you (all) took, took up, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take, to receive).

10. i.e., the image of the calf made by Sâmiriyy for worshipping it.

11. *Zâlimûn* (sing. *ẓâlim*) = transgressors, those who cross the limits, wrong-doers (active participle from *ẓalama* [*ẓalm*/*ẓulm*], to cross the limits, to do wrong or injustice). The clause, "and you were transgressing", is a circumstantial expression and it means that they were committing the sin of *shirk* by taking up the calf for worshipping it. *Shirk* is described as an "enormous transgression" (*ẓulm 'aẓîm*) at 31:13.

12. *'Afawnâ* = we forgave, excused, effaced (v. i. pl. past from *'afâ* [*'afw*/*'afâ*], to forgive, to obliterate).

13. *Tashkurûna* = you (all) express gratitude, be thankful (v. ii. m. pl. impfct. from *shakara* [*shukr* /*shukrân*] to express thanks, to be grateful).

وَإِذْ 53. And [recall] when
 ءَاتَيْنَا مُوسَى We gave Mûsâ
 الْكِتَابَ وَالْفُرْقَانَ the Book¹ and the Furqân;²
 لَعَلَّكُمْ so that you might
 يَهْتَدُونَ receive guidance.³

وَإِذْ 54. And [recall] when
 قَالَ مُوسَى لِقَوْمِهِ Mûsâ said to his people:
 يَتَقَوْمُ إِنَّكُمْ "O my people, verily you
 ظَلَمْتُمْ أَنْفُسَكُمْ have wronged⁴ yourselves⁵
 بِاتِّخَاذِكُمُ الْعِجَلَ by your taking up the calf.
 فَتُوبُوا So turn in repentance⁶
 إِلَىٰ بَارِيكُمْ to your Creator⁷
 فَاقْتُلُوا أَنْفُسَكُمْ and kill⁸ yourselves.⁹
 ذَٰلِكُمْ خَيْرٌ لَّكُمْ That is the better for you
 عِنْدَ بَارِيكُمْ in the sight of your Creator."
 فَغَاثَ عَلَيْهِمْ So He forgave you;
 إِنَّهُ هُوَ الْغَوَّابُ verily He is Most Forgiving,
 الرَّحِيمُ Most Merciful.

وَإِذْ 55. And [recall] when
 قُلْتُمْ يَمُوسَىٰ you said: "O Mûsâ,
 لَنُؤْمِنَنَّ بِكَ we will not believe¹⁰ in you

1. i.e. the *Tawrah* (Torah).

2. *Furqân* = criterion, distinguishment. It is a description of the *Tawrah* itself and is so called because in it was a distinguishment between the truth and the untruth. Another view is that the *furqân* here refers to the help and victory given to Mûsâ by rescuing and separating him and his people from the clutches of the Pharaoh (Al-Ṭabarî, I, 284-285; Ibn Kathîr, I, 130).

3. *Tahtadûna* = you (all) receive guidance, be on the right path (v. ii. m. pl. impfct. from *ihadâ*, form VIII of *hadâ* [*hady/hudan/hidâyah*], to lead, to guide. See *muhtadîn* at p. 9, n. 8)

4. *Zalamtum* = you (all) did wrong, did injustice, transgressed (v. ii. m. pl. past from *zalama* [*zulm/zalm*], to do wrong. See *ẓalimûn* at 2:51, p. 24, n. 11).

5. Because the consequences of your wrong act will ultimately fall on yourselves.

6. *Tâbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance. When said of Allah it means to forgive, to restore to His grace. See *tâba* at 2:37, p. 19, n. 14).

7. *Bârî* = Creator, Who creates flawlessly out of nothing.

8. *Uqtulû* = You (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qatl*], to kill, slay).

9. i.e., let the wrong-doers of you be killed by the innocent. The directive was given by Mûsâ, being so commanded by Allah. (Ibn Kathîr, I, 131; Al-Ṭabarî, I, 287-288).

10. *Nu'minu* = we believe, have faith (v. i. pl. impfct. from *âmana* [*imân*], from IV of *amina* [*amnu/amân*], to be safe, feel safe. See at 2:13, p. 8, n. 4).

حَتَّىٰ نَرَى اللَّهَ until we see¹ Allah

جَهْرَةً openly."²

فَأَخَذْتَكُمْ So there seized³ you

الْصَّيْقَةَ the thunderbolt⁴

وَأَنْتُمْ تَنْظُرُونَ and you were gazing.⁵



ثُمَّ بَعَثْنَاكُمْ 56. Then We raised⁶ you up

مِّنْ بَعْدِ مَوْتِكُمْ after your death;⁷

لَعَلَّكُمْ might be that you

تَشْكُرُونَ express gratitude.⁸

وَوَضَعْنَا 57. And We cast as shade⁹

عَلَيْكُمْ over you the cloud;¹⁰

وَأَنْزَلْنَا عَلَيْكُمْ and sent down¹¹ on you

الْمَنَّاءَ وَالسَّلْوَةَ the manna and the salwâ¹² –

كُلُوا مِنْ طَيِّبَاتِ "Eat of the good things¹³ of

مَا رَزَقْنَاكُمْ what We have granted¹⁴ you."

وَمَا ظَلَمُونَا And they did not wrong¹⁵ Us;

وَلَكِنْ كَانُوا أَنْفُسَهُمْ but they were to themselves

يَظْلِمُونَ doing wrong.¹⁶

لَاذَ 58. And [recall] when

قُلْنَا We said:

1. *Narâ* = we see, view, behold. (v. i. pl. impfct. from *ra'â* [*ra'y*, *ru'yah*] to see).

2. *Jahratan* = openly, overtly, publicly. The Children of Isrâ'îl made this demand to see Allah with their own eyes either when Mûsâ was receiving the Commandments on the Mount Sinai or when he had shown the Book to the Children of Isrâ'îl.

3. *'Akhadhat* = she or it took, seized, grasped (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take, to receive).

4. *Şâ'iqah* (pl. *şawâ'iq*) = thunderbolt, bolt of lightning. See *şawâ'iq* at 2:19, p. 10, n. 12.

5. *Tanzurûna*, see at 2:50, p. 24, n. 7.

6. *Ba'athnâ* = we raised up, sent out, resurrected, revived (v. i. pl. past from *ba'atha* [*ba'th*], to raise up, resurrect).

7. *Mawt* = death, lifelessness. It is said that they remained lifeless for a day and a night.

8. *Tashkurûna*, see at 2:52, p. 24, n. 13.

9. *Zallalnâ* = we caused to give shade, cast as shade, screened (v. i. pl. past from *zallala*, form II of *zalla* [*zall/zulâl*], to be, to continue. In its form II and IV the verb means to shade, to screen). It is stated they were so protected from the heat of the sun either at a place called Tih or in the open desert (Ibn Kathîr, I, 134).

10. *Ghamâm* (sing. *ghamâmah*) = clouds. It is so called because it covers or veils [*ghamma*, *ghamm*, to cover].

11. *Anzalnâ*, see at 2:22, p. 11, n. 9; see also *'unzila* at 2:4, p. 5, n. 6.

12. *Manna* and *salwâ* are said to be respectively a honey-like substance and a kind of bird or they stand for all the good foods provided for them.

13. *Ṭayyibât* (fem. sing. *ṭayyibah*; mas. *ṭayyib*) = good, pleasant or agreeable things. Here it means the good and wholesome as well as the lawful things.

14. *Razaqnâ*, see at 2:3, p. 5, n. 4.

15. *Zalamû* = they transgressed, did wrong, committed injustice (v. iii. m. pl. past from *zalamu*. See *zalamtum* at 2:53, p. 25, n. 4). Even after the bestowal of so many favours on them the Children of Isrâ'îl transgressed and did wrong.

16. *Zâlimîn*, see at 2:35, p. 19, n. 5.

ادْخُلُوا هَذِهِ الْقَرْيَةَ "Enter¹ this town²
 فَكُلُوا مِنْهَا and eat³ from there
 حَيْثُ شِئْتُمْ whatever you wish⁴
 رَغَدًا in ease and abundance;⁵
 وَادْخُلُوا الْبَابَ and enter the door
 سُجَّدًا making prostration,⁶
 وَقُولُوا حِطَّةٌ and say "Forgiveness",⁷
 نَنْفِرْكُمْ We shall forgive⁸ you
 حَطَمَكُمْ your sins;⁹
 وَنَزِيدُكُمْ and shall give more¹⁰
 الْمَحْسِنِينَ to the righteous.¹¹

59. But there substituted,¹²
 الَّذِينَ ظَلَمُوا those who transgressed,¹³
 قَوْلًا غَيْرَ الَّذِي said to them.
 قَالُوا لَهُمْ So We sent down¹⁴
 عَلَى الَّذِينَ ظَلَمُوا on those who transgressed
 رِجْزًا مِنْ السَّمَاءِ a punishment¹⁵ from the sky
 بِمَا كَانُوا because they had been
 يَفْسُقُونَ sinning rebelliously.¹⁶

Section (Rukû') 7

وَإِذْ 60. And [recall] when
 أَسْتَغاثَ مُوسَى Mûsâ prayed for water¹⁷

1. *Udkhulû* = you (all) enter, go in (v. ii. m. pl. imperative from *dakhala* [dukhâl], to enter, to go in).

2. i.e., Bayt al-Maqdis.

3. *Kulû* = you (all) eat (v. ii. m. pl. imperative from 'akala ['akl], to eat. See *kulû* at 2:35, p.18, n.9)

4. *Shi'tum* = you wished, wanted (v. ii. m. pl. past from *shâ'a* [mashî'ah], to wish. See *shi'tumâ* at 2:35, p. 19, n.2).

5. *Raghad* = ease and abundance; see at 2:35, p. 18, n.10).

6. i.e. in submission to Allah and in seeking His forgiveness.

7. *Hittah* = a shortened form of *hatta* 'annâ dhunûbunâ, remove/forgive our sins.

8. *Naghfir(u)* = we forgive, pardon, remit (v. i. pl. impfct. from *ghafara* {maghfirah/ ghufrân}, to forgive, to cover. The last letter is rendered voewless because it is the conclusion of a conditional clause [jawâb of sharf]).

9. *Khatâyâ* (sing. *khatî'ah*) = sins, mistakes, faults, offences.

10. *Nazidu* = we increase, enhance, give more (v. i. pl. impfct. from *zâda* [ziyâdah], to grow, to increase).

11. *Muhsinîn* (accusative/genitive of *muhsinân*; sing. *muhsin*) = those who do right things, righteous, beneficent, charitable (active participle from 'ahsana, form IV of *hasana* [husn], to be handsome, to be good).

12. *Baddala* = he changed, altered (v. iii. m. s. past in form II of *badala* [badal], to replace). The defiant Israelites changed the words of repentance they were asked to utter substituting them for something else showing disrespect and disregard of the command of Allah.

13. *Zalamû* = they transgressed, did wrong (v. iii. m. pl. past from *zalamâ*. See at 2:57, p. 26, n. 15).

14. '*Anzalnâ* = we sent down. See 2: 22, p. 11, n. 9.

15. *Rijz* = punishment, that which confuses and consternates. It is reported that the punishment came in the form of a devastating plague.

16. *Yafsuqûna* = they sin wantonly, rebelliously (v. iii. m. pl. past from *fasaqa*. See *fâsiqîn* at 2:26, p. 14, n. 7).

17. *Istasqâ* = he prayed for water, asked for a drink (v. iii. m. s. past in form X of *saqâ* [saqy], to drink, to give a drink, to make someone drink).

لِقَوْمِهِ فَقُلْنَا for his people, We said:
 أَضْرِبْ بِعَصَاكَ "Strike¹ with your staff²
 الْحَجَرِ the rock."³
 فَأَنْفَجَرَتْ مِنْهُ So there burst out⁴ of it
 اثْنَا عَشَرَ عَيْنًا twelve springs.⁵
 فَدَعَا كُلُّ نَاسٍ Each group had known
 مَشْرَبًا their drinking spot.⁶
 كُلُوا وَاشْرَبُوا [We said] "Eat⁷ and drink⁸
 مِنْ رِزْقِ اللَّهِ out of Allah's provisions
 وَلَا تَعْوُوا and do not cause havoc⁹
 فِي الْأَرْضِ in the earth
 مُفْسِدِينَ creating troubles.¹⁰

وَإِذْ 61. And [recall] when
 قُلْتُمْ يَمْوِسُ you said: "O Mûsâ,
 لَنْ نَصْرِعَ عَلَى we shall not put up with¹¹
 طَعَامٍ وَجَدِ one [kind of] food.
 فَادْعُ لَنَا رَبَّكَ So ask¹² for us your Lord
 يُخْرِجَ لَنَا that He brings¹³ forth for us
 مِمَّا تُنْبِتُ الْأَرْضُ of what the earth grows¹⁴ –
 مِنْ بَقْلِهَا of its vegetables
 وَنَبَاتِهَا and its cucumbers,
 وَفُومِهَا and its garlic¹⁵

1. *Idrib* = you strike, hit, beat (v. ii. m. s. imperative from *daraba* [*darb*], to beat, to strike).

2. *'Aşâ* (pl. *'uşîy, 'işîy, a'sîn*) = staff, stick, rod.

3. *Hajar* (pl. *ahjâr, hijârah*) = stone, rock. It is said that it was a stone from the Mount Sinai.

4. *Infajarat* = she or it burst out, exploded, erupted (v. iii. f. s. past from *infajara*, form VII of *fajara* [*fajr*], to break up, to cleave). It is a very effective style of narration in the Qur'an that it keeps something unsaid to be understood by the result which is emphasized. Here it is kept silent that Mûsâ abided by the command and struck the rock with his staff as commanded. Hence there burst out the 12 springs by Allah's will and design.

5. *'Ayn* (pl. *'uyûn, a'yûn*) = spring, fountain, eye, source, scout. The twelve springs were for the 12 tribes of the Israelites. It is said that the stone was square in shape and that three springs came out from each of its four sides. The incident took place at Al-Tih in the Sinai peninsula (Ibn Kathîr, I, 143).

6. *Mashrab* (pl. *mashârib*) = drinking place, drink, drinking trough.

7. *Kulû*, see at 2:58, p. 27, n. 1.

8. *Ishrabû* = you (all) drink (v. ii. m. pl. imperative from *shariba* [*shurb, mashrab*], to drink, sip).

9. *Lâ Ta'thaw* = you (all) do not cause disaster, havoc (v. ii. m. pl. imperative (prohibition) from *'âtha* [*'ayth*], to create disaster, cause havoc).

10. *Mufsidîn* (accusative /genitive of *mufsidân*, sing. *mufsid*) = trouble-makers, disturbers; active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See *mufsidân* at 2:12, p. 8, n. 1).

11. *Nashiru* = we bear with patience, persevere, endure, put up with (v. i. pl. impfct., from *shabara* [*shabr*], to be patient, to fetter, bind).

12. *Ud'u* = you call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â*], to call, to summon).

13. *Yukhriju* = he brings out, produces (v. iii. m. s. imperative from *'akhraja*, form IV of *kharaja* [*khurâuj*], to come out. See 2:22, p. 11, n. 12).

14. *Tunbitu* = she or it causes to sprout, makes grow, germinates (v. iii. f. s. impfct. from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout).

15. *Fûm* = garlic or wheat.

وَعَدَيْهَا وَبَصَلَهَا its lentils, and its onions."

قَالَ He said:

أَتَسْتَبْدِلُونَ "Will you take in exchange¹

الَّذِي هُوَ أَدْنَى that which is inferior²

بِالَّذِي هُوَ خَيْرٌ for that which is better?

أَمْ هُمْ بِمُضَرٍّ Get down³ to any town,

فَإِنَّ لَكُمْ you shall have

مَا أَسَأَلْتُمْ what you have asked⁴ for."

وَصُرِبَتْ And there were struck⁵

عَلَيْهِمْ over them

الْذِلَّةُ وَالْمِسْكِينُ ignominy⁶ and poverty;⁷

وَبَاءُوا and they came back⁸

بِعِصْيَانِ اللَّهِ with the wrath⁹ of Allah.

ذَلِكَ بِأَنَّهُمْ That was so because they

كَانُوا يَكْفُرُونَ used to disbelieve¹⁰

بِنَايَةِ اللَّهِ in Allah's revelations

وَيَقْتُلُونَ النَّبِيِّينَ and to kill the Prophets¹¹

بِغَيْرِ الْحَقِّ without justice –

ذَلِكَ بِمَا that was so because they

عَصَوْا rebelled¹²

وَكَانُوا يَتَدَبَّرُونَ and went on transgressing.¹³



1. *Tastabdilūna* = you (all) barter, take in exchange, (v. ii. m. pl. impfct. from *istabdala*, form X of *badala*. See *baddala* at 2:59, p. 27, n.12).

2. '*Adnā* = inferior, lower, nearer, closer, closest. Elative form of *dānin*.

3. *Ithbiṭū* = you (all) get down, descend, land, alight (v. ii. m. pl. imperative from *habaṭa* [*hubaṭ*], to get down, descend. See 2:37/38, p. 19, n. 8).

4. *Sa'altum* = you (all) asked, implored, abjured (v. ii. m. pl. past from *sa'ala* [*su'āl/ mas'alah*], to ask, to enquire, to implore).

5. *Ḍaribat* = it or she was struck, beaten, hit (v. iii. f. s. past passive from *ḍaraba* [*ḍarb*], to hit, strike, beat. See *iḍrib* at 2:60, p. 28, n. 1).

6. *Dhillah* = lowliness, depravity, ignominy, humiliation, degradation, debasement.

7. *Maskanah* = poverty, misery.

8. *Bā'ū* = they returned, came aback (v. iii. m. pl. past from *bā'a* [*baw*], to come back, to return).

9. *Ghaḍab* = wrath, fury, anger, indignation.

10. *Yakfurūna* = they disbelieved, turned ungrateful, denied (v. iii. m. pl. impfct. from *kafara* [*kufir*], to disbelieve, to cover. See *kafarū* at 2:6, p. 6, n. 1).

11. *Yaqtlūna* = they kill, slay, murder (v. iii. m. pl. impfct. from *qatala* [*qatl*], to kill, slay. See *uqtlū* at 2:24, p. 25, n. 8). They killed the Prophets like Zakariyyā and Yahyā.

12. '*Aṣaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from '*aṣā* [*'iṣyān/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy).

13. *Ya'tadūna* = they transgressed, crossed the limits, overstepped (v. iii. m. pl. impfct. from *i'tadā*, form VIII '*adā* [*'adw*], to run, dash, gallop).

Section (Rukû') 8

62. Verily those who believe

and those who were Jews,¹

and the Christians²

and the Sábians³—

whosoever believed in Allah

and the Last Day

and did good deeds,

they shall have their reward⁴

with their Lord;

and no fear⁵ shall be on them

nor shall they grieve.⁶



63. And [recall] when

We took⁷ your covenant⁸

and raised⁹ above you

the Mount Sinai [saying];

"Take¹⁰

what We have given you,

holding firmly,¹¹

and remember¹²

what is therein,

so that you might

save yourselves."¹³



1. *Hādû* = they became Jews (v. iii. m. pl. past from *hāda*, to embrace *yahūdiyyah* (Judaism), to seek forgiveness. The Jews are called *Yahūds* in Arabic after *Yahūd'hā*, the eldest son of Ya'qūb (Jacob).

2. *Naṣārā* (sing. *naṣrān*, *naṣrāniyy*) = Christians.

3. *Ṣābi'in* (accusative/genitive of *ṣābi'ūn*, sing. *ṣābi'*) = The Sábians were a religious group who were neither Jews nor Christians, but they believed in Allah and used to perform prayers and keep fast. For this reason the Makkan unbelievers sometimes called the Prophet and the Muslims Sábians (Ibn Kathīr, I, 149).

4. *'Ajr* (pl. *'ujūr*) = pay, recompense, reward, remuneration, wages.

5. *Khawf* = fear, dread. See 2:38, p. 20, n. 3.

6. *Yahzanūna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/hazan*], to grieve, be sad. See 2:38, p. 20, n. 4).

The 'āyah speaks of such Jews and Christians as were true believers and followers of their respective Prophets till the advent of Prophet Muḥammad (p.b.h.). After his coming it became incumbent to believe in his Messengership and in the Qur'ān. The 'āyah should be understood along with 3:85 which says: "Whoever seeks a *dīn* other than Islam, it shall not be accepted of him..." (Ibn Kathīr, I, 147).

7. *'Akhadhnā* = we took, received, (v. i. pl. past from *'akhadha* [*'akhdh*], to take).

8. *Mithāq* (pl. *mawāthiq*) = covenant, pact, agreement, contract.

9. *Rafa'nā* = we raised, lifted up, hoisted up (v. i. pl. past from *rafa'a* [*raf*], to raise, to lift up). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.

10. *Khudhū* = you all take, receive (v. ii. m. pl. imperative from *'akhadha*, see n. 7 above. The command "take" here means accept the commandments and injunctions by adhering firmly to them and carrying them out faithfully.

11. *Bi-quwwah* = with force, i.e., firmly.

12. *Udhkurū* = you (all) remember, keep in mind. See at 2:40, p. 20, n. 10.

13. i.e., you might save yourselves from troubles and difficulties in this world and from punishment and retribution in the hereafter. *Tattaqūna* = you (all) be on your guard, save or protect yourselves (v. ii. m. pl. impfct. from *ittaqa*, see at 2:21, p. 11, n. 6).

ثُمَّ تَوَلَّيْتُمْ 64. Then you turned back¹
 مِنْ بَعْدِ ذَلِكَ after that;
 فَلَوْلَا and had there not been
 فَضْلُ اللَّهِ عَلَيْكُمْ Allah's grace on you,
 وَرَحْمَتُهُ and His mercy,
 لَكُنْتُمْ you would surely have been
 مِنَ الْخَاسِرِينَ of those incurring loss.²

وَلَقَدْ عَلِمْتُمْ 65. You indeed knew³
 الَّذِينَ آعَدُوا those that transgressed⁴
 مِنْكُمْ from among you
 فِي السَّبْتِ in the matter of the Sabbath.
 فَقُلْنَا لَهُمْ So We said to them:
 كُونُوا قِرَدَةً "Be you all apes,⁵
 خَسِيفَةً despicably banished."⁶

جَعَلْنَاهَا 66. Thus We made⁷ it
 نَكَالًا an exemplary punishment⁸
 لِمَا بَيْنَ يَدَيْهَا for those that co-existed⁹
 وَمَا خَلْفَهَا and those that succeeded;¹⁰
 وَمَوْعِظَةً and a lesson¹¹
 لِلْمُتَّقِينَ for the godfearing.¹²

1. *Tawallaytum* = you (all) turned back, turned away, refrained (v. ii. m. pl. past from *tawallā*, form V of *waliya* [*waly*], to be near, to lie next; also to be a friend, to be in charge of).

2. *Khāsirīn* (accusative/genitive of *khāsirūn*, sing. *khāsir*) = losers, those incurring loss (active participle from *khāsara*. See *khāsirūn* at 2:27, p. 15, n. 4).

3. *‘Alimtum* = you (all) knew, were aware of (v. ii. m. pl. past from *‘alima* [*‘ilm*], to know. See *ya’lamūna* at 2:13, p. 8, n. 6 and *ta’lamūna* at 2:22, p. 12, n. 5).

4. *I’tadaw* = they transgressed, crossed the limits (v. iii. m. pl. past from *i’tadā*, form VIII of *‘adā*. See *Ya’tadūna* at 2:61, p. 29, n. 13).

5. *Qiradah* (sing. *qird*) = monkeys, apes.

6. *Khāsi’īn* (accusative/genitive of *khāsi’ūn*, sing. *khāsi’*) = the banished ones, those driven away, outcast (active participle from *khāsa’a* [*khās’*], to chase away).

The reference, as clearly mentioned at 7:163, is to a Jewish community living on the sea-shore. On the Sabbath day there used to come up to them fish (or whales) from the sea raising their heads; but on other days they did not so come. The Jewish community violated the Sabbath day by killing the fish on the Sabbath day. Hence they were disgraced and turned into apes and were thus made a warning example for their contemporaries as well as successors, as mentioned in the following *‘āyah*.

7. *Ja’alnā* = we made, set, rendered (v. i. pl. past from *ja’ala* [*ja’l*], to make, to put. See *yaj’alūna* at 2:19, p. 10, n. 9 and *Lā taj’alū* at 2:22, p. 12, n. 3).

8. *Nakāl* = exemplary punishment, warning example, warning.

9. *Byna yaday+hā* = in front of them, before them, in their presence.

10. *Khalf* = back, behind, coming after, successors.

11. *Maw’izah* (pl. *mawā’iz*) = lesson, exhortation, counsel.

12. *Muttaqīn* (accusative/genitive of *muttaqūn*, sing. *muttaqin*) = god-fearing, those who be on their guard against the displeasure of Allah. See at 2:2, p. 4, n. 4).

وَإِذْ 67. And [recall] when
 قَالَ مُوسَىٰ لِقَوْمِهِ ١ Mûsâ said to his people:
 إِنَّ اللَّهَ يَأْمُرُكُمْ ٢ "Verily Allah commands¹ you
 أَنْ تَذْبَحُوا بَقَرَةً ٣ that you slaughter² a cow."
 قَالُوا ٤ They said:
 أَتَتَذْبَحُ ٥ "Are you making³ of us
 هَزْوَاً ٦ a laughing-stock?"⁴
 قَالَ ٧ He said:
 أَعُوذُ بِاللَّهِ ٨ "I take refuge⁵ with Allah
 أَنْ أَكُونَ ٩ lest I should be
 مِنَ الْغَافِلِينَ ١٠ of the ignorant ones."⁶



قَالُوا 68. They said:
 أَدْعُ لَكَ رَبَّكَ ١ "Ask for us your Lord
 يَبَيِّنَ لَنَا ٢ that He clarify⁷ for us
 مَا هِيَ ٣ how she should be."
 قَالَ إِنَّهُ يَقُولُ ٤ He said: "Verily He says
 إِنَّهَا بَقَرَةٌ ٥ that she should be a cow
 لَا فَارِصٌ ٦ neither old⁸
 وَلَا يَكْرُ ٧ nor virgin,⁹
 عَوَّانٌ بَيْنَ ذَلِكَ ٨ middling¹⁰ between that.
 فَافْعَلُوا ٩ So you do
 مَا تُمْرُونَ ١٠ what you are commanded."¹¹

1. *Ya'muru* = he orders, commands, bids, instructs (v. iii. m. s. impfct. from '*amara* [*'amr*], to order, command).

Here is mentioned the incident of the cow after which the *sûrah* has been named *al-Baqarah*; and here again the upshot is mentioned before the background which is alluded to in the succeeding '*âyah*. A quarrel broke out between two rival groups of the Israelites over the murder of a person, each group hurling the blame for the murder on the other. Ultimately the matter was referred to Mûsâ for finding out the murderer. He prayed to Allah for guidance and received *wahy* directing the slaughtering of a cow for finding out the truth. How the Israelites took the command and how the truth was brought out by this means is described in the following few '*âyahs*. (See Ibn Kathîr, I, pp. 154-157 for various versions of the report about the incident).

2. *Tadhabahû(na)* = you (all) slaughter (v. ii. m. pl. impfct. from *dhaha* [*dhahh*], to slaughter, kill. The final *nûn* is dropped because of the particle '*an* coming before it.

3. *Tattakhidhu* = you take, take up, adopt (v. ii. m. s. impfct. from *ittakhadha*, form VIII of '*akhadha*. See *ittakhadhtum* at 2:51, p. 24, n. 9). The Israelites could not understand the implication of the command. So they thought that Mûsâ was making a fun of them.

4. *Huzuwan (huzu')* = in mockery, in ridicule, as a laughing stock.

5. '*A'ûdhu* = I take refuge, seek protection (v. i. s. impfct. from '*âdha* [*'awdh*/*'iyâdh*/*ma'âdh*], to take refuge, to seek protection).

6. *Jâhilîn* (accusative/genitive of *jâhilân*, sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant).

7. *Yubayyinu* = he makes clear, clarifies, elucidates (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear, evident).

8. *Fâriḡ* = old, advanced in age.

9. *Bikr* (pl. *abkâr*) = first-born, virgin.

10. '*Awân* = intermediate between, middling, of middle age.

11. *Tu'marûna* = you (all) are commanded, bidden, ordered (v. ii. m. pl. impfct. passive from '*amara*. See *ya'muru* at n. 1 above).

قَالُوا 69. They said:

أَدْعُ لَنَا رَبَّكَ "Ask for us your Lord
يُبَيِّنْ لَنَا that He describe for us
مَا لَوْنَهَا what her colour¹ should be."
قَالَ إِنَّهُ يَقُولُ He said: "Verily He says

إِنَّهَا بَقَرَةٌ صَفْرَاءُ that it should be a yellow cow
فَافِعٌ لَوْنُهَا bright³ in colour,
نَسْرًا لِّتَنْظِرِينَ pleasing⁴ the on-lookers."



قَالُوا 70. They said:

أَدْعُ لَنَا رَبَّكَ "Ask for us your Lord
يُبَيِّنْ لَنَا that He describe for us
مَا هِيَ how she should be;
إِنَّ الْبَقَرَ for the cows
تَشَبَهَ عَلَيْنَا look all alike⁵ to us;
وَإِنَّا إِنْ شَاءَ اللَّهُ and indeed we, Allah willing,
لَنَهْتَدُونَ shall receive guidance.⁶

قَالَ إِنَّهُ يَقُولُ 71. He said: "Verily He says

إِنَّهَا بَقَرَةٌ that it should be a cow
لَا دَلُولٌ not trained⁷
تُحِيرُ الْأَرْضَ to till⁸ the earth
وَلَا تَسْقِي لِّلرِّثَةِ or to water⁹ the cultivation,¹⁰

1. *Lawn* (pl. *alwān*) = colour.

2. *Ṣafrā'* (fem. of *'asfar*) = yellow.

3. *Fāqī'* = bright, intense (active participle from *faqa'a* [*faq' /fuqū'*], to burst, explode).

4. *Tasurru* = it or she pleases, makes happy, delights, gladdens (v. iii. f. s. impfct. from *sarra* [*surūr/tasirrah/masarra*], to make happy, to gladden).

5. *Tashābaha* = it or he resembled, looked alike, was similar (v. iii. m. s. past in form VI of the root *shibh/shabah*).

6. *Muhtadūn* (pl. of *muhtadin*) = those on the right track, recipients of guidance. See *muhtadīn* at 2:16, p. 9, n. 8.

7. *Dhalūl* (pl. *dhulal*) = docile, tamed, trained.

8. *Tuthīru* = it or she agitates, stirs, upturns, tills (v. iii. f. s. impfct. from *'athāra*, form IV of *thāra* [*thawr*], to be stirred, roused).

9. *Tasqī* = she or it gives a drink, waters, irrigates (v. iii. f. s. impfct. from *saqā* [*saqy*], to give a drink).

10. *Ḥarth* = tillage, arable land, tilth, cultivation.

مُسَلَّمَةً free from defects,¹
 لَا بَيِّنَةَ فِيهَا having no blemish² in her."
 قَالُوا They said:
 أَتَنْتَجَسَّتْ "Now you have come up
 بِالْحَقِّ with the truth."
 فَذَبَحُوهَا Then they slaughtered³ her,
 وَمَا كَادُوا but they were about⁴ not to
 يَفْعَلُوا do [it].

Section (Rukû') 9

وَإِذْ 72. And [recall] when
 قَتَلْتُمْ نَفْسًا you killed⁵ a person
 فَأَذَرْتُمْ فِيهَا and quarrelled⁶ about it;
 وَاللَّهُ يُخْرِجُ but Allah brought to light⁷
 مَا كُنْتُمْ تَكْتُمُونَ what you were concealing.⁸

فَقُلْنَا 73. So We said :
 أَضْرِبُوهُ "Strike⁹ him [the dead man]
 بِبَعْضِهَا with a part of her [the cow].
 كَذَلِكَ يُعْيِي اللَّهُ Thus Allah brings to life¹⁰
 الْمَوْتَى the dead

وَرِيضَكُمْ ءَايَاتِهِ and shows you His signs
 لَعَلَّكُمْ تَعْقِلُونَ so that you understand.¹¹

1. **Musallamah** (mas. *musallam*) = flawless, free from defects, unblemished. Passive participle from *sallama*, form II of *salima* [*salāmah/salām*], to be safe and sound.

2. **Shiyah** (pl. *shiyât*) = flaw, spot, defect, blemish.

3. **Dhabahû** = they slaughtered (v. iii. m. pl. past from *dhabaha*. See *tadhbaḥû* at 2:67, p. 32, n.2).

4. **Kādû** = they were about, on the point of, almost (v. iii. m. pl. past from *Kāda* [*kawd*]), to be on the point of. The account illustrates the recalcitrance of the Israelites under Mûsâ. The command to slaughter a cow was intended not only to expose the murderer by means of a miracle at the hand of Mûsâ but also, perhaps, to disenchant the Israelites with the cow as an animal which they had worshipped in his absence (*Tafsîr al-Mâwardî*, I, 137).

5. **Qatalum** = you (all) killed, murdered (v. ii. m. pl. past from *qatala*. See *taqtulûna* at 2:61, p. 29, n. 11; and *uqtulû* at 2:24, p. 25, n. 8).

6. **Iddâra'tum** = you (all) disputed, contended, quarrelled, defended yourselves against one another (v. ii. m. pl. past from *iddâra'a*, form VI of *dara'a* [*dar'*], to avert, ward off).

7. **Mukhrīj** (pl. *mukhrijân*) = one who brings out, brings to light, exposes, produces (active participle from *'akhrāja*, form IV of *kharaja* [*khurâj*]), to go out. See at 2:22, p. 11, n. 12).

8. **Taktumûna** = you (all) conceal, keep secret (v. ii. m. pl. past from *katama*. See at 2:33, p. 18, n. 2).

9. **Iḍribû** = you (all) strike, hit (v. ii. m. pl. imperative from *ḍaraba*. See *iḍrib*, at 2:60, p. 28, n. 1; and *yaḍribu* at 2:26, p. 14, n. 2).

10. **Yuhyî** = he brings to life, gives life (v. iii. m. s. past from *'ahyâ*, from IV of *hayiya*. See *yastahyî* at 2:16, p. 14, n. 1). Here again the sequence is left to be understood from the result. The Israelites struck the dead man with a piece of the slaughtered cow and he instantly came to life, stood up and, on being asked who had killed him, pointed out the man and then fell dead again.

11. i.e., you may thus understand that likewise Allah will bring you back to life on the Day of Resurrection. **Ta'qilûna** = you (all) understand, realize (v. ii. m. pl. impfct. from *'aqala* [*aqf*]), to have reason, intelligence. See at 2:44, p. 22, n. 9).

ثُمَّ قَسَتْ قُلُوبُكُمْ 74. Then your hearts stiffened¹

مِنْ بَعْدِ ذَلِكَ after that,

فَهِيَ كَالْحِجَارَةِ so they were like stones

أَوْ أَشَدُّ قَسْوَةً or even harder² in stiffness;³

وَلِإِنْ مِنَ الْحِجَارَةِ for, of stones there indeed is

لَمَا يَنْفَجِرُ مِنْهُ that from which gush out⁴

الْأَنْهَارِ the rivers;

وَإِنْ مِنْهَا and of them there indeed is

لَمَا يَنْقُوتُ that which splits⁵

فَيَخْرُجُ مِنْهُ الْمَاءُ and water comes out⁶ of it;

وَإِنْ مِنْهَا and of them there indeed is

لَمَّا يَنْهَطُ that which falls down⁷

مِنْ خَشْيَةِ اللَّهِ out of the fear⁸ of Allah.

وَمَا اللَّهُ بِغَفِلٍ And Allah is not unmindful

عَمَّا تَعْمَلُونَ of what you do.



أَفَنْظُمُونَ 75. Do you crave for⁹

أَنْ يُؤْمِنُوا أَنْكُمْ that they will believe you

وَقَدْ كَانَ while there already is

فَرِيقٌ مِنْهُمْ a group¹⁰ of them who

يَسْمَعُونَ hear

كَلِمَ اللَّهِ Allah's word

ثُمَّ يَخْلِفُونَ and then alter¹¹ it

مِنْ بَعْدِ مَا عَقَلُوا after they had understood¹² it;

1. *Qasat* = she or it became harsh, hard, stern, stiff (v. iii. f. s. past from *qasâ* [*qaswah* / *qasâwah*], to be hard, stern) .

2. *'Ashadd* = harder, severer, worse, more intense. Elative form of *shadid*.

3. *Qaswah* = hardness.

4. *Yatafajjaru* = he or it erupts, gushes out, bursts out, breaks forth (v. iii. m. s. impfct. from *tafajjara*, form V of *fajara* [fajr], to break, to cleave. See *infajarat* at 2:60, p. 28, n. 4).

5. *Yashshaqqaqu* (originally *yatashaqqaqu*) = he or it splits, cleaves, breaks (v. iii. m. s. impfct. from *tashaqqaqu*, form V of *shaqqa* [shaqq], to split, to cleave).

6. *Yakhruju* = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaja* [khurûj], to come out, to go out. See *'akhraja* at 2:22, p. 11, n. 12).

7. *Yahbiṭu* = he or it falls, descends, comes down, settles (v. iii. m. s. impfct. from *habaṭa* [hubûṭ], to come down, go down. See *ihbiṭu* at 2:37, p. 19, n. 8).

8. *Khashyah* = fear, dread.

9. *Ṭatma'ûna* = you (all) covet, desire, crave for (v. ii. m. pl. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire).

10. *Fariq* (pl. *furûq/afriqah*) = group, band, company, faction.

11. *Yuharrifûna* = they (all) alter, change, distort, tamper with, corrupt, twist (v. iii. m. pl. impfct. from *harrafa*, form II of *harafa* [harf], to deflect, to bend) .

12. *'Aqalû* = they (all) understood, realized (v. iii. m. pl. past from *'aqala* ['aqf], to understand, to be endowed with reason).

وَهُمْ يَعْلَمُونَ and they know [it].

وَإِذَا الْقَوَا 76. When they meet¹

الَّذِينَ آمَنُوا those who believe

قَالُوا آمَنَّا they say: "We believe";

وَإِذَا خَلَا and when they go privately²

بَعْضُهُمْ إِلَى بَعْضٍ one to the other,

قَالُوا أَتَخْبَرُونَهُمْ they say: "Do you tell them³

بِمَا فَتَحَ اللَّهُ what Allah has disclosed⁴

عَلَيْكُمْ to you,⁵

لِيَحْجُوكُمْ that they may contest⁶ you

بِهِ عِنْدَ رَبِّكُمْ therewith before your Lord?

أَفَلَا يَعْقِلُونَ Do you not understand?"⁷

أَوْ لَا يَعْلَمُونَ 77. Do they not know

أَنَّ اللَّهَ يَعْلَمُ that Allah knows

مَا يُسِرُّونَ what they hide⁸

وَمَا يُعْلِنُونَ and what they disclose?⁹

وَمِنْهُمْ 78. And among them are

أُمِّيُونَ illiterate ones¹⁰

لَا يَعْلَمُونَ who do not know the Book

إِلَّا كَتَبَ except fond desires;¹¹

وَأَنَّهُمْ and they do nought

1. *Laqû* = they met, came across encountered (v. iii. m. pl. past from *laqiya* [*liqâ* / *luqyân* / *luqyah* / *luqan*], to meet. See at 2:13, p. 8, n. 7).

2. *Khalâ* = he or it became empty, became alone, went privately (v. iii. m. s. past from *khalûw* / *khalâ*). See *khalaw* at 2:14, p. 8, n. 8).

3. *Tuhaddithûna* = you (all) tell, speak about, relate (v. ii. m. pl. impfct. from *haddatha*, form II of *haddatha* [*hudâth*], to happen, occur).

4. *Fataha* = he or it opened, disclosed, conquered (v. iii. m. s. past from *fath*, to open).

5. i.e., about the coming of the last Prophet and his description in the *Tawrah*.

6. *Yuhâjjû* (originally *yuhâjjûna*) = they (all) dispute, debate, argue, contest (v. iii. m. pl. impfct. form *hâjja*, form III of *hajja* [*hujj* / *hijj*], to defeat, to overcome, to intend, to aim at. The terminal *nûn* is dropped because of the particle *lâm* having the sense of *kay* coming before the verb).

7. *Ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aqf*], to be endowed with reason, to detain, arrest. See at 2:73, p. 34, n. 11).

8. *Yusirrûna* = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surûr* / *tasirrah* / *masarrah*], to gladden, to delight).

9. *Yu'tinûna* = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from *'aluna*, form IV of *'alana* / *'aluna* [*'alâniyyah*], to be or become known, evident).

10. *'Ummyyûn* (sing. *'ummiyy*) = illiterate, uneducated, unlettered, unscriptured; from *'umm*, mother. Hence *'ummiyy* also means maternal, motherly.

11. i.e., the fond hopes and desires roused by the rabbis and religious leaders among the innocent ones of the Jews. *'Amâniyy* (sing. *'umniyah*) = desires, vain expectations, fond hopes, whims, fancies. Two of those fond hopes are mentioned in the following *'âyahs*, namely, that they will not be in hell except for a few numbered days and that theirs is the eternal bliss in the heaven exclusively of all other people.

لَا يَظُنُّونَ

but conjecture.¹

قَوِيلٌ لِّذَٰلِكَ

79. So woe² to those who

يَكْتُبُونَ الْكِتَابَ

write³ the book

بِأَيْدِيهِمْ

with their hands,⁴

ثُمَّ يَقُولُونَ

then say:

هَٰذَا مِنْ عِنْدِ اللَّهِ

"This is from Allah",

لِيَشْتَرُوا بِهِ

in order to buy⁵ therewith

ثَمًّا قَلِيلًا

a little value.

قَوِيلٌ لَهُمْ

So woe to them

مِمَّا كَتَبَتْ أَيْدِيهِمْ

for what their hands wrote⁶

وَوَيْلٌ لَهُمْ

and woe to them

مِمَّا يَكْسِبُونَ

for what they acquire.⁷

﴿٦١﴾

وَقَالُوا

80. And they say:

لَنْ تَمَسَّنَا النَّارُ

"The fire shall not touch⁸ us

إِلَّا أَنْبَاءًا

except for days

مَعْدُودَةً

limited in number."

قُلْ أَتَّخَذْتُمْ

Say: "Have you taken⁹

عِنْدَ اللَّهِ عَهْدًا

with Allah a covenant¹⁰ –

فَلَنْ يُخْلِفَ اللَّهُ

for Allah never breaks¹¹

عَهْدَهُ

His covenant –

أَمْ تَقُولُونَ عَلَى اللَّهِ

or do you say against Allah

مَا لَا تَعْمَلُونَ

what you do not know?¹²

﴿٦٢﴾

1. *Yazunnūna* = they suppose, conjecture, think; also they firmly believe, have conviction (v. iii. m. pl. impfct. from *ẓanna* [ẓann], to firmly believe, to suppose. It is one of many words in Arabic that bear opposite senses. See at 2:46, p. 22, n. 14).

2. *Wayl* = woe, distress, the deepest depth of ruin and degradation.

3. *Yaktubūna* = they (all) write, inscribe (v. iii. m. pl. impfct. from *kataba* [kitābah], to write. The 'āyah states that some of the learned ones of the Jews not only misinterpreted but also changed the wording and made additions and alterations in the text of the Scripture.

4. 'Aydin (sing. yad) = hands.

5. *Yashtarā* (originally *yashtarūna*) = they all sell/buy (v. iii. m. pl. impfct. from *ishtarā*, form VIII of *sharā* [shirā'/shiran], to buy, to sell. The terminal *nūn* is dropped because of the particle *lām* having the sense of *kay* coming before the verb. See *ishtarawū* at 2:16, p. 9, n. 5).

6. *Katabat* = she wrote (v. iii. f. s. past from *kataba* [kitābah], to write. See n. 3 above).

7. *Yaksibūna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [kasb], to gain, to acquire). The 'āyah speaks of two kinds of wrong: (a) making alterations and additions in the scripture and (b) making a gain out of such acts. So due punishment will be meted out for both offences.

8. *Tamassa*[u] = she or it touches, feels (v. iii. f. s. impfct. from *massa* [mass/masīs], to feel, to touch).

9. 'A + *Ittakhadhtum* = Did you (all) take, take up, adopt (v. ii. m. pl. past from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take, to receive. See at 2:51, p. 24, n. 9).

10. 'Ahd (pl. 'uhūd) = covenant, pledge, pact, contract, treaty, commitment. See at 2:27, p. 14, n. 9).

11. *Yukhlifu* = he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from 'akhlaḥ, from IV of *khalafa* [khalaf/khulāf] to lag behind, to come after, to succeed, to change, to become bad).

12. *Ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. imperfect from 'alima, to know. See at 2:42, p. 21, n. 10).

كَلِمًا مِّنْ كَسَبَ 81. O yes;¹ whoever earns²
 سَنَةً a sin³
 وَأَخَّطَتْ بِهِ and there encircle⁴ him
 حَظِيَّتَهُ his sins,
 فَأُولَٰئِكَ such ones will be
 أَصْحَابُ النَّارِ the inmates of⁵ the fire;
 هُمْ فِيهَا they in there
 خَالِدُونَ will abide for ever.⁶

وَالَّذِينَ آمَنُوا 82. And those who believe
 وَفَعَلُوا الصَّالِحَاتِ and do the good deeds,
 أُولَٰئِكَ such ones will be
 أَصْحَابُ الْجَنَّةِ the inmates of the Garden;
 هُمْ فِيهَا they in there
 خَالِدُونَ shall abide for ever.

Section (Rukū') 10

وَإِذْ 83. And [recall] when
 أَخَذْنَا We took
 مِيثَاقَ بَنِي إِسْرَءِيلَ the covenant⁷ of Banū Isrā'īl:
 لَا تَعْبُدُونَ "You shall not worship⁸
 إِلَّا اللَّهَ anyone except Allah;
 وَبِالْوَالِدَيْنِ إِحْسَانًا and shall do good⁹ to parents
 وَبِذِي الْقُرْبَىٰ and to near relations,¹⁰

1. *Balā* = o yes. It is generally used in reply to a negative assertion, such as: "Am I not your Lord? O yes (*balā*), You are."

2. *Kasaba* = he earned, acquired (v. iii. m. s. past from *kasb*, to acquire. See *yaksibūna* at 2:79, p. 37, n. 7).

3. *Sayyi'ah* (pl. *sayyi'āt*) = sin, offence, misdeed.

4. i.e., he is so engrossed in his sins that there is no way of his getting out and reforming himself. '*Ahḥāṭat* = she or it encircled, closed in on, surrounded, (v. iii. f. s. past from '*ahḥāṭa*, form IV of *hāta* [*hawt*, *hīṭah*/*hiyāṭah*], to guard, watch over, have the custody, encompass).

5. '*Aṣḥāb* (sing. *ṣāhib*) = companions, owners, associates, given to, inmates, inhabitants, dwellers.

6. *Khālīdūn* (sing. *khālīd*) = living or remaining forever, everlasting, eternal (active participle from *khalada* [*khulūd*], to live or remain for ever. See at 2:25, p. 13, n. 14.

7. *Mūthāq* (pl. *mawāthiq*) = covenant, contract, pact, treaty, agreement. See at 2:63, p. 30, n. 8.

8. *Ta'budūna* = you (all) worship, serve (v. ii. m. pl. impfct. from '*abada* [*'ibādah*, '*ubūdiyyah*], to worship, serve. See *na'budu* at 1:5, p. 2, n. 1; and *u'budū* at 2:21, p. 11, n. 2).

9. '*Iḥsān* = doing good things, charity, benevolence. Here it means obedience and dutifulness. It is noteworthy that obedience and dutifulness to parents are placed second only to submission to and worship of Allah (see also 4:36; 6:151, 17:23 and 46:15). The essence of '*iḥsān* is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence '*iḥsān* is distinct from '*adl*, i.e., justice and balancing. '*Iḥsān* to parents is thus not simply a return of their love, care and attention but obedience and doing good to them in addition.

10. *Dhī al-qurbā* (accusative/genitive of *dhū al-qurbā*) = near relations, kindred.

وَالْيَتَامَىٰ and the orphans¹
 وَالسَّكِينِ and the poor;²
 وَقُولُوا لِلنَّاسِ what is good,³
 وَأَقِيمُوا and properly perform⁴
 الصَّلَاةَ the prayers
 وَآتُوا الزَّكَاةَ and pay the zakâh.
 ثُمَّ تَوَلَّيْتُمْ Then you turned away,⁵
 إِلَّا قَلِيلًا مِّنْكُمْ except a few of you,
 وَأَنْتُمْ مُّعْرِضُونَ and you were falling back.⁶



وَإِذْ 84. And [recall] when
 أَخَذْنَا مِيثَاقَكُمْ We took your covenant:
 لَا تَسْفِكُونَ You will not shed⁷
 دِمَاءَكُمْ your blood
 وَلَا تَخْرُجُونَ أَنْفُسَكُمْ nor drive out⁸ yourselves
 مِنْ دِيَارِكُمْ from your homes";⁹
 ثُمَّ أَفْرَضْتُمْ then you confirmed it,
 وَأَنْتُمْ قَشَّادُونَ and you bore witness [to it].¹⁰



ثُمَّ أَنْتُمْ هَؤُلَاءِ 85. Yet, you are the ones,
 تَقْتُلُونَ أَنْفُسَكُمْ you kill¹¹ yourselves¹²
 وَتَخْرُجُونَ and drive out
 قَرِيبًا مِّنْكُمْ a group¹³ of you

1. *Yatâmâ* (sing. *yatîm*) = orphans.

2. *Masâkin* (sing. *miskîn*) = poor, miserable, beggars.

3. i.e., with courtesy, and modesty and speak what is true and just. *Husn* = good, beauty, handsomeness, excellence, perfection.

4. *'Aqîmû* = you (all) straighten, straighten out, make right or correct, raise or erect, properly perform (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*. See *yuqîmûna* at 2:3, p. 5, n.3).

5. *Tawallaytum* = you (all) turned away (also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near or close to, to lie next).

6. *Mu'riḍûn* (sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aradâ* [*'arāḍ*], to be broad, wide, to appear, to show).

7. *Tasfikûna* = you (all) shed (v. ii. m. pl. impfct. from *safaka* [*safk*], to shed. See *yasfiku* at 2:30, p. 16, n. 7).

8. *Tukhrijûna* = You (all) drive out, oust, expel, get out, bring out (v. ii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, depart. See *'akhraja* at 2:36, p. 19, n. 7).

9. *Diḡâr* (sing. *dâr*) = homes, houses, abodes, buildings, residence, land, country.

10. *Tash-hadûna* = you (all) witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify).

11. *Taqtulûna* = you (all) kill, put to death, murder (v. ii. m. pl. impfct. from *qatala* [*qatl*], to kill. See *uqtulû* at 2:24, p. 25, n. 8; and *yaqtulûna*, at 2:61, p. 29, n. 11).

12. i.e., your own people.

13. *Fariq* (pl. *furûq*; *afriqah*, *afriqâ'*) = group, band, company, faction, team. See at 2:75, p. 35, n. 10.

مِنْ دِيَارِهِمْ from their homes,
 تَنْظَهُرُونَ عَلَيْهِمْ backing up¹ against them
 بِالْإِنِّمِ وَالْعَدَوْنِ in offence² and enmity;³
 وَإِنْ يَأْتُواكُمْ and if they come to you
 أَسْرَى as captives⁴
 فَفَدَوْهُمْ you ransom⁵ them,
 وَهُوَ مُحَرَّمٌ while it was prohibited⁶
 عَلَيْكُمْ إِخْرَاجُهُمْ for you – their expulsion.⁷
 أَفَتُؤْمِنُونَ Do you then believe
 بِبَعْضِ الْكِتَابِ in part of the Book
 وَتَكْفُرُونَ بِبَعْضٍ and disbelieve⁸ in part?
 فَمَا جَزَاءُ Then what is the requital⁹
 مَنْ يَفْعَلْ ذَلِكَ of those who do that of you
 مِنْكُمْ except disgrace¹⁰
 إِلَّا خِزْيٌ in the worldly life?
 فِي الْحَيَاةِ الدُّنْيَا
 وَيَوْمَ الْقِيَامَةِ And on the Day of Judgement
 يُرَدُّونَ they shall be taken back¹¹
 إِلَى أَشَدِّ الْعَذَابِ to the severest of punishment;
 وَمَا اللَّهُ بِغَافِلٍ and Allah is not unmindful
 عَمَّا تَعْمَلُونَ of what you do.
 ۞
 أُولَئِكَ الَّذِينَ 86. Those are the ones who
 اشْتَرَوْا الْحَيَاةَ الدُّنْيَا have bought¹² the worldly life

1. *Tazâharûna* (originally *tatazâharûna*, the initial *ta* having been dropped) = you (all) assist, help, back up one another, make common cause, demonstrate (v. ii. m. pl. impfct. from *tazâhara*, form VI of *zahara* [zuhûr], to be visible, to come into view. The sense is derived from *zahr*, back; hence *tazâhara* means putting one's back to the back of another in support and help).

2. *Ithm* (pl. *âthâm*) = sin, offence, misdeed, crime.

3. *'Udwân* = enmity, hostility, aggression.

4. *'Usârâ* (sing. *'asîr*) = prisoners, captives.

5. *Tufâdû* (originally *tufâdûna*) = you (all) ransom, redeem, pay for freeing (v. ii. m. pl. impfct. from *fâdâ*, form III of *fudâ* [fidan/fidâ]), to redeem, to ransom. The terminal *nûn* is dropped because it is the conclusion of a conditional clause).

6. *Muharram* = prohibited, forbidden, interdicted.

7. *Ikhraj* = expulsion, driving out, getting out (form IV of *kharaja*. See 'akhraja' at 2:22, p. 11, n. 12).

8. *Takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*. See *kafarû* at 2:6, p. 6, n. 1).

9. *Jazâ* = requital, recompense, reward, return.

10. *Khizy* = disgrace, indignity, ignominy, shame, humiliation, degradation, abasement.

11. *Yuraddûna* = they are returned, put back, reverted (v. iii. m. pl. impfct. passive from *radda* [radd], to send back, to return).

The *âyah* refers to the conduct of the Israelites of old as well as of the Jewish tribes of Madina who had been engaged in internecine quarrels and fighting, killing one another till the migration of the Prophet to that place.

12. *Ishtaraw* = they bought, bartered (v. iii. m. pl. past from *ishtarâ*. See at 2:16, p. 9, n. 5).

بِالْآخِرَةِ for the Hereafter.
 فَلَا يَخَفُ Hence no mitigation¹ will be
 عَلَيْهِم made for them
 الْعَذَابِ in the punishment
 وَلَا هُمْ يُنصَرُونَ nor shall they be helped.



Section (Rukû') 11

وَلَقَدْ آتَيْنَا مُوسَى 87. And We had given Mûsâ
 الْكِتَابَ the Book (*Tawrah*);
 وَقَفَّيْنَا مِنْ بَعْدِهِ and sent³ after him
 بِالرُّسُلِ the [other] Messengers;⁴
 وَآتَيْنَا and We gave
 عِيسَى ابْنَ مَرْيَمَ 'Îsâ, son of Maryam,⁵
 الْبَيِّنَاتِ the clear signs;⁶
 وَأَيَّدْنَاهُ and aided⁷ him
 بِرُوحِ الْقُدُسِ with the Spirit of Purity.⁸
 أَفَكُلَّمَا Is it then that whenever
 جَاءَكُمْ رَسُولٌ a Messenger comes to you
 بِمَا with what
 لَا تَهْوَى أَنْفُسُكُمْ your selves do not desire⁹
 اسْتَكْبَرْتُمْ you turn arrogant,¹⁰
 فَفَرِقْنَا كَذِبُكُمْ so a group you cry lies to¹¹
 وَفَرِقْنَا قَتْلُكُمْ and a group you kill?



1. *Yukhaffafu* = it is reduced, lightened, lessened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khaff/khiffah*], to be light).

2. *Yunsharûna* = they are helped, assisted, supported (v. iii. m. pl. impfct. passive, from *naşara* [*naşr*] to help. See at 2:48, p. 23, n. 12).

3. *Qaffaynâ* = we sent, despatched (v. i. pl. past from *qaffâ*, from II of *qafâ* [*qafw*] to follow s.o.'s tracks).

4. The emphasis here is that the process of sending Messengers did not end with Mûsâ and that other Messengers were sent in his wake to the Israelites.

5. It is a noteworthy style of Arabic language to make mention of a general group and then to mention a special one from among them. The mention of 'Îsâ after the mention of the sending of Messengers does not mean that he was different from the body of Messengers. It means that he was someone especial among them. An important instance of such mention of the especial one after the mention of a general body is found at 4:97: "Therein come down the angels and the *Rûh* [*Jibrîl*] by the leave of their Lord...".

6. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences. Here the reference is to the miracles provided for him by Allah.

7. *'Ayyadnâ* = we strengthened, aided, supported, backed up (v. i. pl. past from *'ayyada*, form II of *'âda* [*'ayd*], to be strong).

8. *Rûh al-quḍus* = The Spirit of Purity, i. e. the angel Jibrîl. That he was the conveyer of *waḥy* is clearly stated at 16:102. He is also called *Al-Rûh al-'Amîn* at 26:193. The statement that Allah aided 'Îsâ, peace be on him, with Jibrîl means that *waḥy* and a scripture were sent to him. The same statement "We aided him with the Spirit of Purity" occurs at 2:253. The emphasis here on 'Îsâ as a Prophet is a disapproval of the conduct of those who deny his Prophethood or deify him.

9. *Tahwâ* = she or it desires, fancies (v. iii. f. s. impfct from *hawîya* [*hawân*], to desire).

10. *Istakbartum* = you (all) turned arrogant, became proud (v. ii. m. pl. past from *istakbara*, form X of *kabura* [*kabr*], to be big, great. See *istakbara* at 2:34, p. 18, n. 6).

11. *Kadhdhabtum* = you (all) called lies to, disbelieved (v. ii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb* /*kadhib*], to lie).

وَقَالُوا 88. And they say:

قُلُوبُنَا غُلْفٌ "Our hearts are enwrapped".¹

بَلْ لَقَمَهُمُ اللَّهُ يَكْفُرُهُمْ Nay, Allah condemns² them because of their disbelief;

فَقَلِيلًا مَّا يُؤْمِنُونَ so little is that they believe.



وَلَمَّا 89. And when

جَاءَهُمْ there came to them

كِتَابٌ مِّنْ عِندِ اللَّهِ a Book from Allah,

مُصَدِّقٌ confirming³

لِّمَا مَعَهُمْ what is with them –

وَكَانُوا مِن قَبْلُ and they had previously been

يَسْتَفْتِحُونَ praying for victory⁴

عَلَى الَّذِينَ كَفَرُوا over those who disbelieve –

فَلَمَّا جَاءَهُمْ but when there came to them

مَا عَرَفُوا what they knew,⁵

كَفَرُوا بِهِ they disbelieved⁶ in it.

فَلَعْنَةُ اللَّهِ So the curse of Allah is

عَلَى الْكَافِرِينَ upon the infidels.



بِمَا أَشْرَوْا 90. Bad is what they sell⁷

بِأَنفُسِهِمْ themselves for,

أَن يَكْفُرُوا in that they disbelieve⁸

1. *Ghulf* (sing. *aghlaf*) = enwrapped, covered, enveloped.

2. *La'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*).

3. *Muṣaddiq* = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:41, p. 21, n. 3).

4. *Yastaftihûna* = they pray for victory (v. iii. m. pl. impfct. from *istaftaḥa*, form X of *fataḥa* [*fath*], to open, to conquer). The coming of the last Prophet was foretold and a description of his characteristics was given in the *Tawrah*. The Jews of Madina knew that and also that the time for his appearance had drawn near. In fact they used to talk about it to the Arabs of the Aws and Khazraj tribes there and to threaten them with defeat and elimination with the help and under the guidance of that expected Prophet.

5. *'Arafû* = they knew, were aware of, were acquainted with (v. iii. m. pl. past from *'arafa* [*ma'rifah/irfân*], to know, to recognize). The Jews knew about the coming of the last Prophet and of his description in the *Tawrah*. (See for a masterly treatment of the subject of Biblical prophecy about Muḥammad, peace and blessings of Allah be on him, in 'Abdu 'l-Ahad Dawd, *Muhammad in the Bible*, 3rd edn., Qatar, 1980.)

6. *Kafarû* = they disbelieved, denied (v. iii. m. pl. past from *kafara*. See at 2:6, p. 6, n. 1).

7. *Ishtaraw* = they bought, sold, bartered (v. iii. m. pl. past from *ishtarâ*, form VIII of *sharâ* [*shirâ/shiran*], to buy, to sell. See at 2:86, p. 40, n. 12; and 2:16, p. 9, n. 5).

8. *Yakfurû* (originally *yakfurûna*, the terminal *nûn* being dropped on account of the coming of the particle *'an* before the verb) = they disbelieve, they deny (v. iii. m. pl. impfct. from *kafara*. See *takfurûna* at 2:85, p. 40, n. 8; and *kafarû* at n. 6. above and at 2:6, p. 6, n. 1).

بِمَا أَنْزَلَ اللَّهُ in what Allah has sent down,
 بَغْيًا out of envy¹
 أَنْ يَنْزِلَ اللَّهُ that Allah should send down²
 مِنْ فَضْلِهِ of His grace [*waḥy*]³
 عَلَى مَنْ يَشَاءُ upon whomsoever He wills
 مِنْ عِبَادِهِ from among His servants.⁴
 فَبَاءُوا Thus they incurred⁵
 بَغْضًا عَلَى غَضَبٍ wrath upon wrath;⁶
 وَلِلْكَافِرِينَ and there is for the infidels
 عَذَابٌ مُهِينٌ a humiliating⁷ punishment.



وَإِذْ أَيْدِي لَهُمْ 91. When it is said to them:
 آمِنُوا بِمَا "Believe in what
 أَنْزَلَ اللَّهُ Allah has sent down",⁸
 قَالُوا نُؤْمِنُ they say: "We believe
 بِمَا أُنْزِلَ in what has been sent down"⁹
 عَلَيْنَا upon us";
 وَيَكْفُرُونَ and they disbelieve
 بِمَا وَرَاءَهُ in what follows that¹⁰ –
 وَهُوَ الْحَقُّ and it is the truth –
 مُصَدِّقًا confirming¹¹
 لِمَا مَعَهُمْ what is with them.
 قُلْ فَلِمَ قَتَلْتُمُونِ Say: " Why then you killed

1. *Baghy* = envy, grudge, injustice, wrong, infringement. The Jews refused to follow the last Prophet, Muḥammad, peace and blessings of Allah be on him, simply because of envy and grudge that he was not from among the Jews, but from the collateral branch, the descendants of Ismā'il.

2. *Yunazzila(u)* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzāl*], to come down. The last letter takes *fathah* because of the particle 'an coming before the verb. See 'anzala at 2:4, p. 5, n. 6).

3. *Faql* = grace, favour, surplus, excess, left-over. Here the word means the special favour of Prophethood and *waḥy*. This is clear from the context as well as from the fact that so far as Allah's general favour and grace are concerned, these are bestowed more or less on all the species. This part of the 'āyah rejects the claim that Prophethood is meant solely and exclusively for any particular race or people. In fact the Qur'ān emphasizes that Prophets have been sent to different peoples and places.

4. *'Ibād* (sing. 'abd) = servants (of Allah), human beings, slaves, serfs. See 'abd at 2:23, p. 12, n. 8.

5. *Bā'u* = they returned, came back, incurred (v. iii. m. pl. past from *bā'a* [*baw*], to come back, to return. See at 2:61, p. 29, n. 8).

6. *Ghaḍab* = wrath, fury, anger, indignation. See at 2:61, p. 29, n. 9.

7. *Muhin* = humiliating, disgraceful, debasing, ignominious, (active participle from 'ahāna, form IV of *hāna* [*haw*n], to be easy, to be of little importance).

8. *'Anzala* = he sent down (v. iii. m. s. past in form IV of *nazala*. See at 2:22, p. 11, n. 9).

9. *'Unzila* = it was sent down (v. iii. m. s. past passive from 'anzala, form IV of *nazala* [*nuzāl*], to get down, descend. see at 2:4, p. 5, n. 6).

10. *Warā'* = behind, after, at the back of, in the rear of, in addition to.

11. *Muṣaddiq* = that which confirms, verifies, attests (act. participle from *ṣaddaqa*, form II of *ṣadaqa*, to speak the truth. See at 2:89, p. 42, n. 3). This is an emphasis on the fact that Allah's message and teachings to all the previous Prophets have been the same and that the Qur'ān is the continuation and perfection of the same message, superseding the previously revealed scriptures.

أَيُّسَاءَ اللَّهِ مِنْ قَبْلُ Allah's Prophets before,
 إِنْ كُنْتُمْ if you are
 مُؤْمِنِينَ believers?"
 92. And indeed
 جَاءَكُمْ مُوسَى there came to you Mûsâ
 بِالْبَيِّنَاتِ with the clear proofs;¹
 ثُمَّ اتَّخَذْتُمُ الْعِجْلَ yet you took up² the calf³
 مِنْ بَعْدِهِ in his absence,
 وَأَنْتُمْ ظَالِمُونَ and you were transgressing.⁴
 93. And [recall] when
 أَخَذْنَا مِيثَاقَكُمْ We took your covenant⁵
 وَرَفَعْنَا فَوْقَكُمْ and raised⁶ above you
 الطُّورَ the Mount Sinai [saying]:
 خُذُوا مَا آتَيْنَاكُمْ "Hold what We have given you
 بِقُوَّةٍ وَأَسْمِعُوا with force and listen."⁷
 قَالُوا سَمِعْنَا They said: "We hear⁸
 وَعَصَيْنَا and we disobey."⁹
 وَأَشْرَبُوا And they were infatuated¹⁰
 فِي قُلُوبِهِمْ in their hearts
 أَلْبِغْلَ with the calf
 بِكُفْرِهِمْ because of their unbelief.
 قُلْ يَنْكَا Say: "Bad is what

1. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences (see at 2:87, p. 41, n. 6). Here the reference is to the miracles provided for him by Allah.

2. *Ittakhadhtum* = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. See at 2:80, p. 37, n. 9). Here it means that they took up the calf for worshipping it.

3. *'Ijl* (pl. '*ujâl*/'*ijalah*) = calf.

4. *Zâlimûn* (sing. *zâlim*) = transgressors, those who cross the limits, wrong-doers (active participle from *zalama* [*zalm/zulm*], to cross the limits, to do wrong or injustice. See at 2:51, p. 24, n. 11).

5. *Mûthâq* (pl. *mawâthiq*) = covenant, pact, agreement, contract. See at 2:63, p. 30, n. 8; and at 2:83, p. 38, n. 7.

6. *Rafa'nâ* = we raised, lifted up, hoisted up (v. i. pl. past from *rafa'a* [*raf*'], to raise, to lift up. See at 2:63, p. 30, n. 9). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.

7. *Isma'û* = you all listen, hear, give ear to, pay attention to (v. ii. m. pl. imperative from *sami'a* [*sam*/'*simâ*'], to hear). The command here means to pay attention to and abide by the commandments.

8. *Sami'nâ* = we heard, listened, gave ear to (v. i. pl. past from *sami'a*. See n. 7 above).

9. *'Aşaynâ* = we disobeyed, defied, opposed (v. i. pl. past from '*aşâ* [*ma'siyah*/'*is'yân*], to disobey, defy. See '*aşaw* at 2:61, p. 29, n. 12).

10. *'Ushribû* = they were given to drink, were drenched, saturated, filled, imbued with, infused with, infatuated with (v. iii. m. pl. past passive from '*ashraba*, form IV of *shariba* [*shurb*/'*mashrab*], to drink, to sip). It is to be noted that in its passive form '*ushriba* means he was filled, imbued, infused or infatuated with.

يَأْمُرُكُمْ بِدِينِهِ
يَأْمُرُكُمْ بِدِينِهِ there dictates¹ to you
إِيمَانَكُمْ your belief,

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers."

﴿١٣﴾

قُلْ إِنْ كَانَتْ لَكُمْ 94. Say: "If it is that yours is

الدَّارُ الْآخِرَةُ the Last Abode [paradise]

عِنْدَ اللَّهِ خَالِصَةً with Allah exclusively²

مِنْ دُونِ النَّاسِ in lieu of all the people,

فَتَمْنُوا الْمَوْتَ then long³ for death,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful."⁴

﴿١٤﴾

وَلَنْ يَسْمَنُوهُ 95. But they will not wish⁵ it

أَبَدًا ever,⁶ on account of what

قَدَّمَتْ أَيْدِيهِمْ their hands have forwarded.⁷

وَاللَّهُ عَلِيمٌ And Allah is All-knowing

بِالظَّالِمِينَ about the transgressors.

﴿١٥﴾

وَلَنَجْزِيَنَّهُمْ 96. And you shall find them⁸

أَحْرَصَ النَّاسِ the greediest⁹ of men

عَلَى حَيَوتِهِمْ for living,

وَمِنَ الَّذِينَ أَشْرَكُوا more than the polytheists.

يَوَدُّ أَحَدُهُمْ Everyone of them wishes¹⁰

لَوْ يُؤْتَمَرُ if he were given to live¹¹

1. *Ya'muru* = he orders, commands, bids, instructs, dictates (v. iii. m. s. impfct. from 'amara ['amr], to order, command).

2. *Khâliṣah* (mas. *khâliṣ*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalāṣa* [*khulāṣ*], to be pure, unadulterated). Here the sense is "exclusively", i.e., unmixed with and free from all others.

3. *Tamannawu* = you (all) long for, desire, wish yearn (v. ii. m. pl. imperative from *tamannā*, form V of *manā* [many], to put to test, tempt, try)

4. *Ṣādiqīn* (accusative/genitive of *ṣādiqūn*, sing. *ṣādiq*) = truthful, i.e., if you are truthful in your claim. See at 2:23, p. 12, n. 10 (active participle from *ṣadaqa* [*ṣidq*, *ṣadq*], to speak the truth).

5. *Yatamannawnā* = they wish, desire, long for (v. iii. m. pl. impfct. from *tamannā*, from V of *manā*. See n.3 above).

6. *ʿAbad* = ever, always, eternity; with a negative it means "never".

7. i.e., of sins and misdeeds. *Qaddamat* = she or it sent ahead, advanced, forwarded (v. iii. f. s. past from *qaddama*, form II of *qadama/qadima* [*qadm* / *qudūm* / *qidmān* / *maqdam*] to precede).

8. *Tajidanna* you shall find, you will certainly find (v. ii. m. s. impfct. from *wajada* [*wujūd*], to find, to get, to meet with. The doubled *nūn* at the end of the verb is meant for emphasis and certainty).

9. *ʿAḥraṣ* = greediest, most eager, most covetous (elative form of *ḥarīṣ*, active participle from *ḥaraṣa/ḥariṣa* [*ḥirṣ*], to covet, to desire. The superlative sense is attained either by prefixing the definite article *al* or by a genitive construction, as here).

10. *Yawaddu* = he wishes, loves, likes (v. iii. m. s. impfct. from *wadda* [*wadd* / *widd* / *wudd*], to love, to like).

11. *Yu'ammara*[u] = he is given to live, given a life-span (v. iii. m. s. impfct. passive from 'ammara, form II of 'amara ['umr / 'amr], to live long, to flourish, to become inhabited).

أَلْفَ سَنَةٍ a thousand years;
وَمَا هُوَ بِخَارِجِهِ¹ but it will not get him away¹
مِنَ الْعَذَابِ from the punishment
أَنْ يَمُوتَ that he is given to live;²
وَاللَّهُ بَصِيرٌ For Allah is All-Seeing³
بِأَعْيُنِنَا⁴ of what they do.

Section (Rukû') 12

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ 97. Say: "Whoever is
فَأَنْزَلْنَاهُ⁵ an enemy⁴ of Jibrîl –
عَلَى قَلْبِكَ⁶ for he brought it down⁵
بِإِذْنِ اللَّهِ on your heart⁶
مُصَدِّقًا by Allah's leave,
لِمَا بَيْنَ يَدَيْهِ confirming⁷
وَهُدًى what is before it,
وَشُرًى and as guidance⁸
لِلْمُؤْمِنِينَ⁹ and good tidings⁹
لِلْمُؤْمِنِينَ for the believers –

مَنْ كَانَ عَدُوًّا 98. "Whoever is an enemy
لِلَّهِ وَمَلَائِكَتِهِ of Allah and His angels,
وَرُسُلِهِ and of His Messengers,
وَجِبْرِيلَ وَمِيكَالَ¹⁰ and of Jibrîl and Mîkâl;¹⁰

1. **Muzahẓih** = one who removes or takes away (active participle from *zahẓaha* [zahẓahah]), to move, to tear or rip off.

2. **Yu'ammara[u]** = he is given to live. See n. 11 on the last page.

3. **Baṣīr** = All-seeing. The 'āyah emphasizes two things: (a) that one cannot avoid giving an account of his deeds before Allah and receiving his due in reward or punishment however long one might live; and (b) that the time-span in this worldly life, however long it might seem to us, is nothing in comparison to the eternal life in the hereafter.

4. **'Adāw** (pl. 'a'dā') = enemy, arch-enemy, foe, adversary. The Jews used to say that Jibrîl was their enemy and denied that he brought *wahy* to the Prophet. The 'āyah is a reply to that assertion.

5. i.e., he brought down the Qur'ānic and other *wahy* to the Prophet. **Nazzala** = he brought down, he sent down (v. iii. m. pl. past in form II of *nazala* [nuzāl], to go down, to come down. See *nazzalnā* at 2:23, p. 12, n. 9).

6. The expression "on your heart" means here "on you". The word "heart" is used here figuratively, being symbolical of understanding and retaining in memory, as in English "to get by heart" and "to take to heart" mean respectively "to remember" and "to be much affected".

7. **Muṣaddiq** = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa*, to speak the truth. See at 2:91, p. 43, n. 11).

8. **Hudan** = guidance. See at 2:38, p. 20, n. 2.

9. **Buṣhrâ** = glad tidings, good news, i.e. good news of rewards and paradise for the virtuous in the hereafter.

10. This is an instance of the mention of some special ones from among a general group mentioned first, here angels, of whom Jibrîl and Mîkâl were special ones.

فَإِنَّ اللَّهَ then verily Allah is
عَدُوٌّ لِلْكَافِرِينَ an enemy of the infidels.



وَلَقَدْ 99. And indeed

أَنْزَلْنَا إِلَيْكَ We have sent down to you
آيَاتٍ بَيِّنَاتٍ evident¹ signs;²

وَمَا يَكْفُرُ بِهَا and none can deny them
إِلَّا الْفَاسِقُونَ³ except the defiantly sinful.³

أَوْ كَلَّمَا 100. Is it not that whenever

عَاهَدُوا عَهْدًا they duly make a covenant,⁴

بَدَّهَ فَرِيقٌ مِّنْهُمْ a group of them reject⁵ it?

بَلْ أَكْثَرُهُمْ Nay, most of them

لَا يُؤْمِنُونَ do not believe.

وَلَمَّا 101. And when

جَاءَهُمْ there came to them

رَسُولٌ مِّنْ عِنْدِ اللَّهِ a Messenger from Allah

مُصَدِّقٌ confirming

لِمَا مَعَهُمْ of what is with them,

بَدَّوْهُ فَرِيقٌ مِّنَ الَّذِينَ there flung a group of those

أَوْثَرُوا الْكِتَابَ that were given the scripture

كَتَبَ اللَّهُ the Book of Allah

وَرَأَوْهُمُ ظُهُورَهُمْ behind their backs,⁶

كَأَنَّهُمْ لَا يَعْلَمُونَ as if they did not know.

1. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6; and 2:92, p. 44, n. 1.

2. *'Āyât* (sing. *'āyah*) = signs, evidences, proofs, revelations, units of the Qur'ānic text. Here the reference is to the last mentioned meaning..

3. *Fâsiqûn* (sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa*, to stray from the right course, to renounce obedience. See *fâsiqîn* at 2:26, p. 14, n. 7).

4. *'Āhadû* = they made a covenant, a contract, a pact (v. iii. m. pl. past from *'āhada*, form III of *'ahida* ['*ahd*], to assign, to commit. See *'ahd* at 2:27, p. 14, n. 9).

5. *Nabadha* = he hurled or flung away, rejected, discarded, repudiated, gave up, turned away from, forswore (v. iii. m. s. past from *nabdh*, to hurl, to fling).

6. *Zuhûr* (sing. *zahr*) = backs, rear .

وَاتَّبَعُوا 102. And they followed¹
 مَا تَنَلُّوْا الشَّيَاطِينُ what the satans rehearsed²
 عَلَىٰ مُلْكٍ سُلَيْمَانَ against the rule³ of Solomon –
 وَمَا كَفَرَ سُلَيْمَانُ and Solomon disbelieved not
 وَلَكِنَّ الشَّيَاطِينَ but the satans
 كَفَرُوا disbelieved –
 يَعْلَمُونَ النَّاسَ teaching⁴ the people
 السِّحْرَ sorcery⁵
 وَمَا أُنْزِلَ and that which was sent down
 عَلَىٰ الْمَلَائِكَةِ on the two angels
 بِبَابِلَ at Babylon,
 هَارُوتَ وَمَارُوتَ Hârût and Mârût;
 وَمَا يَعْلَمَانِ but the two did not teach⁶
 مِنْ أَحَدٍ حَتَّىٰ يَقُولَا anyone till they had said:
 إِنَّمَا نَحْنُ فِتْنَةٌ "We are but a trial;⁷
 فَلَا تَكْفُرْ so do not disbelieve ".
 فَتَعَلَّمُونَ مِنْهُمَا So they learnt⁸ from the two
 مَا يَفْرِقُونَ بِهِ that wherewith they divided⁹
 بَيْنَ الْمَرْءِ وَزَوْجِهِ between a man and his wife;¹⁰
 وَمَا هُمْ بِضَارِّينَ but they could not harm¹¹
 بِهِ مِنْ أَحَدٍ therewith anyone
 إِلَّا بِإِذْنِ اللَّهِ except by Allah's leave.
 وَتَعَلَّمُونَ But they learnt¹²
 مَا يَضُرُّهُمْ what harmed¹³ them
 وَلَا يَنْفَعُهُمْ and did not benefit¹⁴ them;

1. *Ittaba'û* = They followed, came after, obeyed, pursued (v. iii. m. pl. past from *ittaba'a*, for VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow, succeed).

2. *Tatlû* = she recites, reads, rehearses (v. iii. f. s. impfct. from *talâ* [*tilâwah/talw*], to read, to follow).

3. *Mulk* = rule, reign, dominion, sovereignty, right of possession, kingship.

4. *Yu'allimûna* = they teach, instruct, educate (v. iii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See *'allama* and *'allamta* at 2:31 and 2:32, p. 17, n. 3 and n. 8 respectively).

5. *Sîhr* (pl. *ashâr*) = sorcery, magic, witchcraft, bewitchment, enchantment.

6. *Yu'allimâni* = they (two) teach (v. iii. m. dual, impfct. from *'allama*. See n. 4 above).

7. *Fitnah* (pl. *fitan*) = trial, test, intrigue, dissension, discord.

8. *Yata'allamûna* = they learn (v. iii. m. pl. impfct. from *ta'allama*, form V of *'alima*. See n. 4 above).

9. *Yufarriqûna* = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from *farraqa*, form II of *faraqa* [*farq/furqân*], to separate, divide).

10. *Zawj* (pl. *'azwâj*) = wife, husband, spouse, partner. See at 2:35, p. 18, n. 12; and *'azwâj* at 2:25, p. 13, n. 12).

11. *Ḍarrîn* (accusative/genitive of *ḍarrân*, sing. *ḍarr*) = harmful, detrimental, injurious.

12. *Yata'allamûna*, see n. 8 above.

13. *Yaḍurru* = he or it harms, hurts, damages, impairs (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm).

14. *Yanfa'u* = he or it benefits, is of use (v. iii. m. s. impfct. from *nafa'a* [*naʿ*], to benefit, be of use).

وَلَقَدْ عَلِمُوا and they indeed knew that

لَمَنِ اشْتَرَاهُ whoever bought¹ it

مَا لَهُ would not have for him

فِي الْآخِرَةِ in the hereafter

مِنْ خَلْقٍ any merit.²

وَلَيْسَ Bad indeed was

مَا شَرَوْا what they sold³

بِهِمْ أَنفُسَهُمْ themselves for,

لَوْ كَانُوا if they were

يَعْلَمُونَ aware of.⁴

وَلَوْ أَنَّهُمْ آمَنُوا 103. And had they believed

وَأَنفَعُوا and were on their guard,⁵

لَمَسُومَةٍ مِّنْ عِنْدِ اللَّهِ surely the reward⁶ from Allah

حَسْرَةً would have been the best,

لَوْ كَانُوا يَعْلَمُونَ if they were aware of.



Section (Rukû') 13

يَا أَيُّهَا الَّذِينَ 104. O you who believe,

آمَنُوا do not say : "Attend to us"⁷

لَا تَقُولُوا أَرْعَا but say "Bear with us",⁸

وَأَسْمَعُوا and listen;⁹

وَاللَّكَفِرِينَ and the unbelievers will have

عَذَابٌ أَلِيمٌ an agonizing¹⁰ punishment.

1. *Ishtarâ* = he bought, purchased (v. iii. m. s. past in form V of *sharâ* [*shirâ*/'*shiran*], to buy, to sell. See *ishtarawâ* at 2:16, p. 9. n. 5; and at 2:86, p. 40, n. 12).

2. *Khalâq* = merit, share of positive qualities, good luck.

3. *Sharaw* = they sold/bought (v. iii. m. pl. past from *sharâ*. See n. 1 above).

4. i.e., if they were aware of the evil consequences of their deed and the punishment that will be meted out to them for that. *Ya'lamûna* = they know, are aware of, realize (v. iii. m. pl. impfct. from '*alima*'. See at 2:13, p. 8, n. 6).

5. *Ittaqaw* = they were on their guard, they protected themselves, feared Allah (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See *ittaqa* at 2:48, p. 23, n. 6).

6. *Mathûbah* = reward (given by Allah for good deeds), return, requital, recompense.

7. *Râ'i + nâ* = pay us attention, attend to us (v. ii. m. s. imperative from *ra'â* [*ra'y/ri'âyah/mar'an*], to tend, to care). The Muslims sometimes said this to the Prophet when listening to his words so that they could understand all that he said. With a little twist this expression had a very abusive meaning in Hebrew. The Jews of Madina gave such a twist to it and thus abused the Muslims and the Prophet. The '*ayah* asks the Muslims not to use that expression. The manoeuvre of the Jews in this respect is more clearly stated at 4:46.

8. *Unzur+nâ* = bear with us, give us a little time (v. ii. m. s. imperative from *nazara* [*nazr / manzar*], to look, to pay attention).

9. i.e., you all listen carefully and obey and follow what is said. *Isma'û* = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from *sami'a* [*sam'/'samâ/'masma'*], to hear. See at 2:93, p. 44, n. 7).

10. '*Alim* = agonizing, sore, painful, excruciating, grievous (active participle on the scale of *fa'il* from '*alima* [*'alam*], to be in pain, to feel pain).

مَا يُوَدُّ 105. There do not like¹

الَّذِينَ كَفَرُوا those who disbelieve
مِنَ أَهْلِ الْكِتَابِ of the People of the Book,

وَالَّذِينَ كَفَرُوا nor those of the polytheists,

أَنْ يُزَلَّ that there be sent down²

عَلَيْكُمْ مِنْ خَيْرٍ upon you any good³

مِنْ رَبِّكُمْ from your Lord;

وَاللَّهُ يَخْتَصِرُ but Allah singles out⁴

بِرَحْمَتِهِ for His mercy

مَنْ يَشَاءُ whomsoever He will;

وَاللَّهُ and Allah is

ذُو الْفَضْلِ الْعَظِيمِ the Owner of immense grace.



مَا نَنْسَخْ 106. Whatever We abrogate⁵

مِنْ آيَةٍ of a revelation⁶

أَوْ نُنسِهَا or consign it to oblivion⁷

فَأَتَى بِخَيْرٍ We come up with one better

مِنْهَا than that

أَوْ مِثْلَهَا or a like of that.

أَلَمْ تَعْلَمْ Do you not know⁸

أَنَّ اللَّهَ that Allah is

عَلَى كُلِّ شَيْءٍ over all things

قَدِيرٌ Omnipotent?

1. *Yawaddu* = he loves, likes, wishes, is fond of (v. iii. m. s. impfct. from *wadda* [wadd /wudd/ widd/mawaddah], to love, to like. See at 2:96, p. 45, n. 10).

2. *Yunazzala[u]* = he or it is sent down, brought down (v. iii. m. s. impfct. passive from *nazzala*, form II of *nazala*. The last letter bears *fathah* because of the particle 'an coming before the imperfect verb. See *nazzalnâ* at 2:23, p. 12, n. 7).

3. *Khayr* = good, anything beneficial and useful. The word *khayr*, besides meaning Allah's mercy and grace in general, has here a special meaning of *wahy* and Prophethood, just as the word *faql* in 'ayah 90 (see at p. 43, n. 3) has the same meaning. This is clear from the context of 'ayah 89 as well as from the concluding part of the present 'ayah. (See Fakhr al-Dîn al-Razî, *Al-Tafsîr al-Kabîr*, II, 245; *Tafsîr al-Baydâwî*, I, p. 80).

4. *Yakhtassu* = he singles out, earmarks, selects (v. iii. m. s. impfct. from *ikhtassa*, form VIII of *kassa* [khasṣ/khusṣa] to distinguish, single out). Allah entrusts with His special mercy, Prophethood and revelation, anyone He wills of His servants despite the jealousy and ill-will of any individual or group of individuals.

5. *Nansakh[u]* = we abrogate, repeal, revoke cancel, delete (v. i. pl. impfct. from *nasakha* [naskh], to abrogate, delete, repeal. The last letter is rendered vowelless because of the conditional particle *mâ* coming before it). The 'ayah emphasizes that, just as Allah bestows His special favour of Prophethood and revelation on whomsoever He wills, similarly it is His will and design to replace and abrogate one revelation by another. More especially, the revelation of the Qur'ân constitutes an abrogation and cancellation of all previous revelations and scriptures.

6. 'Āyah (pl. 'āyât) = sign, evidence, miracle, revelation. See at 2:99, p. 47, n. 2.

7. *Nunsi* = we make forgotten, consign to oblivion (v. i. pl. impfct from 'ansâ, form IV of *nasiya* [nasy/nisyân], to forget).

8. *Ta'lam[u]* = you know (v. ii. m. s. impfct. from 'alima. The last letter is rendered vowelless because of the particle *lum* coming before it. See *Ta'lamûna* at 2:80, p. 37, n. 12; and at 2:42, p. 21, n. 10).

107. Do you not know
 that Allah, to Him belongs
 the dominion¹ of the heavens
 and the earth?
 And you do not have
 besides Allah
 any guardian-protector,²
 nor any helper.³

108. Or do you desire
 that you question⁴
 your Messenger
 as was questioned Mûsâ
 before? And whoever
 takes in exchange⁵
 unbelief for belief
 has indeed strayed from⁶
 the right way.⁷

109. There do wish⁸ many
 of the People of
 the Book
 if they could bring you back⁹
 after you have believed

1. *Mulk* = dominion, sovereignty, supreme authority, right of possession, ownership, royalty.

2. *Waliyy* (pl. *auliyâ*) = legal guardian, protector, patron, relative, close friend.

3. *Naşîr* (pl. *nuşarâ*) = helper, defender, supporter, ally, protector, patron.

4. *Tas'alû[na]* = you (all) ask, question, inquire (v. ii. m. pl. impct. from *sa'ala* [*su'âl* /*mas'alah* /*tas'âl*], to ask, to enquire. The terminal *nûn* is dropped because of the particle '*an*' coming before the verb). As mentioned before at 'âyah 55 the Israelites asked Mûsâ, among other things, to bring Allah before their very eyes so that they could see Him.

5. *Yatabaddal[u]* = he takes in exchange for himself, he adopts in exchange, he changes (v. iii. m. s. impct. from *tabaddala*, form V of *badala* [*badal*], to replace, exchange. The last letter is rendered vowelless because of the conditional particle *man* coming before the verb. See *baddala* at 2:59, p. 27, n. 12; and *tastabdilûna* at 2:61, p. 29, n. 1).

6. *Ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past).

7. *Sawâ' al-sabîl* = the straight/right path. It is an idiom.

8. *Wadda* = he loved, liked, wished (v. iii. m. s. past. See *yawaddu* at 2:96, p. 45, n. 10; and 2:105, p. 50, n. 1).

9. i.e., to make you recant and return to the old faith. *Yaruddûna* = they send back, put back, take back, bring back, drive back, return, restore (v. iii. m. pl. impct. from *radda* [*radd*], to send back, return).

كَفَّارًا as unbelievers,¹
 حَسَدًا out of envy²
 مِنْ عِنْدِ أَنْفُسِهِمْ on their own part,
 مِنْ بَعْدِ مَا after even that
 بَيِّنَ لَهُمْ clear has become³ to them
 الْحَقُّ the truth.⁴
 فَاعْفُوا وَاصْفَحُوا So forgive⁵ and forbear⁶
 حَتَّى يَأْتِيَ اللَّهُ till Allah brings forward⁷
 بِأَمْرِهِ His decree.⁸
 إِنَّ اللَّهَ Verily Allah is
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ over everything All-Powerful.



وَأَقِمُوا 110. And properly perform⁹
 الصَّلَاةَ the prayers
 وَآتُوا الزَّكَاةَ and pay zakâh;
 وَمَا تَقَدَّمُوا and whatever you advance¹⁰
 لِأَنْفُسِكُمْ for yourselves
 مِنْ خَيْرٍ of any good thing¹¹
 تَجِدُوهُ you will find¹² that
 عِنْدَ اللَّهِ with Allah.
 إِنَّ اللَّهَ Verily Allah is,
 بِمَا تَعْمَلُونَ of what you do,
 نَصِيرٌ All-Observing.



1. *Kuffâr* (sing. *kâfir*) = unbelievers, infidels, ungrateful ones. See *kafarû* at 2:6, p. 6, n. 1).

2. *Hasad* = envy, grudge, jealousy, ill-will, spite, malice.

3. *Tabayyana* = he or it became clear, evident, manifest, manifested himself/itself (v. iii. m. s. past in form V of *bâna* [*bayân*], to be or become clear. See *yubayyinu* at 2:68, p. 32, n. 7).

4. i.e., the fact that Muḥammad, peace and blessings of Allah be on him, was truly Allah's Messenger and that the Qur'ân is Allah's Book.

5. *U'ffû* = you (all) forgive, excuse, condone (v. ii. m. pl. imperative from '*afâ*' [*'afw*'/*'afâ*'], to efface, to excuse, to forgive).

6. *Iṣfahû* = you (all) forbear, leave alone, overlook (v. ii. m. pl. imperative from *ṣafaha* [*ṣafḥ*]), to forbear, overlook, broaden, flatten).

7. *Ya'ti + bi* = he brings, brings forward, produces, comes up with (v. iii. m. s. impfct. from *atâ* [*itîyân/aty/ma'tâh*], to come, to arrive).

8. '*Amr*' (pl. '*awâmir*'/ '*umûr*') = command, order, decree, behest, instruction; also affair, matter, issue. In this latter sense the plural is '*umûr*'.

The '*ayah*' refers to the efforts of the Jewish leaders of Madina to seduce the new Muslims from Islam and their support for the Prophet. The clause, "So forgive and forbear till Allah brings forward His decree" means, in the context of the Madinan situation, an exhortation to the Muslims and the Prophet to deal with the Jewish opposition with patience and forbearance. In the wider context it is an exhortation to the Muslims to similarly deal with identical situations.

9. '*Aqimû*' = you (all) properly perform (v. ii. m. pl. imperative from '*aqama*', form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 2:83, p. 39, n. 4; also see *yuqimûna* at 2:3, p. 5, n. 3).

10. *Tuqaddimû* (originally *tuqaddimûna*) = you (all) advance, send in advance, send forward (v. ii. m. pl. impfct. from *qaddama*, form II of *qadamâ* [*qudûm*], to precede. The terminal *nûn* is dropped because of the conditional particle *mâ* coming before the verb.).

11. i.e., prayers, payment of *zakâh* and other charitable gifts and good deeds.

12. i.e., its merits. *Tajidû* (originally *tajidûna*) = you (all) find, get (v. ii. m. pl. impfct. from *wajada* [*wujûd*], to find, get. The terminal *nûn* is dropped because it is the conclusion of a conditional clause, *jawâb* of *shart*).

وَقَالُوا 111. And they say:

لَنْ يَدْخُلَ الْجَنَّةَ "None will enter¹ paradise

إِلَّا مَنْ كَانَ except the one who is

هُودًا أَوْ نَصْرَانًا a Jew or a Christian".

تِلْكَ أَمَانِيُّهُمْ Those are their fond hopes.²

قُلْ هَاتُوا Say: "Bring forth

بُرْهَانَكُمْ your proof,³

إِنْ كُنْتُمْ if you are

صَادِقِينَ truthful."⁴

بَلَى 112. O yes,

مَنْ أَسْلَمَ وَجْهَهُ whoever surrenders⁶ himself⁷

لِلَّهِ to Allah,

وَهُوَ عَمِلٌ and is a doer of good deeds,⁸

فَلَهُ أَجْرُهُ he shall have his reward⁹

عِنْدَ رَبِّهِ with his Lord;

وَلَا خَوْفٌ عَلَيْهِمْ and no fear¹⁰ will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve.¹¹



Section (Rukû') 14

وَقَالَتِ الْيَهُودُ 113. The Jews say:

لَيْسَتِ النَّصْرَانِي "The Christians do not stand

عَلَى شَيْءٍ on anything";¹²

وَقَالَتِ الْيَهُودُ and the Christians say:

لَيْسَتِ الْيَهُودُ "The Jews do not stand

1. *Yadkhulu(u)* = they (all) enter, go in (v. iii. m. pl. impfct. from *dakhala* [dukhâl], to enter. The last letter takes *fathah* because of the particle *lan* coming before the verb).

2. *Amâniyy* (sing. *umniyyah*), vain desires, fond hopes, idle expectations. See at 2:78, p. 36, n. 11. See also *tamannaw* at 2:94, p. 45, n. 3).

3. *Burhân* (pl. *barâhîn*) = proof, evidence.

4. i.e., if you are truthful in your claims. *Şâdiqîn* (accusative/genitive of *şâdiqân*, sing. *şâdiq*) = truthful. Active participle from *şadaqa* [şadq/şidq], to speak the truth. See at 2:94, p. 45, n. 4.

5. *Balâ* = O yes. It is generally used in reply to a negative assertion, such as: "Am I not your Lord? O yes (*balâ*), You are." See at 2:81, p. 38, n. 1.

6. *'Aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [salâmah/salâm], to be safe, secure).

7. *Wajh* (pl. *wujûh*) = face, countenance. It is used here figuratively to mean one's self.

8. *Muhsin* (pl. *muhsinûn*) = those who do good deeds according to the Qur'ân and *sunnah*, do good to others, beneficent, charitable (active participle from *'ihsân*, form IV of *hasuna* [husn], to be handsome, to be good). See *muhsinîn* at 2:58, p. 27, n. 11.

9. *'Ajr* (pl. *'ujâr*) = reward, recompense, emolument, pay. See at 2:62, p. 30, n. 5.

10. *Khawf* = fear, dread. See at 2:62, p. 30, n. 3.

11. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [huzn/hazan], to grieve, be sad). The assurance here refers mainly to the position of such people in the hereafter. See at 2:38, p. 20, n. 4; and 2:62, p. 30, n. 6).

12. This *'ayah* has in view the mutual denunciations of the Jews and the Christians of one another, particularly the quarrels that took place at Madina between the Jewish savants of that place and the Christian delegates of Najran who had come there for a discussion with the Prophet.

عَلَى شَيْءٍ وَهُمْ on anything; and
يَتْلُونَ الْكِتَابَ they read the Book.¹
كَذَلِكَ قَالَ Thus do say
الَّذِينَ لَا يَعْلَمُونَ those who do not know²
يَشَأْ قَوْلِهِمْ just as their saying.³
فَاللَّهُ يَحْكُمُ So Allah will judge⁴
بَيْنَهُمْ between them
يَوْمَ الْقِيَامَةِ on the Day of Resurrection
فِيمَا كَانُوا regarding what they use to
فِيهِ يَخْتَلِفُونَ be in disagreement about.⁵
وَمَنْ أَظْلَمُ 114. And who is more unjust⁶
مِمَّنْ مَنَعَ than those who prevent⁷
مَسْجِدَ اللَّهِ Allah's mosques⁸
أَنْ يَذْكُرُوا therein
أَسْمَهُ His name
وَسَعَى فِي خَرَابِهِمْ and strive¹⁰ for ruining them?
أُولَئِكَ Such people,
مَا كَانَ لَهُمْ it was not fit for them
أَنْ يَدْخُلُوهَا that they entered¹¹ these
إِلَّا خَائِفِينَ except being fearful.¹²
لَهُمْ فِي الدُّنْيَا They shall have in this world
خِزْيٌ disgrace¹³

1. i.e., in spite of the both the groups' reading the same Book, the Bible (the *Tawrah* and the *Injil*), they accuse each other of having nothing to stand upon.

2. *Ya'lamûna* = they know (v. iii. m. pl. ipfct. from *'alima*, to know, be aware of. See at 2:102, p. 49, n. 4). "Those who do not know" means here "those who do not have any revealed scripture", more particularly the Arabs of the time.

3. i.e., the polytheists of the Arabs also used to make remarks similar to those of the Jews and the Christians about the Prophet and the Muslims.

4. *Yahkumu* = he judges, passes judgement, gives his verdict (v. iii. m. s. impfct. from *hakama* [*hukm*], to pass judgement).

5. *Yakhtalifûna* = they differ, controvert, hold different opinions, are in disagreement (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to succeed, come after, follow, lag behind).

6. *'Azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative form of *zâlim*. See *zâlimûn* at 2:51, p. 24, n. 11).

7. *Mana'a* = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent). The allusion here is to such people as the unbelieving Quraysh who prevented the Prophet and the Muslims from praying at the Ka'ba and such people at all times and places who prevent people from worshipping Allah.

8. *Masâjid* (sing. *masjid*) = places for making prostration (*sijdah*); hence mosques, places of worship (adverb of place from *sajada*).

9. *Yudhkara[u]* = he or it is mentioned, remembered, talked about, cited (v. iii. m. s. impfct. passive, from *dhakara* [*dhikr/tadhkâr*], to mention, to remember). The expression "uttering the name" is used here idiomatically to mean praying and worshipping.

10. *Sa'a* = he strove, attempted, endeavoured, headed for, moved quickly (v. iii. m. s. past from *sa'y*, to move quickly).

11. *Yadkhulû* (originally *yadthulûna*) = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhâl*], to enter. See *yadkhula* at 2:111, p. 53, n. 1).

12. *Khâ'ifîn* (accusative /genitive of *khâ'ifûn*, sing. *khâ'if*) = fearful; i.e., being fearful of Allah (active participle from *khâfa* [*khawf*], to fear).

13. *Khizy* = disgrace, ignominy, humiliation.

وَلَهُمْ فِي الْآخِرَةِ and shall have in the hereafter
عَذَابٌ عَظِيمٌ an enormous¹ retribution.

115. To Allah belong
الشَّرْقُ وَالْمَغْرِبُ the east and the west;²
فَإِنَّمَا تُوَلُّوْا so whithersoever you turn
فَإِنَّ وَجْهَ اللَّهِ there is Allah's Countenance.³
إِنَّ اللَّهَ وَاسِعٌ Verily Allah is All-Reaching,⁴
عَلِيمٌ All-Knowing.

116. And they say:
اتَّخَذَ اللَّهُ "Allah has taken⁵ to Him
وَلَدًا a son".
سُبْحَنَهُ Sacrosanct⁶ is He.
بَلَّغَهُ Nay, to Him belongs
مَا فِي السَّمَوَاتِ all that is in the heavens
وَالْأَرْضِ and the earth;
كُلُّ لَّهُ قَنُوتٌ all to Him render obeisance.⁷

117. [He is] The Originator⁸
الْمَنبُتِ of the heavens and the earth;
وَإِذَا قَضَىٰ أَمْرًا and when He decrees⁹ a thing
فَإِنَّمَا يَقُولُ لَهُ He only says for it :

1. 'Aẓīm = great, big, grand, huge, stupendous, immense, enormous, tremendous. When spoken of punishment it means "extremely heavy". See at 2:7, p. 6, n. 9

2. The expression "the east and the west" means here the entire world and all its directions.

3. i.e., that direction is the direction towards Allah. The 'āyah is an exception for those who are unable to ascertain the direction of the qiblah, or have mistakenly prayed to another direction or are unable to turn towards the qiblah for any valid reason. It should be understood along with 2:144 which makes it incumbent to turn towards the Ka'ba while saying prayers.

4. Wāsi' = All-Reaching, All-Embracing, All-Encompassing in His knowledge, care, attention, favour and power.

5. Ittakhadha = he took to him, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See ittakhadhtum at 2:51, p. 24, n.9).

6. The word Subhān is derived from sabbaḥa, form II of sabaha [sabh/sibāḥah], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct is He" seems to convey the meaning better.

7. Qānitūn (sing. qānit) = submissive, obedient, humble (active participle from qanata [qunāt], to be obedient, submissive). This and the next 'ayah emphatically assert that Allah has no son or any other relation, that He is the Creator and Master of everything, living or lifeless, in and including the heavens and the earth, that He originates creation and does not need any instrumentality to do so. He simply decrees and it comes into existence. The birth of any being, without parents or with a single parent does not invest it with any divine quality. The Creator and the creature are totally distinct and different, in entity and attributes.

8. Badī' = originator, initiator, creator out of nonentity (active participle in the intensive form of fa'il from bada'a [bad'], to innovate, to originate, to introduce).

9. Qaḍā = he decreed, decided, pronounced judgement, determined (v. iii. m. s. past from qaḍā', to settle, to terminate, to conclude).

كُنْ تَكُونُ "Be", and it is.

118. And there say those

لَا يَعْلَمُونَ that do not know:

لَوْلَا "Why is it not that

يُكَلِّمُنَا اللَّهُ Allah speaks¹ to us

أَوْ تَأْتِيَنَا آيَةٌ or a miracle² comes³ to us?"

كَذَلِكَ قَالَ Thus did say

الَّذِينَ مِنْ قَبْلِهِمْ those before them

مِثْلَ قَوْلِهِمْ like their saying;⁴

تَشَبَّهَتْ قُلُوبُهُمْ their hearts are alike.⁵

قَدَبَيْنَا We have indeed made clear⁶

الْآيَاتِ the signs

لِقَوْمٍ يُوقِنُونَ for a people believing firmly.⁷

119. Verily We have sent you

بِالْحَقِّ with the truth⁸

بَشِيرًا as a harbinger of glad tidings⁹

وَنَذِيرًا and as a warner;¹⁰

وَلَا تُسْأَلُ and you will not be asked¹¹

عَنِ أَصْحَابِ الْجَنَّةِ about the inmates of hell.¹²

120. And happy will never be

1. *Yukallimu* = he speaks, talks, converses (v. iii. m. s. impfct. from *kallama*, form II of *kalama* [*kalm*] to injure, to hurt. In its form II the verb means to speak).

2. *'Āyah* (pl. *'āyāt*) = sign, miracle, revelation. See 2:99, p. 47, n. 2; and 2:106, p. 50, n. 6.

3. *Ta'ti* = she or it comes, arrives (v. iii. m. s. impfct. from *'atā*. See *ya'ti* at 2:109, p. 52, n. 7).

4. For instance the Israelites demanded of Mûsa to bring Allah before their very eyes so that they could see Him. (see a 2:55, at p. 26).

5. *Tashâbahat* = she or it resembled, became similar, alike, identical, one to the other; also became unclear, ambiguous (v. iii. f. s. past in form VI from *shabih/shabah*, resemblance, similarity. See *tashâbaha* at 2:70, p. 33, n. 5).

6. *Bayyannâ* = we have made clear, explained, elucidated, clarified (v. i. m. pl. past from *bayyana*, form II of *bâna* [*bayân*], to be clear, evident. See *yubayyinu* at 2:68, p. 32, n. 7).

7. *Yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form *'ayqana*, form IV of *yaqina* [*yaqni/yaqîn*], to be sure, be certain. See at 2:4, p. 5, n. 9).

8. i.e., the Qur'ân and other non-Qur'ânîc *wahy* (*sunnah*).

9. *Bashîr* (pl. *busharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i.e., the tidings of reward and paradise for the believers and doers of good deeds according to the Qur'ân and *sunnah*. Active participle on the scale of *fa'il* form *bushara/bashira* [*bishr/bushr*], to rejoice, to be delighted.

10. *Nadhîr* (pl. *nudhur*) = warner, i.e., giving warning about punishment and hell for the unbelievers and wrong-doers. Active participle on the scale of *fa'il* from *nadhara* [*nadhr/nudhûr*], to vow, to pledge.

11. i.e., you will not be accountable for their deeds after you have delivered the message and have warned them. *Tus'alu* = you are asked, questioned (v. ii. m. impfct. passive from *sa'ala* [*sa'âl*]. See *tas'âlû* at 2:108, p. 51, n. 4).

12. *Jahîm* = hellfire, hell.

عَنْكَ أَهْبُودَ about you the Jews,
 وَلَا النَّصْرَى nor the Christians,
 حَتَّى تَتَّبِعَ unless you follow¹
 مِلَّتَهُمْ their religion.²
 قُلْ إِنَّ هُدَى اللَّهِ Say: "The guidance of Allah,
 هُوَ الْهُدَى that is the guidance."
 وَلَئِنْ أَتَيْتَ And indeed if you follow³
 أَهْوَاءَهُمْ their fancies⁴
 بَعْدَ الَّذِي جَاءَكَ after what has come to you
 مِنَ الْعِلْمِ of the knowledge,⁵
 مَا لَكَ you will not have
 مِنَ اللَّهِ مِنْ وَلِيٍّ against Allah any protector⁶
 وَلَا نَصِيرٍ nor any helper.⁷

الَّذِينَ 121. Those to whom
 ءَاتَيْنَاهُمُ الْكِتَابَ We have given the Book,
 يَتْلُوهُ they read⁸ it
 حَقَّ تِلَاوَتِهِ as it ought to be read;
 أُولَئِكَ they are the ones
 يُؤْمِنُونَ بِهِ who believe in it;⁹
 وَمَنْ يَكْفُرْ بِهِ and whoso disbelieves in it,
 فَأُولَئِكَ such people will be
 هُمُ الْخَاسِرُونَ the ones in loss.¹⁰

1. *Tattabi'a*[u] = you follow, pursue, be attached to (v. ii. m. s. impfct. from *ittaba'a*, form V of *tabi'a* [*taba'*/*tabâ'ah*], to come after, to follow. The last letter takes *fathah* because of the coming of the conditional particle *hattâ* before the verb. See *ittaba'u* at 2:102, p. 48, n. 1). The '*ayah*', though formulated as an address to the Prophet, has within its purview the Muslims in general.

2. *Millah* (pl. *milal*) = religion, creed, religious community, denomination.

3. *Ittaba'ta* = you followed, pursued (v. ii. m. s. past from *ittaba'a*. See n. 1 above).

4. '*Ahwâ*' (sing. *hawan*) = fancies, whims, caprices, liking, desires.

5. i.e., the special knowledge contained in the Qur'anic and non-Qur'anic *waḥy* (*sunnah*).

6. *Waliyy* (pl. *auliya'*) = legal guardian, protector, patron, relative, close friend. See at 2:107, p. 51, n. 2).

7. *Naṣīr* (pl. *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 2:107, p. 51, n. 3).

8. *Yatlûna* = they read, recite (v. iii. m. pl. impfct. from *talâ* [*tilâwah*], to read, recite. See *talû* at 2:102, p. 48, n. 2).

9. i.e., they believe in the Qur'ân and the Messengership of Muḥammad, peace and blessings of Allah be on him. The '*ayah*' refers in the first instance to the knowledgeable Jews of Madina who, in consonance with the information contained in the *Tawrah*, believed the Prophet and embraced Islam.

10. *Khâsirân* (sing. *khâsir*) = losers, those that incur loss (active participle from *khāsira* [*khusr*/*khāsâr*/*khāsârah*/*khusrân*], to lose, be in loss. See at 2:27, p. 15, n. 4). Such persons will be the losers in the hereafter.

Section (Rukû') 15

يٰۤاَيُّهَا بَنِيۤ اِسْرٰٓءِیْلَ 122. O Children of Isrâ'îl,

اَذْكُرُوۤا نِعْمَتِی remember¹ My favour

الَّتِیۤ اَنْعَمْتُ عَلَیْكُمْ which I bestowed² on you

وَاَنِّیۤ اَفْضَلُ and that I preferred³ you

عَلٰی الْاٰلَمٰیۤنَ over all the beings.⁴

وَاَنْتَوُۤا یَوۤمًا 123. And be afraid of⁵ a day

لَا تَجْزِی when there shall not requite⁶

نَفْسٌ any individual

عَنْ نَّفْسٍ for any individual

شَیْئًا in anything;

وَلَا یُقْبَلُ nor will there be accepted⁷

مِنْهَا عَدْلٌ from it any compensation,⁸

وَلَا تَنْفَعُهَا nor will benefit⁹ it

شَفَعَةٌ any intercession,¹⁰

وَلَا هُمْ یُنصَرُونَ nor will they be helped.¹¹

وَإِذْ 124. And [recall] when

اٰتٰنَا اِبْرٰهٖمَ his Lord tested¹² Ibrâhîm

بِكَلِمٰتٍ with [certain] words¹³

فَاَتَمَّ and he fulfilled¹⁴ them.

قَالَ He [the Lord] said:

1. *Udhkurû* = you (all) remember, recall, recollect (v. ii. m. pl. imperative from *dhakara* [*dhikr / tadhkâr*] to remember. See at 2:40, p. 20, n. 10).

2. *'An'amu* = I have bestowed, graced (v. i. s. past from *na'ama* [*na'mah/man'am*], to be in ease, comfort. See at 2:40, p. 20, n. 11).

3. *Faddaltu* = I preferred, gave preference (v. i. s. past from *faḍḍala*, form II of *faḍala* [*faḍl*], to be good, be in excess. See at 2:48, p. 23, n. 4).

4. i.e., all beings of the time. The meaning here is that preference was given to the Children of Isrâ'îl, from among all the people of the time, in respect of the raising of Prophets and Messengers. *'Alamîn*, see at 1:2, p. 1, n. 4).

5. *Ittaqû* = you (all) beware of, be afraid of, fear (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 2:24, p. 12, n. 12).

6. *Tajẓi* = she or it avails, requites, repays, rewards (v. iii. f. s., past from *jazâ* [*jazâ'*], to requite, recompense. See 2:48, p. 43, n. 9).

7. *Yuqbalu* = it is accepted, received (v. ii. m. s. impfct. passive from *qabila* [*qabûl/qubûl*], to accept. See at 2:48, p. 23, n. 9).

8. *'Adl* = equivalence, compensation, justice, impartiality. See at 2:48, p. 23, n. 11).

9. *Tanfa'u* = she or it benefits, becomes of use (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to benefit, be of use. See *yanfa'u* at 2:102, p. 48, n. 14).

10. *Shafâ'ah* = intercession (derived from *shaf'*, i.e. even, either part of a pair, and is so meant because of the joining of one to another to speak on behalf of the latter. See at 2:48, p. 23, n. 10.).

11. *Yunşarûna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naşara* [*naşr / nuşûr*], to help, assist, make victorious. See at 2:86, p. 41, n. 2). The *'ayyah* means that none shall get any help against Allah's judgement and decree on the Day of Judgement.

12. *Ibtalâ* = he tested, put to test, tried, afflicted (v. iii. m. s. past in form VIII of *balâ* [*balw / balâ'*], to test, to try).

13. i.e., certain injunctions and prohibitions.

14. *'Atamma* = he fulfilled, completed, finished; i.e., he carried out to the exact requirements (v. iii. m. s. past in form IV of *tamma* [*tamâm*], to be complete, to come to an end).

إِنِّي جَاعِلُكَ "I am going to make¹ you

لِلنَّاسِ إِمَامًا a leader² for men."

قَالَ He [Ibrâhîm] said:

وَمِنْ ذُرِّيَّتِي "And from my progeny?"³

قَالَ He [Allah] said:

لَا يَسَّالُ عَهْدِي "My covenant⁴ reaches⁵ not

الظَّالِمِينَ the transgressors."

وَذِ 125. And [recall] when

جَعَلْنَا الْبَيْتَ We made⁶ the House⁷

مَثَابَةً لِّلنَّاسِ a resort⁸ for mankind

وَأَنشَأْنَا and a place of immunity⁹ –

وَاتَّخَذُوا and you take up¹⁰

مِن مَّقَامِ إِبْرَاهِيمَ of the Spot of Ibrâhîm¹¹

مُصَلًّى a place for prayer¹² –

وَعَهَدْنَا and We gave a commission¹³

إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ to Ibrâhîm and Ismâ'îl

أَن طَهِّرَا that you [two] purify¹⁴

بَيْتِي My House

لِلطَّائِفِينَ for those making circuits,¹⁵

وَالْمُكِبِينَ or sojourning for prayer,¹⁶

وَالرُّكَّع or bowing in submission¹⁷

السُّجُودِ and prostrating themselves.¹⁸

1. *Jâ'il* (pl. *jâ'ilûn*) = one who creates, puts, makes, sets, lays, places, appoints (active participle from *ja'ala* [*ja'l*], to create, put, set.

See at 2:30, p. 16, n. 4).

2. *Imâm* (pl. *a'imma*) = leader, prayer leader.

3. *Dhurriyah* (pl. *dharâriy*) = progeny, offspring, children, descendants.

4. *Ahd* (pl. *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 2:27, p. 14, n. 9.

5. *Yanâlu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain).

6. *Ja'alhâ* = we made, set, appointed (v. i. pl. past from *ja'ala*. See n. 1 above).

7. i.e., the Ka'ba.

8. *Mathâbah* = resort, refuge, meeting place, place where one returns.

9. *Amn* = safety, security, peace, immunity, protection.

10. *Ittakhidhû* = you (all) take up, take for yourselves, adopt (v. ii. m. pl. imperative from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhtum* at 2:51, p. 24, n. 9).

11. *Maqâm* (pl. *maqâmât*) = spot, site, place, station, standing, position. The reference is to the stone on which Ibrâhîm stood while building the Ka'ba. It is still preserved near the Ka'ba door.

12. i.e., make some of the prayers at or near the spot. *Muṣallan* = place of prayer.

13. *'Ahdnâ* ('ilâ) = we assigned, committed to, entrusted to (v. i. m. pl. past from *'ahida* [*'ahd*], to delegate, to entrust, to commit).

14. *Tahhirâ* = you (two) purify, cleanse (v. ii. m. dual, imperative from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭahârah/ṭuhr*], to be pure, clean).

15. *Tâ'ifin* (accusative/genitive of *tâ'ifûn*, sing. *tâ'if*) = those making circuits, going round, circumambulatores. Active participle from *ṭafa* [*tawâṣṭ/ṭawf*], to go about, go round).

16. *'Âkifin* (accusative/genitive of *'âkifûn*, sing. *'âkif*) = those who stick to, cling to, remain uninterruptedly, devote themselves to (active participle from *'akafa* ('ukûf), to cling or stick to).

17. *Rukka'* (sing. *râkî'*) = those bowing in submission (active participle from *raka'a* (*rukû'*), to bow, bend the body, especially in prayer.

18. *Sujad* (sing. *sâjid*) = those who prostrate themselves.

وَإِذْ 126. And [recall] when
 قَالَ إِبْرَاهِيمُ رَبِّ قَالَ إِبْرَاهِيمُ رَبِّ Ibrâhîm said: "My Lord,
 اجْعَلْ هَذَا make¹ this
 بَلَدًا آمِنًا a place² secure,³
 وَارْزُقْ أَهْلَهُ and provide⁴ its people
 مِنَ الشَّرَرِ with fruits and yields⁵—
 مِنْ مَّا مَنِئِهِمْ such of them as believe
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day."
 قَالَ He [Allah] said:
 وَمَنْ كَفَرَ "And whoever disbelieves
 فَأُمَتِّعُهُ قَلِيلًا I shall let him enjoy⁶ a little;
 ثُمَّ أَضْطَرُّهُ then I shall force⁷ him
 إِلَىٰ عَذَابِ النَّارِ to the punishment of the fire —
 وَبَشِّرِ الْمَصِيرُ and evil is the destination."⁸

وَإِذْ 127. And [recall] when
 رَفَعَ إِبْرَاهِيمُ Ibrâhîm was raising⁹ the
 الْقَوَاعِدَ مِنَ الْبَيْتِ foundations¹⁰ of the House,
 وَإِسْمَاعِيلُ and Ismâ'il, [praying]:
 رَبَّنَا تَقَبَّلْ مِنَّا "Our Lord, accept¹¹ from us,
 إِنَّكَ أَنْتَ verily You are
 السَّمِيعُ the All-Hearing,
 الْعَلِيمُ the All-Knowing."

1. *Ij'at* = you make, appoint, set (v. ii. m. s. imperative from *ja'ala*).

2. *Balad* (pl. *bilād*) = town, city, place, country. Here the reference is to the habitation or town of Makka.

3. *'Amin* = peaceful, secure. The prayer of Ibrâhîm was indeed granted. In *sūrah* 95 (*al-Tin*) Makka is mentioned as "this city of peace and security" (*hādha al-balad al-'amin*).

4. *Uzruq* = you provide with the means of sustenance, bestow (v. ii. m. s. imperative from *razaqa* [*rizq*], to provide with the means of sustenance. See *razaqā* at 2:3, p. 5, n. 4; and 2:57, p. 26, n. 13)

5. *Thamarāt* (sing. *thamarah*) = fruits, yields, crops. See at 2:22, p. 12, n. 1).

6. *'Umatti'u* = I make/let s.o. enjoy (v. i. m. s. impfct. from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to carry away, take away).

7. *Aḡṭarru* = I force, compel, coerce (v. i. m. s. impfct. from *iḡṭarra*, form VIII of *ḡarra* [*ḡarr*], to harm, to impair).

8. *Maṣīr* (pl. *maṣāyir*) = destination, place at which one arrives, outcome, result. Adverb of place from *ṣāra* [*ṣayr/ṣayrūrah*], to become).

9. *Yarfa'u* = he raises, lifts, lifts up (v. iii. m. s. impfct. from *rafa'a* [*raf'*], to raise, to lift).

10. *Qawā'id* (sing. *qā'idah*) = foundations, bases, groundwork.

11. *Taqabbal* = you accept, receive, grant (v. ii. m. s. imperative from *taqabbala*, form V of *qabila* [*qubāl/qabāl*], to accept. See *yaqbalu* at 2:123, p. 58, n. 7). This and the preceding 'āyah state that it was by Allah's especial design and command that Prophets Ibrâhîm and Ismâ'il made and consecrated the Ka'ba for the worship of Allah Alone and the rites connected with *hajj* and 'umrah.

رَبَّنَا وَاجْعَلْنَا 128. "Our Lord, make us
مُسْلِمِينَ two Muslims¹ to You;
وَمِنْ ذُرِّيَّتِنَا and of our progeny²
أُمَّةً مُسْلِمَةً لَّكَ a people³ submissive to You;
وَأَرِنَا مَنَاسِكَنَا and show us⁴ our rites,⁵
وَسَبِّحْنَا and turn to us in forgiveness;
إِنَّكَ أَنْتَ verily You are
الْغَفُورُ the Most-Forgiving,
الرَّحِيمُ the Most Merciful.

رَبَّنَا 129. "Our Lord,
وَأَبْعَثْ فِيهِمْ and raise⁶ amongst them
رَسُولًا a Messenger out of them,
يَتْلُو عَلَيْهِمْ who will recite⁷ unto them
آيَاتِكَ Your signs [revelations]
وَيُعَلِّمُهُمُ الْكِتَابَ and will teach them the Book
وَالْحِكْمَةَ and the wisdom⁸ [sunnah],
وَيُزَكِّهِمْ and will purify⁹ them.
إِنَّكَ أَنْتَ Verily You are
الْعَزِيزُ the All-Mighty,¹⁰
الْعَلِيمُ the All-Wise."

1. *Muslimayn* (dual; sing. *Muslim*, plural *Muslimân*) = two Muslims. A *Muslim* is one who surrenders himself completely and sincerely to Allah. (Active participle from '*aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See '*aslama* at 2:112, p. 53, n. 6).

2. *Dhurriyah* (pl. *dharâriy*) = progeny, offspring, children, descendants. See at 2:124, p. 59, n. 3).

3. '*Ummah* (pl. '*umam*) = nation, people, group.

4. '*Ari + nâ* = show + us (v. ii. m. s. imperative from *ra'yâ* [*ra'y/ru'yah*], to see, notice).

5. *Manâsik* (sing. *mansik*) = rites, ceremonies, ways and formalities of prayers.

6. *Ib'ath* = you send, dispatch, raise, bring on (v. ii. m. s. imperative, from *ba'atha* [*ba'ith*], to send, to revive, resurrect. See *ba'athnâ* at 2:56, p. 26, n. 6).

7. *Yatlû* = he recites, reads (v. iii. m. s. impfct. from *talâ*. See *yatlûna* at 2:121, p. 57, n. 8; and *tatlû* at 2:102, p. 48, n. 2).

8. *Hikmah* (pl. *hikam*) = wisdom, sagacity. Here it means the teachings and instructions of the Prophet (*sunnah*), apart from the Book, i.e. the Qur'ân.

9. *Yuzakkî + him* = he purifies + them (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, be pure, be just). Here purification means purification from the filth of polytheism (*shirk*) and sins. The prayers of Ibrâhîm and Ismâ'il mentioned in '*âyahs* 128 and 129 were accepted by Allah. The coming of Prophet Muḥammad, peace and blessings of Allah be on him, and the emergence of the Muslim '*ummah* are the fulfilment of those prayers.

10. '*Azz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved.

Section (Rukû') 16

وَمَنْ يَرْتَعْثْ 130. And who does shrink¹
 عَنْ مِلَّةِ إِبْرَاهِيمَ from the religion² of Ibrâhîm
 إِلَّا مَنْ سَفِهَ except he that befools³
 نَفْسَهُ himself?
 وَلَقَدْ أَصْطَفَيْنَاهُ We indeed selected him⁴
 فِي الدُّنْيَا in this world;
 وَإِنَّا فِي الْآخِرَةِ and verily in the hereafter he
 لَمِنَ الصَّالِحِينَ shall be of the righteous.⁵

إِذْ قَالَ لَهُ 131. When there said to him
 رَبِّهِ أَسْلِمَ his Lord: "Surrender",⁶
 قَالَ أَسْلَمْتُ he said: "I have surrendered
 رَبِّ الْعَالَمِينَ to the Lord of all beings."⁷

وَوَصَّي بِهَا 132. And Ibrâhîm enjoined⁸
 إِبْرَاهِيمَ عَلَيْهِ this upon his sons –
 وَيَعْقُوبُ so did Ya'qûb –
 يَبْنِي "O my sons,
 إِنَّ اللَّهَ أَصْطَفَى verily Allah has selected⁹
 لَكُمْ الدِّينَ for you the religion [dîn];
 فَلَا تَمُوتُوا so let not yourselves die¹⁰

1. *Yarghab* = he detests, abhors, shrinks from; also he likes, desires, wishes (v. iii. m. s. impfct. from *raghiba* [*raghbah/raghab*] to detest, dislike, desire, wish). This word is used in opposite senses. The sense of dislike and detestation is indicated by using the particle 'an after the verb.

2. *Millah* (pl. *milal*) = religion, creed, religious community, denomination. See at 2:120, p. 57, n. 2.

3. *Safiha* = he became stupid, foolish, unwise (v. iii. m. s. past from *safah/safâhah*).

4. *Istafaynâ + hu* = we selected/chose+him (v. i. m. pl. past from *istafâ*, form VIII of *şafâ* [*şafw, şufûw/şafâ*], to be clear, pure). This 'ayah is in essence a reiteration of 'ayah 124 wherein Allah says in respect of Ibrâhîm, "I am going to make you a leader for men".

5. *Şâlihîn* (accusative/genitive of *şâlihûn*, sing. *şâlih*) = righteous, those who are right and correct in their conduct and deeds according to the teachings of Islam. Active participle from *salaha* [*şalâh/şulûh/maşlahah*], to be good, right, proper, in order).

6. 'Aslim = surrender, deliver up, be a Muslim (v. ii. m. s. imperative from 'aslama. See 'aslama at 2:112, p. 53, n. 6)

7. 'Âlamin (sing. 'âlam) = all beings. See at 1:2, p. 1, n. 4.

8. *Waşşâ* = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *waşâ* [*waşy*], to be joined, lightened, degraded)).

9. *Iştafâ* = he selected, chose (v. iii. m. s. past. See n. 4 above).

10. *Tamâtunna* = you must/of surety die. (v. ii. m. pl. impfct. in the emphatic form of *tamâtu*, impfct. of *mâta* [*mawt*], to die. The doubled terminal *nûn* stands for emphasis. *Lâ tamâtunna* = you should not die, do not let yourselves die.

إِلَّا وَأَنْتُمْ مُسْلِمُونَ except as you be Muslims."



أَمْ كُنْتُمْ شُهَدَاءَ 133. Or were you witnesses¹
إِذْ حَضَرَ يَعْقُوبَ when death came to Ya'qûb—
أَنْتُمْ إِذْ قَالَ لِبَنِيهِ when he said to his sons:

مَا تَعْبُدُونَ "What will you worship²

مِنْ بَعْدِي after me?"

قَالُوا They said:

نَعْبُدُ إِلَهَكَ "We shall worship³ your God

وَالِلَّهِ ءَاتَايَاكَ and the God of your fathers,

إِبْرَاهِيمَ وَإِسْمَاعِيلَ of Ibrâhîm and Ismâ'îl

وِإِسْحَاقَ and Ishâq,

إِلَهًا وَاحِدًا the One God;

وَنَحْنُ لَهُ مُسْلِمُونَ and to Him we surrender."⁴



تِلْكَ أُمَّةٌ 134. That was a nation⁵

قَدْ خَلَتْ who have passed away.⁶

لَهَا They will have

مَا كَسَبَتْ what they earned;⁷

وَلَكُمْ and you will have

مَا كَسَبْتُمْ what you earn,⁸ and

وَلَا تَسْأَلُونَ you will not be questioned⁹

عَمَّا كَانُوا يَعْمَلُونَ about what they used to do.¹⁰



1. *Shuhadâ'* (sing. *shahîd*) = witnesses, martyrs.

2. *Ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from '*abada* [*'ibâdah* / '*ubûdah* / '*ubûdiyyah*], to worship, serve. See at 2:83, p. 38, n. 8).

3. *Na'budu* = we worship, adore, serve; (v. i. pl. imperfect from '*abada*, to worship, serve. See at 1:5, p. 2, n.1).

4. The point emphasized here is that all the previous Prophets communicated the same message of monotheism and charged their progeny and followers to worship Allah Alone and not to associate any partner with Him; but the subsequent generations deviated from that teaching. The Last Prophet Muḥammad, peace and blessings of Allah be on him, was sent to revive and complete the message.

5. '*Ummah* (pl. '*umam*) = nation, people. See at 2:128, p. 61, n. 3).

6. *Khalat* = she passed away, became empty, became alone, went privately (v. iii. m. s. past from *khalâ* [*khulâ* / '*khalâ*']. See *khalâ* at 2:76, p. 36, n. 2).

7. *Kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain, to acquire. See *yaksibûna* at 2:79, p. 37, n. 7).

8. *Kasabtum* = you (all) earned, acquired, gained (v. ii. m. pl. past from *kasaba*)

9. *Tus'alûna* = you (all) are asked, questioned (v. ii. m. pl. impfct. passive from *sa'ala* [*su'âl* / '*mas'alah* / '*tas'âl*], to ask. See *tus'alu* at 2:119, p. 56, n. 11).

10. *Ya'malûna* = they (all) do, perform (v. iii. m. pl. impfct. from '*amila* [*'amal*] to do.. See at 2:13, p. 8, n. 6; and 2:113, p. 54, n. 2). The point made here is that of individual responsibility. No one will be responsible for another person's deeds; none can or will account for or efface or atone the sins of others and neither race nor ancestry nor relationship will be of any avail against Allah's judgement. This principle is reiterated time and again in the Qur'ân – "No bearer will bear the burden of another", so say 6:164, 17:15, 35:18, 39:7 and 53:38.

وَقَالُوا كُونُوا	135. They say: "Be
هُودًا أَوْ نَصَارَى	Jews or Christians,
تَهْتَدُوا	you will get guided." ¹
قُلْ بَلْ مِلَّةَ	Say: "No, rather the religion ²
إِبْرَاهِيمَ حَنِيفًا	of Ibrâhîm, the monotheist; ³
وَمَا كَانَ	and he was none
مِنَ الْمُشْرِكِينَ	of the polytheists.
فَقُولُوا	136. Say [you all]:
مَا آمَنَّا بِإِلَهِ	"We believe ⁴ in Allah
وَمَا أُنْزِلَ	and what has been sent down
إِلَيْنَا	to us
وَمَا أُنْزِلَ	and what was sent down ⁵
إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ	to Ibrâhîm and Ismâ'îl
وِإِسْحَاقَ وَيَعْقُوبَ	and Ishâq and Ya'qûb
وَالْأَنْبِيَاءَ	and the tribes; ⁶
وَمَا أُوتِيَ مُوسَىٰ	and what was given to Mûsâ
وَعِيسَىٰ وَمَا أُوتِيَ	and 'Îsâ and what was given
النَّبِيِّينَ	to the Prophets
مِنَ رَبِّهِمْ	from their Lord.
لَا تَفَرِّقُوا	We do not differentiate ⁷
بَيْنَ أَحَدِهِمْ مِّنْهُمْ	between any of them;
وَعَنَّا لَهُ مُسْلِمُونَ	and we are to Him Muslims. ⁸



1. *Tahtadû* (na)= you (all) get guided, are rightly guided (v. ii. m, pl. impct. from *ih tadû*, form VIII of *hadû* [hady / hudan / hidâyah],to guide, to show. The terminal *nûn* is dropped because it forms the conclusion of an implied conditional clause. See *muhtadîn* at 2:16, p. 9, n. 8).

2. *Millah* (pl. *milal*) = religion, creed, religious community, denomination. See at 2:120, p. 57, n. 2; and 2:130, p. 62, n. 2).

3. *Hanîf* (pl. *hunafâ'*) = one who shuns the surrounding false religions and follows the true religion, a true monotheist. The word *hanîf* has been used in the Qur'ân always in contrast with a polytheist. The 'âyah is a reply to the Jews' and Christians' claims that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist and not at all a polytheist, they were not so.

4. *'Âmannâ* = we believed (v. i. pl. past from *'âmana* ['imân], from IV of *amina*, to be safe, feel safe. See *tu'minûna* at 2:3, p. 5, n. 1).

5. *'Unzila* = he or it is sent down (v. iii. m. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to get down, come down, descend. See at 2:4, p. 5, n. 6).

6. *'Asbât* (sing. *sibt*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb.

7. *Nufarriqu* = we differentiate, make distinction, separate (v. i. pl. impct, from *farraqa*, form II of *faraqa* [*furqân*], to separate, divide). The meaning here is that we do not differentiate between the Prophets in respect of our belief in them; but they were given different ranks by Allah, as stated at 2:253: "Those Messengers, We preferred some of them to the others; some of them Allah spoke to and raised some of them over the others in ranks..."

8. *Muslimân* (sing. *Muslim*) =A Muslim is 'one who surrenders himself completely and sincerely to Allah. (Active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See *'aslama* at 2:112, p. 53, n. 6; see also *muslimayn* at 2:128, p. 61, n. 1).

فَإِنْ آمَنُوا 137. So if they believe¹
 بِمِثْلِ مَا آمَنْتُمْ بِهِ like what you believe² in
 فَقَدْ أَهْتَدُوا then they are guided aright;³
 وَإِنْ تَوَلَّوْا but if they turn away⁴
 فَإِنَّمَا هُمْ فِي شِقَاقٍ then they are indeed in rift.⁵
 فَسَيَكْفِيكَهُمُ So Allah will suffice you
 اللَّهُ against them;⁶
 وَهُوَ السَّمِيعُ and He is the All-Hearing,
 الْعَلِيمُ the All-Knowing.

صِبْغَةَ اللَّهِ 138. Allah's colouring,⁷
 وَمَنْ أَحْسَنُ and who is better
 مِنَ اللَّهِ than Allah
 صِبْغَةً in respect of colouring?
 وَنَحْنُ لَهُ عِبَادُونَ And we are His worshippers.⁸

قُلْ أَتُحَاجُّونَنَا 139. Say : "Do you dispute⁹
 فِي اللَّهِ with us about Allah,
 وَهُوَ رَبُّنَا while He is our Lord
 وَرَبُّكُمْ and your Lord,
 وَلَنَا أَعْمَالُنَا and for us are our deeds¹⁰
 وَلَكُمْ أَعْمَالُكُمْ and for you are your deeds,
 وَنَحْنُ لَهُ and we are to Him
 مُخْلِصُونَ sincere devotees?"¹¹

1. 'Āmanā = they believed (v. iii. m. pl. past from 'āmāna. See 'āmannā at 2:136, p. 64, n. 4).

2. 'Āmantum = you believed (v. ii. m. pl. past from 'āmāna).

3. Ihtadaw = they received guidance, were guided aright (v. iii. m. pl. past from ihtadā. See tahtadū at 2:135, p. 64, n. 1).

4. Tawallaw = they turned away, desisted, refrained from (v. iii. m. pl. past from tawallā, form V of waliya [waly], to be near, be next. See tawallaytum at 2:83, p. 39, n. 5).

5. Shiqāq (sing. shiqqah) = piece, splinter, difficulty, trouble, rift, schism.

6. Yakfi + ka = he suffices you, he is enough for you (v. iii. m. s. impfct. from kafā [kifāyah], to be enough, be sufficient, suffice). The prefix sa is a particle indicative of future tense.

7. Šibghah = colour, dye, hue, shade, tinge, tincture, touch, character. Here it means the dīn or religion of Allah – the way of life that imparts a distinctive touch and character to its follower.

8. 'Ābidūn (sing. 'ābid) = worshippers, adorers.

9. Tuḥājjūna = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from ḥājja, form III of ḥajja [ḥijj/ḥajj], to aim at, to overcome. See yuḥājjū at 2:76, p. 36, n. 6).

10. 'A'māl (sing. 'amal) = deeds, performances, doings, acts, achievements.

11. Mukhlisūn (sing. mukhlis) = sincere ones, devoted, loyal, faithful. Active participle from 'akhlaṣa, form IV of khalaṣa [khulāṣ], to be pure, unmixed, unadulterated. Here the meaning is those who adore and worship Allah Alone to the exclusion of all other beings and objects and do all deeds exclusively for His pleasure. In other words Mukhlisūn here means true and pure monotheists.

140. Or do you say
 that Ibrâhîm, Ismâ'îl,
 Ishâq, Ya'qûb
 and the Tribes¹
 were Jews or Christians?
 Say: "Are you
 more informed² or is Allah?
 And who is more unjust³
 than the one who conceals⁴
 a testimony⁵ he has with him
 from Allah?⁶
 And Allah is not unmindful⁷
 of what you do."⁸

141. That was a nation⁹
 who have passed away.¹⁰
 They will have
 what they earned¹¹
 and you will have
 what you earn;¹²
 and you will not be asked¹³
 about what they used to do.¹⁴

1. 'Ashbât (sing. sibf) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 2:136, p. 64, n. 6.

2. 'A'lamu = more informed. Elative form of 'alim.

3. 'Azlamu = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative form of zalim. See at 2:114, p. 54, n. 6; and zalimûn at 2:51, p. 24, n. 11).

4. Katama = he concealed, hid, secreted (v. iii. m. s. past from katm/kitmân, to hide. See taktumûna at 2:33, p. 18, n. 2).

5. Shahâdah = testimony, evidence, witness.

6. i.e., received from Allah. The allusion is to the evidence in the Tawrah about the coming of the Last Prophet Muḥammad, peace and blessings of Allah be on him.

7. Ghâfil (pl. ghâfilûn) = negligent, unmindful, heedless, inattentive, indifferent to. Active participle from ghafala [ghaflah / ghufûl], to neglect, not to heed.

8. Ta'malûna = you (all) do, perform (v. ii. m. pl. impfct. from 'amila ['amal], to do , perform. See ya'malûna at 2:134, p. 63, n. 10).

9. 'Ummah (pl. 'umam) = nation, people. See at 2:128, p. 61, n. 3; also 2:133, p. 63, n.).

10. Khalat = she passed away, became empty, became alone, went privately (v. iii. m. s. past from khalâ [khalâ'/khalû'], to be empty. See at 2:134, p. 63, n. 5).

11. Kasabat = she earned, acquired, gained (v. iii. f. s. past from kasaba [kasb], to gain. See at 2:134, p. 63, n. 7).

12. Kasabtum = you (all) earned, acquired, gained (v. ii. m. pl. past from kasaba. See at 2:134, p. 63, n. 8).

13. Tus'alûna = you (all) are asked, questioned (v. ii. m. pl. impfct. passive from sa'ala. See at 2:134, p. 63, n. 9).

14. Ya'malûna = they (all) do, perform (v. iii. m. pl. impfct. from 'amila. See at 2:13, p. 8, n. 6; and 2:113, p. 54, n. 2; also at 2:134, p. 63, n. 10).

لِلنَّاسِ

Part [juz'] II

Section (Rukū') 17

سَيَقُولُ

142. There will say

السُّفَهَاءُ مِنَ النَّاسِ the fools¹ among the people:مَا وَلَّاهُمْ "What turned² them awayعَنْ قِبْلَتِهِمُ الَّتِي from the qiblah³ of theirs

كَانُوا عَلَيْهَا they had been on?"

قُلْ لِلَّهِ Say: "To Allah belong

الْمَشْرِقُ وَالْمَغْرِبُ the East and the West.⁴يَهْدِي مَنْ يَشَاءُ He guides⁵ whom He will

إِلَى صِرَاطٍ مُسْتَقِيمٍ to a straight path."

۞

وَكَذَلِكَ جَعَلْنَاكُمْ 143. Thus⁶ We have made youأُمَّةً وَسَطًا a balanced⁷ nation

لِتَكُونُوا شُهَدَاءَ that you be witnesses

عَلَى النَّاسِ over mankind

وَيَكُونَ الرَّسُولُ and that the Messenger be

عَلَيْكُمْ شَهِيدًا over you a witness.⁸

وَمَا جَعَلْنَا And We have not set

الْقِبْلَةَ الَّتِي the qiblah which

كُنْتُمْ عَلَيْهَا you had been on⁹إِلَّا لِنَعْلَمَ but for that We might know¹⁰

مَنْ يَتَّبِعِ الرَّسُولَ who follows the Messenger

1. *Sufahā'* (sing. *safih*) = fools, stupid, impudent.2. *Wallā* = he or it turned away, diverted (v. iii. m. s. past in form II of *waliya*, to follow, to lie next, to be near. See *tawallaytum* at 2:83, p. 39, n. 5).3. *Qiblah* = the direction which one faces. Technically it means the direction the Muslims face in praying, i.e., the direction of the Ka'ba at Makka. At Makka the Prophet and the Muslims used to pray turning towards the Ka'ba. Shortly before the migration to Madina he received divine directive to turn towards Bayt al-Maqdis while praying. He continued to do so for 16 or 17 months after the migration to Madina, but at the same time yearned for being directed to turn towards the Ka'ba. This 'ayah and the succeeding 'ayahs up to 'ayah 150 deal with the setting of the qiblah finally towards the Ka'ba, which took place shortly before the Battle of Badr. The present 'ayah alludes to the reaction of the unbelievers, particularly the Jews of Madina, to this memorable event.

4. "The East and the West" is here a figurative expression meaning that all the directions belong to Allah; but He guides whomsoever He wills to the right path and the right direction to face in the course of praying.

5. *Yahdī* = he guides, shows the way (v. iii. m. s. impfct. from *hadā* [*hady/hudan/hidāyah*], to guide, to lead.

6. i.e., just as We have guided you to the straight path, Islam, and to the right direction to turn to in praying, so We have made you an élite nation.

7. *Wasat* (pl. *awsāt*) = middle, centre, heart, core, élite. Here it means just, equitable, fair, balanced (See *Bukhārī*, no. 4487; also *Al-Baḥr*, II, 6; *Tafsīr al-Bayḍāwī*, I, 91).8. i.e., on the Day of Judgement the followers of Muḥammad, peace and blessings of Allah be on him, will bear witness that the previous Prophets had delivered Allah's message to their respective peoples, and the Prophet will bear witness to the same effect against his own followers (*Bukhārī*, no. 4487).9. i.e., the direction of the Ka'ba to which you used to turn at Makka. The order to revert to that first qiblah, the Ka'ba, was undoubtedly a test for the weak-minded and the hypocrites. Conversely, if the expression "the qiblah which you had been on" is taken to mean Bayt al-Maqdis, the directive to turn towards it for a time was also a test for the believers. (See *Al-Baḥr*, II, 14-15; *Al-Tafsīr al-Kabīr*, II, 114-115).

10. i.e., distinguish, mark out, for the Prophet and the Muslims; for Allah knows everything.

مِمَّن يَنْقَلِبُ from him who turns¹
 عَلَى عَقِبَيْهِ on his heels;²
 وَإِنْ كَانَتْ لَكَبِيرَةً and it is indeed very hard
 إِلَّا عَلَى الَّذِينَ except on those whom
 هَدَى اللَّهُ Allah gives guidance.³
 وَمَا كَانَ اللَّهُ And Allah is not
 لِيُضِيعَ إِيمَانَكُمْ to let go in vain⁴ your faith.⁵
 إِنَّ اللَّهَ بِالنَّاسِ Verily Allah is for mankind
 لَرءُوفٌ Most Beneficent,⁶
 رَحِيمٌ Most Merciful.
 قَدْ زَرَى 144. We do at times see⁷
 تَقَلُّبَ وَجْهِكَ the turning⁸ of your face
 فِي السَّمَاءِ towards the sky;
 فَلَنُوَلِّيَنَّكَ so We will surely turn you⁹
 قِبْلَةً to a qiblah
 تَرْضَاهَا you will be pleased with.¹⁰
 قَوْلَ وَجْهِكَ Hence turn your face
 شَطْرَ الْمَسْجِدِ الْحَرَامِ towards¹¹ the Sacred Mosque;
 وَحَيْثُ مَا كُنْتُمْ and wherever you all be,
 فَوَلُّوا وُجُوهَكُمْ turn your faces
 شَطْرَهُ towards it.
 وَإِنَّ الَّذِينَ And verily those who

1. *Yanqalibu* = he turns, revolves, is upturned (v. iii. m. s. impfct. from *inqalaba*, form VII of *qalaba* [qalb], to turn around, turn about).

2. *'Aqibay+hi* (sing. *'aqib*; pl. *a'qâb*) = his two heels. The expression "who turns on his heels" means who refuses to follow the Prophet and reverts to unbelief (*kufur*).

3. *Hadâ* = he guided, gave guidance (v. iii. m. s. past. See *yahdî* at 2:142, p.67, n. 5).

4. *Yuqî'u* = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from *'adâ'a*, form IV of *qâ'a* [qay'/qiyâ'], to get lost).

5. i.e., the prayers performed in good faith towards Bayt al-Maqdis. This part of the *'ayah* allays the fears of some that prayers already performed facing a direction other than the Ka'ba would go in vain.

6. *Ra'ûf* = Most Beneficent, Most Benevolent, Most Compassionate.

7. *Narâ* = we see (v. i. pl. impfct. from *ra'â* [ra'y, ru'yah], to see. The word *qad*, followed by an imperfect verb, as here, gives the sense of sometimes, at times, perhaps, may; but when followed by a perfect verb, it indicates the termination of an action. This *'ayah* alludes to the fact that the Prophet, even while facing Bayt al-Maqdis in prayer, yearned for being directed to face the Ka'ba and sometimes raised his face, i.e., eyes, towards the sky praying for that.

8. *Taqallub* = fluctuation, variation, turning and tossing (form V of *qalaba*, to turn round. See *yanqalibu* at n. 1 above).

9. *Nuwalliyanna + ka* = we will surely turn you, make you face (v. i. pl. impfct. in the emphatic, from *wallâ*, form II of *waliya* to be close, to lie next. The terminally doubled *nân* is the mark of emphasis. See *wallâ* at 2:142, p. 67, n.2).

10. *Tarqâ + hâ* = you are pleased with her, you are fond of her, you like her (v. ii. m. s. impfct. from *radiya* [riḍan/riḍwân/marḍâh], to be satisfied, be content).

11. *Shatr* (pl. *shuṭâr, ashtur*) = direction, in the direction of, towards. The Sacred Mosque is the Ka'ba.

أَوْثُوا الْكِتَابَ were given the Book

يَعْلَمُونَ surely know¹

أَنَّ الْحَقَّ that it is the truth²

مِنْ رَبِّهِمْ from their Lord;

وَمَا اللَّهُ بِغَفِلٍ and Allah is not unmindful

عَمَّا يَعْمَلُونَ of what they do.³

وَلَكِنْ 145. And even if

آتَيْتَ الَّذِينَ you came up⁴ to those who

أَوْثُوا الْكِتَابَ were given the Book

بِكُلِّ آيَةٍ with every sign [miracle]

مَاتِعُوا they would not follow⁵

فِي سَبِيلِكَ your qiblah;

وَمَا أَنْتَ بِتَابِعٍ nor are you to follow⁶

فِي سَبِيلِهِمْ their qiblah,

وَمَا بَعْضُهُمْ بِتَابِعٍ nor do some of them follow

فِي سَبِيلِ بَعْضٍ the qiblah of the others.

وَلَكِنْ أَتَّبَعَتْ And if you follow⁷

أَهْوَاءَهُمْ their desires⁸

مِنْ بَعْدِ مَا جَاءَكَ after what has come to you

مِنَ الْعِلْمِ of the knowledge,⁹

إِنَّكَ إِذَا you will then surely be

لَمِنَ الظَّالِمِينَ of the transgressing ones.¹⁰

1. *Ya'lamûna* = they know, are aware of (v. iii. m. pl. impfct. from *'alima* ['ilm], to know. See at 2:13, p.8, n.6; 2:13, p.54, n.2; 2:134, p. 63, n.10).

2. i.e., the directive to turn towards the Ka'ba is truly from Allah.

3. *Ya'malûna* = they do, perform (v. iii. m. pl. impfct. from *'amila* ['ama], to do. See at 2:134, p. 63, n. 10; 2:141, p. 66, n. 14).

4. *'Atayta...*(+bi) = you came up with, brought, produced (v. ii. m. s. past from *'atâ* [ityân/aty/ma'tâh], to come. See *ta'if* at 2:118, p. 56, n. 3).

5. *'Tabi'û* = they followed, came after, trailed (v. iii. m. pl. past from *tabi'a* [tab'/tabâ'ah], to follow. See nos. 6 and 7 below).

6. *Tâbi'* (pl. *atbâ'*) = follower, successor (active participle from *tabi'a*).

7. *Ittaba'ta* = you followed (v. ii. m. s. past from *ittaba'a*, form VIII of *tabi'a*. See at 2:120, p. 57, n.3).

8. *'Ahwâ'* (sing. *hawan*) = desires, fancies, wishes, caprices. See at 2:120, p. 57, n. 4).

9. i.e., the knowledge communicated through *wahy*, Qur'anic and non-Qur'anic.

10. *Zâlimîn* (accusative/genitive form of *zâlimân*, sign. *zâlim*) = transgressors, those who cross the limits, wrong-doers, unjust ones; also polytheists. See at 2:35, p. 19, n. 5).

الَّذِينَ آتَيْنَاهُمُ 146. Those whom We gave
الْكِتَابَ the Book

يَعْرِفُونَهُ كَمَا they know him¹ as

يَعْرِفُونَ أَبْنَاءَهُمْ they know their sons;

وَإِنَّ فَرِيقًا مِنْهُمْ and verily a section² of them

يَكْتُمُونَ الْحَقَّ conceal³ the truth,

وَهُمْ يَعْلَمُونَ while they know⁴ [it].



الْحَقُّ 147. [It is] The truth

مِنْ رَبِّكَ from your Lord;

فَلَا تَكُونَنَّ so you must not be

مِنَ الْمُتَرَدِّينَ of the sceptics.⁵

Section (Rukû') 18

وَلِكُلِّ 148. And everyone has

وَجْهَةٌ هُوَ مُوَلِّئُهَا a direction⁶ he turns to.⁷

فَأَنصِبُوا Hence vie⁸ with one another

الْخَيْرَاتِ for the good things.⁹

أَيْنَ مَا تَكُونُوا Wherever you may be

يَأْتِي بِكُمْ اللَّهُ Allah will bring you

جَمِيعًا all together.¹⁰

إِنَّ اللَّهَ Verily Allah is

عَلَى كُلِّ شَيْءٍ قَدِيرٌ over everything Omnipotent.



1. They know him, i.e., the Prophet, because their Scripture (*Tawrah* and *Injil*) contains the prophecy about his coming as well as his description.

2. *Fariq* (pl. *furûq*, *afriqah*) = section, group, faction, party, band. See at 2:75, p. 35, n. 5). Here it refers to the leaders and rabbis of the Jews.

3. *Yaktumûna* = they conceal, keep secret, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm* / *kitmân*], to hide, to conceal. See *katama* at 2:140, p. 66, n. 4; and *taktumûna* at 2:33, p. 18, n. 2).

4. Their offence is all the more reprehensible because they do it knowingly and wilfully.

5. *Mumtarîn* (accusative/genitive form of *mumtarûn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts. Active participle from *imtirâ*, form VIII from *miryah/muryah*, doubt, dispute.

6. *Wijhah* (pl. *wijhât*) = direction, trend, objective.

7. *Muwallîn* (pl. *muwallîn*) = one who turns to a direction, has an objective. Active participle from *wallâ*. See *tawallaytum* at 2:83, p. 39, n. 5.

8. *Istabiqû* = you (all) vie with one another, try to get ahead of one another, compete, race for (v. ii. m. pl. imperative from *istabâqa*, form VIII of *sabaqa* [*sabq*], to get before, to precede, to go ahead).

9. *Khayrât* (sing. *khayrah*) = good things, good deeds. Here it means obedience to the Prophet and carrying out the directives of Allah and the Prophet.

10. i.e., on the Day of Judgement, for rewarding the righteous and punishing the sinful.

149. And from wherever
 حَرَجْتَ you come out¹
 قَوْلَ وَجْهَكَ you turn² your face
 شَطْرَ الْمَسْجِدِ الْحَرَامِ towards the Sacred Mosque.³
 وَإِنَّهُ لِلْحَقِّ Verily it is the truth
 مِنْ رَبِّكَ form your Lord;
 وَمَا اللَّهُ بِغَفِيلٍ and Allah is not unmindful
 عَمَّا تَعْمَلُونَ of what you do.

150. And from wherever
 حَرَجْتَ you come out
 قَوْلَ وَجْهَكَ you turn your face
 شَطْرَ الْمَسْجِدِ الْحَرَامِ towards the Sacred Mosque;
 وَحَيْثُ مَا كُنْتُمْ and wherever you all be
 قُولُوا وَجُوهَكُمْ you turn your faces
 شَطْرَهُ towards it;⁴
 لِيَلَّا يَكُونَ لِلنَّاسِ so that there be not for men
 عَلَيْكُمْ حُجَّةٌ any plea⁵ against you,
 إِلَّا الَّذِينَ ظَلَمُوا except those that transgress⁶
 مِنْهُمْ of them.
 فَلَا تَخْشَوْهُمْ So do not dread⁶ them
 وَاتَّقُونِي and dread Me;
 وَلَئِنَّمْ and that I may make full⁷

1. *Kharajta* = you came out, emerged, started, left (v. ii. m. s. past from *kharaja* [*khurûj*], to come out, to leave. See *yakhruju* at 2:74, p. 35, n.6).

2. *Walli* = you turn, you face (v. ii. m. s. imperative from *wallâ*. See at 2:142, p. 67, n. 2; and *tawallaytum* at 2:83, p. 39, n. 5).

3. i.e., the Ka'ba.

4. The repeated directives are for emphasis in view of the criticism and opposition of the Jews. According to the commentators the three repetitions have in view three situations, namely, (a) for those who are at Makka and in the vicinity of the Ka'ba; (b) for those who are away from the Ka'ba and at all other places (c) for those who are on travel. Also, (a) the first mention is meant to contradict the Jews' assumption and to emphasize that the Prophethood of Muḥammad, peace and blessings of Allah be on him, and the order to turn towards the Ka'ba are the truth and are from Allah as right guidance from Him, and not merely to please the Prophet; for the Ka'ba is the first and the oldest *qiblah* which Prophet Ibrâhîm, peace be on him, set under the direction of Allah; (b) that the order applies in respect of all places and at all times and (c) that there should not be any deviation from the *qiblah* so that others may not have any plea against the Muslims (See for instance Al-Qurṭubî, *Tafsîr*, II, 168; Al-Fakhr al-Razî, *Al-Tafsîr al-Kabîr*, II, 152-154).

5. *Hujjah* (pl. *hujaj*) = argument, pretense, pretext, plea, proof. The allusion here is mainly to the Arab polytheists and the Makkans on the one hand, who alleged that the Prophet, though he claimed to follow the religion of Ibrâhîm, had turned away from his *qiblah*, the Ka'ba, and to the Jews on the other, who alleged that though the Prophet refused to follow Judaism yet he adopted the *qiblah* of the Jews, Bayt al-Maqdis. This part of the 'âyah meets such objections of the unbelievers and the Jews.

6. *Zalamâ* = they transgressed, did wrong (v. iii. m. pl. past from *zalama* [*zalm/zulm*], to do wrong. The allusion is to the obstinate opponents who refused to see reason.

7. '*Utimma*(u) = I make full, make complete (v. i. s. impfct. from '*atamma*, form IV of *tamma* [*tamâm*], to be complete, finished. See '*atamma* at 2:124, p. 58, n. 14).

فِي مَنِّى عَلَيْنَا My grace upon you
وَلَعَلَّكُمْ and that you may
تَهْتَدُوا receive guidance.¹

151. As I have sent
فِيكُمْ رَسُولًا amidst you a Messenger²
مِّنْكُمْ from among you –
يَتْلُوا عَلَيْكُمْ he recites³ unto you
آيَاتِنَا Our revelations (signs)⁴
وَيُزَكِّىكُمْ and purifies⁵ you
وَيُعَلِّمُكُمُ الْكِتَابَ and teaches⁶ you the Book⁷
وَالْحِكْمَةَ and the wisdom⁸
وَيُعَلِّمُكُمْ and teaches you what
مَا لَمْ تَكُونُوا تَعْلَمُونَ you had not been knowing.⁹

152. So remember¹⁰ me,
أَذْكُرْكُمْ I shall remember you;¹¹
وَأَشْكُرُوا إِلَى and express gratitude¹² to Me
وَلَا تَكْفُرُونِ and be not ungrateful to Me.

Section (Rukū') 19

153. O you who believe,
اسْتَغِيثُوا بِالصَّبْرِ ask for help¹³ with patience

1. *Tahtadūna* = you (all) receive guidance, are on the right track (v. ii. m. pl. impfct. from *ihādā*, form VIII of *hadā*. See *tahtadū* at 2:135, p. 64, n. 1).

2. i.e., Muhammad, peace and blessings of Allah be on him.

3. *Yatlū* = he recites, reads (v. iii. m. s. impfct. from *talā* [tilāwah], to recite, read. See at 2:124, p. 61, n. 7).

4. '*Āyāt* (sing. '*āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:99, p. 47, n. 2).

5. *Yuzakkī* (+*kum*) = he purifies you, makes you clean (v. iii. m. s. impfct. from *zakkā*, form II of *jakā* [zakw/zaky/zakā], to grow, be pure. See *Yuzakkī* +*him* at 2:129, p. 61, n. 9).

6. *Yu'allimu* = he teaches, instructs (v. iii. m. s. impfct. from '*allama*, form II of '*alima* ['ilm], to know. See at 2:129, p. 61, n.).

7. i.e., the Qur'ān.

8. i.e., *sunnah*, the non-Qur'ānic *waḥy* to the Prophet containing information about the proprieties and improprieties for a Muslim.

9. i.e., of the matters of the *dīn* and rules of *sharī'ah*. *Ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. impfct. from '*alima*. See at 2:22, p. 12, n. 5; and 2:80, p. 37, n. 12). This '*āyah* in fact speaks of the fulfilment of the prayer made by Ibrāhīm and Ismā'il, peace be on them, made at the time of their raising the foundation of the Ka'ba. See '*āyah* 129 above at p. 61).

10. *Udhkurū* (+ *nī*) = you (all) remember me, keep me in mind (v. ii. m. pl. imperative from *dhakara*. See at 2:122, p. 58, n. 1). Remembering Allah at all times is the key to righteousness (*taqwā*); for if one keeps Allah in mind one cannot commit any misdeed or wrong thing.

11. While remembrance is undoubtedly one of Allah's attributes, its practical manifestation is His awarding of merit to and bestowal of favours upon the righteous.

12. *Ushkurū* = you all express gratitude, thanks (v. ii. m. pl. imperative from *shakara* [*shukr* /*shukrān*], to thank, be grateful). Expression of gratitude means not only declaration of gratitude and thanks but also carrying out the injunctions and prohibitions of Allah and abstinence from sinful acts.

13. *Ista'inū* = you (all) seek help, ask for help, beseech help (v. ii. m. pl. imperative from *ista'ana*, form X from '*ana* ['awn]. See at 2:45, p. 22, n. 10).

وَالصَّلَاةَ and prayer.

إِنَّ اللَّهَ Verily Allah is

مَعَ الصَّابِرِينَ with the patient.¹

وَلَا تَقُولُوا 154. And do not say

لِمَنْ يُقْتَلُ about those who are slain²

فِي سَبِيلِ اللَّهِ in the way of Allah:

"أَمَوْتَ" "They are dead".³

بَلْ أَحْيَاءُ Nay, they are alive,⁴

وَلَكِنْ لَا تَعْلَمُونَ but you do not realize.⁵

وَلَنَبْلُوَنَّكُمْ 155. We will surely test⁶ you

بِشَيْءٍ وَبِنَافِلَةٍ with a bit of

الْخَوْفِ وَالْجُوعِ fear⁷ and hunger⁸

وَنَقْصٍ مِنَ الْأَمْوَالِ and loss⁹ of properties

وَالْأَنْفُسِ وَالشَّرَاطِ and lives¹⁰ and crops;¹¹

وَبَشِيرٍ but give glad tidings¹²

لِلصَّابِرِينَ to the persevering ones –

الَّذِينَ 156. Who ,

إِذَا أَصَابَتْهُمْ if there afflicts¹³ them

مُصِيبَةٌ any calamity,¹⁴

قَالُوا they say:

1. *Ṣābirîn* (accusative/genitive of *ṣābirân*, sing. *ṣābir*) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*], to be patient). "Allah is with the patient" means His support and mercy are with them. See 'āyahs 156-157 below.

2. *Yuqṭalu* = he is killed, slain, murdered (v. iii. m. s. impfct. passive from *qatala* [*qatl*], to kill, slay. See *yaqtulūna* at 2:61, p. 29, n. 11).

3. *Amwāt* (sing. *mayyit*) = dead, lifeless. See at 2:28, p. 15, n. 6

4. '*Aḥyā'* (sing. *hayy*) = alive, living.

5. *Tash'urūna* = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'ār*], to know, to realize. See *yash'urūna* at 2:9, p. 7, n. 3; and 2:12, p. 8, n. 2).

6. *Nabluwanna* (+*kum*) = we will surely test you, try you (v. i. pl. impfct. in the emphatic form, the terminally doubled *nūn* being the mark of emphasis, from *balā* [*balw/balā'*], to test, to try. See *ibtalā* at 2:124, p. 58, n. 12).

7. *Khawf* = fear, dread. See at 2:38, p. 20, n. 3; 2:62, p. 30, n. 5 and 2:112, p. 53, n. 10).

8. *Jā'* = hunger, starvation.

9. *Naqṣ* = loss, diminution, decrease, shortage.

10. '*Anfus* (sing. *nafs*) = life, person, individual, self.

11. *Thamarât* (sing. *thamarah*) = fruits, crops, yields, products, results. See at 2:22, p. 12, n. 1; and 2:126, p. 60, n. 5).

12. *Bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* /*bashira* [*bishr* /*bushr*], to rejoice, be happy. See *bashîr* at 2:119, p. 56, n. 9).

13. '*Aṣābat* = she hit, afflicted, befell (v. iii. f. s. past from '*aṣāba*, form IV of *ṣāba* [*ṣawb* /*ṣaybūbah*], to hit the mark, to be right).

14. *Muṣibah* (pl. *maṣā'ib*) = calamity, disaster, misfortune.

إِنَّا لِلّٰهِ	"Verily we belong to Allah,
وَابْنَا إِلَيْهِ	and to Him we all are
رَّجُوعٌ	going to return." ¹
أُولَئِكَ	157. Such people,
عَلَيْهِمْ صَلَوَاتٌ	on them will be blessings ²
مِنْ رَبِّهِمْ	from their Lord,
وَرَحْمَةٌ	and mercy;
وَأُولَئِكَ هُمُ	and such are the ones
الْمُهْتَدُونَ	in receipt of guidance. ³
إِنَّ الصَّفَا	158. Surely the Safâ
وَالْمَرْوَةَ	and the Marwah ⁴
مِنْ سَعَائِرِ اللَّهِ	are of Allah's signposts. ⁵
فَمَنْ حَجَّ	So whoever performs <i>hajj</i>
أَلْبَيْتَ	to the House (Ka'ba)
أَوْ اعْتَمَرَ	or goes on ' <i>umrah</i> , ⁶
فَلَا جُنَاحَ عَلَيْهِ	it will be no sin ⁷ on his part
أَنْ يَطُوفَ	that he makes circuits ⁸
بِهِمَا	between the two;
وَمَنْ تَطَوَّعَ	and whoever willingly does ⁹
حَيْرًا	a good deed,
فَإِنَّ اللَّهَ	then verily Allah is

1. *Râji'ân* (sing. *râjî'*) = returning ones, those in the process of returning. Active participle from *raja'a* [*rujû'*], to return, to come back. See *yarjî'ûna* at 2:18, p. 10, n.).

2. *Şalawât* (sing. *şalâh*) = blessings, grace (of Allah); prayers, benedictions (of men).

3. *Muhtadân* (sing. *muhtadin*) = those in receipt of guidance, those on the right track. Active participle from *ihtadâ*, form VIII of *hadâ*. See at 2:70, p. 33, n. 6; and *muhtadin* at 2:16, p. 9, n. 8). *Âyahs* 153 and 155-156 speak of the distinctive and unique merits of *şabr* (patience) in distress and difficulties.

4. The Şafâ and the Marwah are two hills near the Ka'ba. Prophet Ibrâhîm, under the direction of Allah, had left Hâjar and the baby Ismâ'il in the valley where the Ka'ba stands. When the provision and water with her were exhausted she ran frantically between the two hills in search of water for the baby. When she had just finished seven runs between the two hills the angel Jibrîl appeared before her by Allah's command and caused the Zam Zam spring to gush forth from the earth, which provided the means of subsistence for her and Ismâ'il. Since that time it has been a perennial source of water for the succeeding generations. The rule to make seven runs between the two hills in connection with *hajj* and '*umrah* is in consonance with the Abrahamic tradition (*Bukhârî*, no. 3364). The pre-Islamic Arabs also used to make these runs; but as they had placed idols in and near the Ka'ba, similarly they had placed two idols, 'Isâf and Nâ'ilah, respectively on the two hills and used to touch and invoke them while making runs there. As such the Muslims hesitated making these runs during *hajj* and '*umrah*. The '*âyah* alleys those misgivings.

5. *Sha'â'ir* (sing. *sha'îrah*) = signposts, tokens, distinctive features in worship, religious rites.

6. *I'tamara* = he performed '*umrah* (v. iii. m. s. past in form VIII of '*umara* [*'anur/umr*], to live, become inhabited).

7. *Junâh* = sin, wrong, misdemeanour, deviation into a wrong course.

8. *Yattawwafa(u)* = he makes runs, circuits, he circumambulates (v. iii. m. s. impfct. in form V of *tâfa* [*tawâf/tawf/tawfân*], to go about, run around).

9. *Tatawwâ'a* = he volunteered to do, voluntarily/willingly did (v. iii. m. s. past in form V of *tâ'a* [*taw'*] to obey, be obedient).

شَاكِرٌ Most Appreciative,¹

عَلِيمٌ All-Knowing.

159. Those who conceal²

مَا أُنزِلْنَا what We sent down³

مِنَ الْبَيِّنَاتِ of the clear evidences⁴

وَأَهْدَى and guidance,

مِن بَعْدِهَا even after that

بَيَّنَّاهُ We had made it clear⁵

لِلنَّاسِ فِي الْكِتَابِ for men in the Book,⁶

أُولَئِكَ يَلْعَنُهُمُ اللَّهُ such ones Allah curses,⁷

وَيَلْعَنُهُمُ and there curse them

اللَّعِينُونَ all the imprecators.⁸

160. But not so those who

تَابُوا وَأَصْلَحُوا repent⁹ and rectify¹⁰

وَبَيَّنَّا and state clearly¹¹ [the truth],

فَأُولَئِكَ then those people

أَتُوبُ عَلَيْهِمْ I shall forgive¹² them;

وَأَنَا التَّوَّابُ for I am Most Forgiving,

الرَّحِيمُ Most Merciful.

161. Those who disbelieve

1. *Shākīr* = appreciative, thankful, grateful. Active participle from *shakara* [*shukr/shukrān*], to thank, be thankful. See *tashkurāna* at 2:52, p. 24, n. 13).

2. *Yaktumūna* = they conceal, hide, secrete, withhold from the public (v. iii. m. pl. impfct. from *katama* [*katm/kitmān*], to hide. See at 2:146, p. 70, n. 3).

3. '*Anzalnā* = we sent down (v. i. pl. past from '*anzala*, form IV of *nazala* [*nuzāl*], to come down. See '*anzala* at 2:22, p. 11, n. 9).

4. *Bayyīnāt* (sing. *bayyīnah*) = clear evidences, indisputable proofs. See at 2:87, p. 41, n. 6.

5. *Bayyannā* = we made clear, elucidated (v. i. pl. past from *bayyana*, form II of *bāna* [*bayān*], to be evident. See at 2:118, p. 56, n. 6).

6. i.e., the scripture of the Jews and the Christians, the *Tawrah* and the *Injil*.

7. *Yal'ānu* = curses, banishes from mercy, damns, imprecates (v. iii. m. s. impfct. from *la'ana* [*la'n*], to curse).

8. *Lā'inūn* (sing. *lā'in*) = cursers, imprecators. Active participle from *la'ana*.

9. *Tābū* = they repented, became penitent, turned from sin (v. iii. m. pl. past from *tāba* [*tawb/tawbah/matāb*], to repent, be penitent. See *tāba* at 2:37, p. 19, n. 14).

10. i.e., they rectified the wrong done in the form of concealment, alteration and misinterpretation of the truth contained in Allah's revelations. '*Aṣlahū* = rectified, made good, made amends, put right (v. iii. m. pl. past from '*aṣlaḥa*, form IV of *ṣalaḥa*. See *muṣliḥūn* at 2:11, p. 7, n. 10).

11. *Bayyanū* = they stated clearly, elucidated, announced unequivocally (v. iii. m. pl. past from *bayyana*, form II of *bāna*. See *bayyannā* above at n. 5).

12. '*Atūbu* = I turn in forgiveness, forgive. (v. i. s. impfct. from *tāba*. See at 2:38, p. 7, n. 10).

وَمَاتُوا and die
وَهُمْ كُفَّارٌ while they are unbelievers –
أُولَئِكَ عَلَيْهِمُ the curse of Allah
وَالْمَلَائِكَةُ وَالنَّاسُ and the angels and mankind,
أَجْمَعِينَ of all of them –

خَالِدِينَ 162. Abiding for ever¹
فِيهَا therein.²
لَا يُخَفَّفُ No mitigation³ will be made
عَنَّهُمْ in respect of them
أَلْعَذَابُ of the punishment,
وَلَا هُمْ يُنْقَرُونَ nor will they be respited.⁴

وَاللَّهُ 163. And your God⁵ is
إِلَهُ وَاحِدٌ the One God.
لَا إِلَهَ إِلَّا هُوَ There is no god but He,
الرَّحْمَنُ the Most Compassionate,
الرَّحِيمُ the Most Merciful.

Section (Rukû') 20

إِنِّي خَلَقْتُ 164. Verily in the creation⁶
السَّمَوَاتِ وَالْأَرْضِ of the Skies and the earth,
وَآخِثَافٍ the alternation⁷ of

1. *Khâlidîn* (accusative /genitive of *khâlidûn*, sing. *khâlid*) = Remaining for all time to come, abiding for ever, everlasting, eternal. Active participle from *khalada* [*khulûd*], to remain or last for ever). See *khâlidûn* at 2:25, p. 13, n. 14; 2:81, p. 38, n. 6).

2. i.e., under the curse and in the fire of hell.

3. *Yukhaffafu* = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See at 2:86, p. 41, n. 1).

4. *Yunzarûna* = they are respited, reprieved, given time, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at).

5. *'Ilâh* (pl. *'âlîhah*) = object of worship, God. The *'âyah* is an emphasis on monotheism in respect of worshipping (*al-tawhîd al-'ulûhiyyah*). This emphasis on monotheism in respect of worshipping is the distinctive feature of Qur'ânic teachings and of Islam; for even arch-polytheists recognize the existence of One Supreme God but in practice worship a multiplicity of gods, holding them to be intermediaries and intercessors with the Supreme God, as the pre-Islamic Arab polytheists used to do. See 1:5, p. 2, n. 2).

6. *Khalq* = creation, origination, making; also creatures, shape, constitution.

7. *Ikhtilâf* = alternation, coming of one after the other, diversity, variation, difference; form VIII of *khalafa* [*khalaf*] to come after, to succeed. This *'âyah* 164 is an elucidation of the doctrine of monotheism, particularly monotheism in respect of worshipping, emphasized in the previous *'âyah*, calling attention to the fact that the entire universe and all the natural phenomena have One Creator, One Lord and One Director, so that worship and adoration are due only to Him and that to associate anything or being with Him in respect of His Lordship (*rubûbiyyah*), in the matter of worshipping (*'ulûhiyyah*) and in respect of His Names and Attributes (*al-'Asmâ' wa al-ṣifât*) constitutes the gravest of sins and the height of ingratitude. The consequences for such grave sinners are mentioned in the succeeding *'âyahs* 165 and 166.

الْبَلِّ وَالنَّهَارِ of the night and the day,
 وَالْفُلُكِ الَّتِي the large ships¹ that
 تَجْرِي فِي الْبَحْرِ ply² in the sea
 بِمَا يَنْفَعُ النَّاسَ with what benefits³ man,
 وَمَا أُنْزِلَ اللَّهُ and what Allah sends⁴ down
 مِنَ السَّمَاءِ مِنْ مَّاءٍ from the sky of water
 فَأَخْيَا بِهِ الْأَرْضَ and thus enlivens⁵ the earth
 بَعْدَ مَوْتِهَا after its being dead
 وَبَثَّ فِيهَا and disseminates⁶ therein
 مِنْ كُلِّ دَابَّةٍ all kinds of moving animals,⁷
 وَتَصْرِيفِ الرِّيْحِ and the circulating⁸ of winds
 وَالسَّحَابِ الْمُسَخَّرِ and the clouds subjugated⁹
 بَيْنَ السَّمَاءِ between the sky
 وَالْأَرْضِ and the earth,
 لَا يَنْتَرِ are sure signs
 لِقَوْمٍ يَعْقِلُونَ for a people who understand.
 وَمِنْ النَّاسِ 165. And [yet] of men
 مَنْ يَتَّخِذُ are those who take up¹⁰
 مِنْ دُونِ اللَّهِ besides Allah
 أُنْدَادًا compeers,¹¹
 يُحِبُّوهُمْ adoring¹² them
 كَحُبِّ اللَّهِ like the adoring of Allah;

1. *Fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark.

2. *Tajrī* = she or it flows, runs, plies (v. iii. f. s. impfct. from *jarā* [jary], to flow, to run).

3. *Yanfa'u* = he (or it) benefits, is of use (v. iii. m. s. impfct. from *nafa'a* [naf'], to be useful, be of use. See at 2:102, p. 48, n. 14). The allusion is here to the great blessing of the open waterways provided by the seas and oceans for commerce and communications.

4. *'Anzala* = he sent down (v. iii. m. s. past from *nuzala*. See at 2:22, p. 11, n. 9).

5. *'Ahyā* = he brought to life, enlivened, revived, gave life to (v. iii. m. s. past in form IV of *hayiya* [hayah], to live. See *yastahyī* at 2:26, p. 14, n. 1).

6. *Baththa* = he disseminated, scattered abroad, dispersed (v. iii. m. s. past from *bathith*, to scatter).

7. *Dābbah* (pl. *dawābb*) = animal, beast, riding animal, crawling creature.

8. *Taṣrif* = to make flow, to turn about, to circulate, to dispatch, to distribute; verbal noun in form II of *ṣarafa* [ṣarf], to turn, to divert).

9. *Musakhhkhar* = subjected to order, subjugated, made serviceable, compelled; passive participle from *sakhhkharā*, form II of *sakhira* [sakhr/sakhar/sukhūr/sukhrah/maskhar], to obey.

10. *Yattakhidhu* = he takes to himself, takes on, assumes (v. iii. m. s. impfct. in form VIII of *akhadha* [akhdh], to take. See *ittakhadha* at 2:116, p. 55, n. 5).

11. *ʿAndād* (sing. *nidd*) = equals, compeers, partners, rivals.

12. *Yuḥibbūna* = they love, adore (v. iii. m. pl. impfct. from *ḥabba* [ḥubb], to love, to like).

وَالَّذِينَ آمَنُوا but those who believe
أَشَدُّ حُبًّا are more intense in adoration

لِلَّهِ for Allah –

وَلَوْ بَرَى and if only there could see¹

الَّذِينَ ظَلَمُوا those who transgress,²

إِذْ يَرَوْنَ when they will see³

الْعَذَابِ the punishment,

أَنَّ الْقُوَّةَ لِلَّهِ that power belongs to Allah

جَمِيعًا altogether

وَأَنَّ اللَّهَ and that Allah is

شَدِيدُ الْعَذَابِ severe in punishment –



إِذْ 166. When⁴

تَبَرَّأَ there will disavow⁵

الَّذِينَ اتَّبَعُوا those who were followed⁶

مِنَ الَّذِينَ اتَّبَعُوا the ones who followed,⁷

وَرَأَوْا and they will have seen

الْكَذَابِ the punishment

وَتَقَطَّعَتْ بِهِمْ and cut off from them

الْأَسْبَابُ will be⁸ all the relations.⁹

وَقَالَ 167. And there will say

الَّذِينَ اتَّبَعُوا those who followed:

1. i.e., if they could realize and understand.

2. i.e., transgress by associating partners with Allah. *Zalamū* = they transgressed, crossed the limits, did wrong and injustice, committed the grave sin of associating partners with Allah, *shirk* (v. iii. m. pl. past from *zalamu*. See *zālimin* at 2:35, p. 19, n. 5). Here the meaning is clearly the *zulm* of associating partners with Allah; for this is the context of the *'āyah*.

3. *Yarawna* = they see, observe with their eyes, realize (v. iii. m. pl. impfct. from *ra'ā* [*ra'y/ru'yah*], to see). Here the meaning is that as the polytheists will be brought face to face with the punishment they deserve, they will realize that power and dominion belong entirely to Allah, not to any of their supposed gods and goddesses, and that Allah is severe in punishing the sin of associating partners with Him.

4. This "when" is in apposition to the "when" (*'idh*) mentioned in the previous *'āyah* and continues the description of the situation in which the polytheists will realize the gravity of their sin.

5. *Tabarra'a* = he clears himself, rids himself of, disowns, disavows, declares his innocence of, acquits himself, absolves himself (v. iii. m. s. past in form V of *bari'a* [*barā'ah*], to be clear, free).

6. *Uttubi'ū* = they were followed (v. iii. m. pl. past passive from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabū'ah*], to follow, to come after. See the next note).

7. *Ittaba'ū* = they followed (v. iii. m. pl. past in form VIII of *tabi'a*. See at 2:102, p. 48, n. 1). The emphasis of this *'āyah* is on the fact that it is generally the leaders of the society and the immediate beneficiaries of the system of false religion, the priests and clerics, who mislead their people into the error. But such people will disown and rid themselves of their followers when they are brought face to face with the punishment.

8. *Taqatta'at* = she or it became severed, cut, separated (v. iii. f. s. past in form V of *qafa'a* [*qaf'*], to cut. See *yaqfa'ūna* at 2:27, p. 14, n. 10).

9. *Asbāb* (sing. *sabab*) = relations, ties, connections (between people). This meaning is especial to the plural form; the singular form has the meanings of rope, reason, cause and these apply also to the plural form.

لَوْ أَن لَّنَا كَرْهٌ¹ "If we had a comeback¹
فَنَنْتَرِهَا we would rid ourselves²
مِنْهُمْ of them
كَمَا تَنْتَرِهَا وَمِثْلًا³ as they rid themselves of us."
كَذَلِكَ يُرِيدُ اللَّهُ Thus will Allah show³ them
أَعْمَالَهُمْ their deeds
حَسْرَتٍ عَلَيْهِمْ⁴ as lamentations⁴ on their part;
وَمَا هُمْ and they will not be
يُخْرَجِينَ مِنَ النَّارِ coming out⁵ of the fire.



Section (Rukû') 21

يَا أَيُّهَا النَّاسُ 168. O mankind,
كُلُوا مِمَّا فِي الْأَرْضِ eat⁶ of what is in the earth
حَلَالًا طَيِّبًا of lawful and good things;⁷
وَلَا تَتَّبِعُوا and do not follow⁸
خُطُوَاتِ الشَّيْطَانِ the footsteps⁹ of Satan.
إِنَّهُ لَكُمْ Verily he is to you
عَدُوٌّ مُّبِينٌ a patent¹⁰ enemy.¹¹
إِنَّمَا يَأْمُرُكُمْ 169. He but commands¹² you
بِالسُّوءِ for the evil¹³
وَالْفَحْشَاءِ and the atrocious deeds¹⁴
وَأَن تَقُولُوا عَلَى اللَّهِ and that you say against Allah

1. *Karrah* = comeback, recurrence, a return.

2. *Natabarra'u* = we rid ourselves, absolve ourselves, disavow, disown (v. i. pl. impfct. from *tabarr'a*, form V of *bari'a*. See *tabarra'a* at 2:166, p. 78, n. 5).

3. *Yuri* = he shows, makes see (v. iii. m. s. impfct. from '*arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See '*arinâ* at 2:128, p. 61, n. 4).

4. *Hasarât* (sing. *hasrah*) = lamentations, regrets, grief, distress.

5. *Khârijîn* (accusative /genitive of *khârijûn*, sing. *khârij*) = those going out, leaving. Active participle from *kharaja* [*khurâj*], to go out, to leave. See *yakhruju* at 2:74, p. 35, n. 6).

6. *Kulû* = you (all) eat (v. ii. m. pl. imperative from '*akala* [*'akl/ma'kal*], to eat. See at 2:58, p. 27, n. 1).

7. *Tayyib* = good, pleasant, agreeable, salutary, delicious. Note that the permission has two conditions attached to it, namely, (a) that the edible thing must be lawful and (b) that it should be good for health.

8. *Lâ + Tattabi'û* = you (all) do not follow (v. ii. m. pl. imperative (prohibition) from *ittaba'a*, form VIII of *tabi'a*. See *tattabi'a* at 2:120, p. 57, n. 1).

9. *Khuṭuwât* (sing. *khuṭwah*) = footsteps, steps.

10. *Mubîn* = obvious, evident, clear, patent.

11. '*Aduw* (pl. '*a'dâ*') = enemy, foe, adversary.. See at 2:97, p. 46, n. 4.

12. *Ya'muru* = he commands, orders, bids, instructs (v. iii. m. s. impfct. from '*amara* [*'amr*], to order, to command. See '*amr* at 2:109, p. 52, no. 8).

13. *Sû'* (pl. '*aswâ*') = evil, bad, foul, offensive things. Here it means sinful acts.

14. *Fahshâ'* = atrocity, monstrosity, abomination, adultery, fornication.

مَا لَا تَعْلَمُونَ what you do not know.¹

وَإِذْ يَقُولُ 170. When it is said to them:

اتَّبِعُوا "Follow²

مَا أَنْزَلَ اللَّهُ what Allah has sent down",³

قَالُوا they say:

بَلْ نَسْبِعُ "Nay, we will follow⁴

مَا آتَيْنَا that which we have found⁵

عَلَيْهِ ءَابَاءُنَا our fathers on."

أَوَلَوْ Is it so even though

كَانَ ءَابَاؤُهُمْ their fathers had been

لَا يَعْقِلُونَ شَيْئًا not understanding⁶ anything

وَلَا يَهْتَدُونَ nor receiving guidance?⁷

﴿١٧١﴾

وَمَثَلُ 171. And the simile

الَّذِينَ كَفَرُوا of those who disbelieve⁸

كَمَثَلِ الَّذِي يَنْعِقُ is like the one who yells⁹

بِمَا لَا يَسْمَعُ to that which do not hear¹⁰

إِلَّا دُعَاءَ وَنِدَاءً except a call¹¹ and a shout¹² –

صُمٌّ بَكْمٌ عُمًى deaf,¹³ dumb,¹⁴ blind,¹⁵

فَهُمْ لَا يَعْقِلُونَ so they do not understand.

﴿١٧٢﴾

يَا أَيُّهَا الَّذِينَ 172. O you who believe,

ءَامَنُوا

1. i.e., to say that it has been made lawful or not lawful by Allah, while the cases might be just the opposite. *Ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* ['ilm], to know. See at 2:22, p. 12, 5. 5; 2:80, p. 37, n. 12).

2. *Ittabi'ū* = you all follow (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*tabā'ah*], to follow. See *ittaba'ū* at 2:102, p. 48, n. 1).

3. i.e. the Qur'ān and the non-Qur'ānic *wahy* to the Prophet (*sunnah*). *'Anzala* = he sent down (v. iii. m. s. past in for IV of *nazala*. See at 2:22, p. 11, n. 9).

4. *Nattbi'ū* = we follow (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a*. See n. 2 above).

5. *'Alfaynā* = we found (v. i. pl. past in form IV of *lafā* [*lafw*], to find).

6. i.e., not understanding anything of *tawhīd* and matters relating thereto. *Ya'qilūna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*aql*], to understand, to be reasonable, to have intelligence).

7. *Yahūdūna* = they receive guidance, are on the right track (v. iii. m. pl. impfct. from *ihūdā*, form VIII of *hādā* [*hady*/*hudan*/*hidāyah*], to guide, to show the way. See *muhtadin* at 2:16, p. 9, n. 8).

8. i.e., those who disbelieve and the one who calls them to the truth. The expression "and the one who calls them to the truth" is left out here to be understood from the sequence of the *'āyah* (see *Tafsīr al-Jalālayn* on the *'āyah*).

9. *Yan'iqu* = he cries, screams, yells (v. iii. m. s. impfct. from *na'iqua* [*na'iq*/*na'iq*], to caw, to cry, to scream).

10. i.e., a flock of sheep or cattle that do not understand. *Yasma'u* = he hears (v. iii. m. s. impfct. from *sami'a* [*sum'*/*simā'*/*samā'ah*/*masma'*], to hear. Here the word has the meaning of understanding. See *sami'nā* at 2:93, p. 44, n. 8).

11. *Du'ā'* (pl. *'ad'iyah*) = call, prayer, invocation.

12. *Nidā'* (pl. *nidā'āt*) = shout, call, address public announcement).

13. *Ṣumm* (sing. *aṣumm*) deaf. See at 2:18, p. 10, n. 1).

14. *Bukm* (sing. *abkam*) = dumb. See at 2:18, p. 10, n. 2).

15. *'Umy* (sing. *'u mā*) = blind. See at 2:18, p. 10, n. 3). They are called deaf, dumb and blind not in the physical sense but in the sense of their being incapable of listening to the truth, or speaking it out and seeing it through. The meaning is made clear by the last clause: "so they do not understand".

كُلُوا مِن طَيِّبَاتِ eat of the good things¹ of
مَا رَزَقْنَاكُمْ what We have given² you
وَأَشْكُرُوا لِلَّهِ and be grateful³ to Allah,
إِن كُنْتُمْ بِآيَاتِهِ if it is Him that you use to
عَبْدُونَ worship.⁴

إِنَّمَا حَرَّمَ 173. He has but prohibited⁵
عَلَيْكُمْ for you
الْمَيْتَةَ وَالْدَّمَ the dead animals⁶ and blood⁷
وَلَحْمَ الْخِنْزِيرِ and meat⁸ of swine⁹
وَمَا أُهِلَّ بِهِ and what has been offered¹⁰ up
لِغَيْرِ اللَّهِ to any other than Allah
فَمَن اضْطُرَّ but whoever is constrained,¹¹
غَيْرَ بَاغٍ not being outrageous¹²
وَلَا عَادٍ nor being aggressive,¹³
فَلَا إِنَّمْ عَلَيْهِ no sin will lie on him.
إِنَّ اللَّهَ Verily Allah is
عَفُورٌ Most Forgiving,
رَحِيمٌ Most Merciful.

إِنَّ الَّذِينَ يَكْتُمُونَ 174. Those who conceal¹⁴
مَا أُنزِلَ اللَّهُ what Allah has sent down¹⁵
مِّنَ الْكِتَابِ of the Book

1. *Tayyibāt* = pleasant things, good things, i.e., lawful things.

2. *Razaqnā* = we provided, bestowed, gave (v. i. pl. past from *razaqa* [*rizq*], to provide with the means of subsistence. See at 2:3, p. 5, n.4; 2:57, p. 26, n. 14).

3. *Ushkurū* = you all express gratitude, give thanks, be grateful (v. ii. m. pl. imperative from *shakara* [*shukr/shukrān*], to thank, to be grateful. See *tashkurūna* at 2:52, p. 24, n. 13).

4. *Ta'budūna* = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibādah* / *'ubudah* / *'ubūdiyah*], to worship. See *na'budu* at 1:5, p. 2, n. 1).

5. *Ḥarrama* = he prohibited, made unlawful, proscribed, made sacred/inviolable (v. iii. m. s. past in form II of *ḥarama/ḥaruma* [*ḥirmān*], to forbid, to be unlawful, prohibited).

6. *Maytah* = corpse, carcass, dead animal, i.e. one not slaughtered according to the requirements of Islamic law, exclusive of fish.

7. *Dam* = blood, i.e., spilled blood.

8. *Lahm* (pl. *luḥūm*) = meat, flesh.

9. *Khinzīr* (*khanāzīr*) = swine, pig. The prohibition applies to every part of swine. "Meat" here stands for the animal as a whole.

10. *'Uhillā* = it is offered up, slaughtered in the name of, cheered, exulted (v. iii. m. s. past passive from *halla* [*hall*], to appear, come up, show).

11. i.e., constrained either by hunger and want of lawful food or by an inimical force. *Idṭarra* = he is constrained, coerced, forced, compelled, obliged (v. iii. m. s. impfct. passive from *iḍṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair).

12. *Bāghin* = outrageous, oppressive, desiring, coveting (active participle from *baghā* [*bughā*], to seek, desire).

13. *Ādin* (pl. *'ādūn*) = aggressive, attacking, enemy (active participle from *'adā* [*'adw*], to run, to speed).

14. *Yaktumūna* = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm/kitmān*], to conceal. See at 2:146, p. 70, n. 3).

15. i.e., about the prophecy and description of the last Prophet to come.

وَشَرُّوا بِهِ and purchase¹ therewith

ثَمَنًا قَلِيلًا a little value,²

أُولَئِكَ مَا يَأْكُلُونَ³ such people do not devour³

فِي بُطُونِهِمْ in their stomach

إِلَّا النَّارَ except fire; and

لَا يَكْنُفُهُمْ اللَّهُ Allah will not speak to them

يَوْمَ الْقِيَمَةِ on the Day of Resurrection,

وَلَا يُزَكِّيهِمْ nor will He purify⁴ them;

وَلَهُمْ and they shall have

عَذَابٌ أَلِيمٌ an agonizing punishment.

أُولَئِكَ الَّذِينَ 175. Those are they who

اشْتَرَوْا الضَّلَالَةَ have bought⁵ error⁶

بِالْهُدَى for the guidance

وَالْعَذَابِ and punishment

بِالْمَغْفِرَةِ for forgiveness.

فَمَا أَصْبَرَهُمْ How enduring⁷ will they be

عَلَى النَّارِ on the fire!

ذَلِكَ بِأَنَّ اللَّهَ 176. That is because Allah

سَرَّلَ الْكِتَابَ has sent down⁸ the Book

بِالْحَقِّ with the truth;⁹

وَأَنَّ الَّذِينَ and verily those who

1. *Yashtarūna* = they purchase, buy, sell (v. iii. m. pl. impfct. from *ishtarā*, form VIII of *sharā* [*shiran/shirā*']), to buy, to sell. See *yashtarā* at 2:79, p. 37, n. 5).

2. *Thaman* (pl. *athmân/athminah*) = price, value.

3. *Ya'kulūna* = they eat, consume, devour (v. iii. m. pl. impfct. from '*akala* [*'akl /ma'kāl*]), to eat. See *kulū* at 2:58, p. 27, n. 1).

4. i.e., Allah will not absolve them from their sins. *Yuzakkî* = he purifies, vindicates, declares just, increases (v. iii. m. s. impfct. in from II of *zakā* [*zakā'*]), to grow, be pure, just. See at 2:129, p. 61, n. 9).

5. *Ishtaraw* = they bought, purchased, sold (v. iii. m. pl. past from *ishtarā*, form VIII of *sharā*. See a n. 1 above).

6. *Ḍalālah* = error, wrong way.

7. *Mā 'aşbara* = how enduring, how very patient! Verb of wonder from *ṣabara* [*ṣabr*], to have patience.

8. *Nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* [*nuzūl*]), to come down. See at 2:97, p. 46, n. 5). 'Āyahs 174-176 speak about those of the People of the Book who conceal, alter or misconstrue the truth revealed by Allah, particularly about the coming of the last Prophet and his description given in their Book.

9. i.e., the unbelievers will be duly punished because they disbelieve even after the Book of guidance has come to them with the truth and with all the evidences, and as such their disbelief is with knowledge and on purpose.

أَخْتَلَفُوا فِي الْكِتَابِ disagree¹ about the Book

لَفِي شِقَاقٍ بَعِيدٍ are in a rift² far away.³

Section (Rukū') 22

لَيْسَ الْبِرَّ 177. Piety⁴ is not

أَنْ تَوَلَّوْا وُجُوهَكُمْ that you turn⁵ your faces⁶

قِبَلَ الْمَشْرِقِ towards the east

وَالْمَغْرِبِ and the west,

وَلَكِنَّ الْبِرَّ but piety is in

مَنْ آمَنَ بِاللَّهِ those who believe in Allah

وَالْيَوْمِ الْآخِرِ and the Last Day

وَالْمَلَائِكَةِ وَالْكِتَابِ and the angels and the Book

وَالنَّبِيِّينَ and the Prophets;

وَعَاةٍ الْمَالِ and give money,

عَلَى حُبِّهِ in spite of love for it,

ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ to relatives⁷ and the orphans,

وَالْمَسْكِينِ وَابْنِ السَّبِيلِ the poor⁸ and the wayfarers⁹

وَالسَّالِّينَ and the beggars,¹⁰

وَفِي الرِّقَابِ and in manumitting slaves;¹¹

وَأَقَامَ الصَّلَاةَ and perform¹² the prayers

وَعَاةِ الزَّكَاةِ and pay the *zakâh*;

وَالْمُؤْتُونَ and who fulfil¹³

بِعَهْدِهِمْ their covenant

إِذْ عَاهَدُوا when they make one,

1. i.e. disagree in the matter of altering and misinterpreting the Book, i.e., the *Tawrah*. *Ikhtalafû* = they disagreed, differed from one another, were at variance (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to follow, to succeed. See at 2:113, p. 54, n. 5).

2. *Shiqâq* (sing. *shiqqah*) = rift, split, fissure, crack. See at 2:137, p. 65, n. 5.

3. *Ba'id* (pl. *bu'adâ'*) = far away, remote, distant; i.e., they are in a rift and far away from the truth.

4. *Birr* = piety, righteousness, reverence, kindness, charitable gift. The '*ayah*' has in view the Jews and the Christians who used to turn respectively to the west and the east during prayers, each claiming that piety lay in doing so. The '*ayah*' says that true piety lies not in turning to the east or the west but in believing Allah and faithfully following His directives and in the acts and qualities enumerated in this '*ayah*'.

5. *Tuwallâ* (*tuwallâna*) = you (all) turn (v. ii. m. pl. impfct. from *wallâ*, form II of *waliya*, to be close, to follow; the terminal *nûn* being dropped on account of the particle '*an*' used before the verb. See *wallâ* at 2:142, p. 67, n. 2).

6. *Wujûh* (sing. *wajh*) = faces, countenances. See at 2:112, p. 53, n. 7).

7. *Dhawî al-Qurbâ* (accusative/genitive of *dhawî al-Qurbâ*, sing. *dhû al-qurbâ*) = relatives, relations. See *dhî al-qurbâ* at 2:83, p. 38, n. 10.

8. *Masâkin* (sing. *maskin*) = poor, humble, miserable. See at 2:83, p. 39, n. 2.

9. *Ibn al-sabil* = wayfarer, traveller.

10. *Sâ'ilîn* (accusative/genitive of *Sâ'ilân*, sing. *sâ'il*) = beggars, petitioners, questioners.

11. *Riqâb* (sing. *raqabah*) = necks, shoulder. In its plural form (*riqâb*) the word means slave; *fi al-riqâb* is a phrase meaning towards or for manumitting slaves.

12. '*Aqâma* = he properly performed, set upright (v. iii. m. s. past in form IV of *qâma*, to get up, stand up. See *yûqimûna* at 2:3, p. 5, n. 3).

13. *Mûfâna* (sing. *mûfin*) = those who keep their promise, fulfil their covenant or agreement (active participle from '*awfâ*', form IV of *wafâ* [*wafâ*'], to be perfect, to fulfil).

وَالصَّابِرِينَ and are patient¹
 فِي الْبَأْسَاءِ وَالضَّرَاءِ in adversity² and affliction³
 وَجِينَ النَّارِ and in the thick of fighting.⁴
 أُولَئِكَ Those are they
 الَّذِينَ صَدَقُوا who speak the truth;⁵
 وَأُولَئِكَ and those people,
 هُمُ الْمُتَّقُونَ they are the godfearing.⁶

يَا أَيُّهَا الَّذِينَ آمَنُوا 178. O you who believe,
 كُتِبَ عَلَيْكُمُ the taking of equal reprisal⁷
 فِي الْقَتْلِ in respect of the murdered⁸ –
 الْحُرِّ بِالْحُرِّ the freeman⁹ for the freeman,
 وَالْعَبْدَ بِالْعَبْدِ the slave¹⁰ for the slave,
 وَالْأُنثَىٰ بِالْأُنثَىٰ the female for the female;
 فَمَنْ عَفِيَ لَهُ but if anyone is excused¹¹
 مِنْ أَخِيهِ on behalf of his brother
 شَيْءٌ of a thing,
 فَاتَّبِعْ then the pursuing¹² is to be
 بِالْمَعْرُوفِ according to equity¹³
 وَادِّاءُ and the payment to him
 بِإِحْسَنٍ is to be made in good grace.
 ذَلِكَ تَخْفِيفٌ This is a mitigation¹⁴

1. *Ṣābirīn* (accusative/genitive of *ṣābirūn*, sing. *ṣābir*) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*], to be patient. See at 2:153, p. 73, n.1).

2. *Ba'sā'* = adversity, distress, difficulty, poverty

3. *Ḍarrā'* = affliction, suffering, illness, distress.

4. *Ba's* = the thick of fighting, extreme torment.

5. i.e., they are true in their assertion of piety. *Ṣadaqū* = they spoke the truth, proved themselves true (v. iii. m. pl. past from *ṣadaqa* [*ṣadaq/ṣiḍq*], to speak the truth. See *ṣādiqīn* at 2:23, p. 12, n. 10).

6. *Muttaqīn* (sing. *muttaqīn*) = godfearing, those who are on their guard. Active participle from *ittaqa* = to be on one's guard, to protect oneself, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. Hence *muttaqīn* means one who protects oneself against Allah's displeasure and punishment by scrupulously obeying His injunctions and prohibitions; hence godfearing. See *muttaqīn* at 2:2, p. 4, n. 4). 'Āyahs 2:2 and this 'āyah 2:177 constitute a definition of a godfearing person (*muttaqīn*).

7. *Qisās* = the rule of equal retribution, reprisal, retaliation, equipoise.

8. *Qatla* (sing. *qatīl*) = killed, murdered persons (passive participle on the scale of *fa'il* from *qatala*).

9. *Hurr* (pl. m. *ahrār/f. ḥarār*'ir) = freeman

10. 'Abd (pl. 'abid/'ubdān/'ibdān/'ibād) = slave, serf, servant. This part of the 'āyah has to be understood along with 5:45 (*sūrat al-Mā'idah*).

11. 'Ufiya = he is excused, pardoned, forgiven (v. iii. m. s. past passive from 'afū [*'afw/'afū*], to be effaced, wiped out, obliterated. See 'i'fū at 2:109, p. 52, n. 5)

12. *Ittibā'* = pursuing, following up (form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See *ittaba'ū* at 2:102, p. 48, n. 1).

13. i.e., of demanding blood-money. *Ma'rūf* = usage, generally recognized or accepted practice, good, beneficial, fairness, equity (passive participle from 'arafa [*ma'rifah/'irfān*], to know).

14. *Takhfīf* = mitigation, reduction, lightening (verbal noun in form II of *khaffa*, to be light, lose weight. See *yukhaffafu* at 2:86, p. 41, n. 1).

مِنْ رَبِّكُمْ وَرَحْمَةً
فَمَنْ أَعَدَّى
بَعْدَ ذَلِكَ فَلَهُ
عَذَابٌ أَلِيمٌ

from your Lord and a mercy;
but whoever transgresses¹
after that² shall have
an agonizing³ punishment.

وَلَكُمْ
فِي الْقِصَاصِ
حَيَوةٌ
يَا أُولِي الْأَلْبَابِ
لَعَلَّكُمْ
تَتَّقُونَ

179. And there is for you
in the taking of reprisal
[the saving of] life,⁴
O you men of understanding,
so that you may
be on your guard.⁵

كُتِبَ عَلَيْكُمْ
إِذَا حَضَرَ
أَحَدَكُمْ الْمَوْتُ
إِنْ تَرَكَ خَيْرًا
الْوَصِيَّةَ
لِلْوَالِدَيْنِ
وَالْأَقْرَبِينَ
بِالْمَعْرُوفِ
حَقًّا عَلَى الْمُتَّقِينَ

180. Prescribed for you is,
when death approaches⁶
any of you,
if he leaves a fortune,⁷
the making of bequests⁸
for the parents
and the relatives⁹
with justice and equity,¹⁰
as a duty on the godfearing.¹¹

فَمَنْ بَدَّلَهُ
181. So whoever changes¹² it

1. *I'tadā* = he overstepped, transgressed, crossed the limits, acted outrageously (v. iii. m. s. past in form VIII of 'adā ['adw], to run, speed, gallop. See *ya'tadūna* at 2:61, p. 29, n. 13). Transgression here means taking blood-money and then killing the murderer, or killing the murderer and then extorting blood-money from his kinsfolk.

2. i.e., after excusing or after taking blood-money.

3. *'Alīm* = agonizing, excruciating, extremely painful.

4. Because it will prevent people from fighting and killing one another.

5. *Tattaqūna* = you (all) be on your guard, protect yourselves (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 2:21, p. 11, n. 6; and *muttaqin* at 2:2, p. 4, n. 4).

6. *Ḥadara* = he attended, was present (v. iii. m. s. past from *ḥaḍura*). Here *ḥadara* has the sense of coming near, approaching.

7. *Khayr* (pl. *khiyār/akhyār*) = fortune, wealth, property, good thing. See at 2:105, p. 50, n. 3.

8. *Waṣiyyah* (pl. *waṣāyā*) = will, testament, bequest.

9. *Aqrabīn* (pl. of *aqrab* [*aqrabūn*] in the accusative /genitive) = relatives, relations.

10. *Ma'rūf* = good, beneficial, fairness, equity, usage, generally recognized or accepted practice (passive participle from *'arafa* [*ma'rifah/irfān*], to know. See at 2:178, p. 84, n. 13).

11. *Muttaqin* (pl. in the genitive of *muttaqin*, active participle from *ittaqa* = to be on one's guard, to protect oneself, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. Hence *muttaqin* means one who protects oneself against Allah's displeasure and punishment by scrupulously obeying His injunctions and prohibitions; hence godfearing. See at 2:2, p. 4, n. 4). The injunction of this *'ayah* has been superseded by the rules regarding inheritance laid down in 4:11-12 (*sūrat al-Nisā'*) and the right of making bequests is now limited to one-third of one's property.

12. *Baddala* = he changed, altered, substituted (v. iii. m. s. past in form II of *badala*, to change, replace. See at 2:59, p. 27, n. 12).

بَعْدَ مَا سَمِعَهُ after what he had heard¹ of it,
فَإِنَّمَا أَتَمَّهُ then of course its sin² lies
عَلَى الَّذِينَ يَدْلُوهُ on those that change³ it.
إِنَّ اللَّهَ سَمِيعٌ Verily Allah is All-Hearing,
عَلِيمٌ All-Knowing.

فَمَنْ خَافَ 182. But he who fears⁴
مِنْ مُّوَصٍّ from a testator⁵
حَنَفًا أَوْ إِتْمَانًا partiality⁶ or wrong
فَأَصْلَحَ and hence settles⁷
بَيْنَهُمْ between them,⁸
فَلَا إِثْمَ عَلَيْهِ then no sin will lie on him.
إِنَّ اللَّهَ Most Forgiving,
عَفُورٌ Most Merciful.
رَحِيمٌ

Section (Rukû') 23

يَا أَيُّهَا الَّذِينَ آمَنُوا 183. O you who believe,
كُتِبَ عَلَيْكُم obligatory is made⁹ on you
الصِّيَامُ fasting¹⁰
كَمَا كُتِبَ عَلَى as it was made obligatory on
الَّذِينَ مِنْ قَبْلِكُمْ those before you,¹¹
لَعَلَّكُمْ تَتَّقُونَ that you may be godfearing.

1. *Sami'a* = he heard, listened (v. iii. m. s. past from *sam*/'samā'/samā'ah/masma'. See *sami'nā* at 2:93, p. 44, n. 8).

2. *'Ithm* (pl. *'āthām*) = sin, crime, offence, wrong. See at 2:85, p. 40, n. 2.

3. *Yubaddilūna* = they change, alter, substitute (v. iii. m. pl. impfct. from *baddala*, form II of *badala*. See *baddala* at 2:59, p. 27, n. 12 and at n. 12 on the previous page).

4. *Khāfa* = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 2:38, p. 20, n. 3).

5. *Mūṣin* = testator. Active participle from *'awṣā*, form IV of *waṣā*.

6. *Janaf* = partiality, deviation, mistake.

7. *'Aṣlaḥa* = he set right, settled, adjusted (v. iii. m. s. past in form IV of *ṣalaha* [*ṣalāh/sulāh/muṣlaḥah*], to be good, proper. See *muṣliḥūna* at 2:11, p. 7, n. 10; and *'aṣlaḥū* at 2:160, p. 75, n. 10).

8. i.e., between the beneficiaries or the parties concerned.

9. *Kutiba* = it is written, put down in writing, inscribed, prescribed, made obligatory (v. iii. m. s. past passive from *kataba* [*katb/kitbah/kitābah*], to write).

10. *Ṣiyām* = fast, fasting, abstinence. Technically it means abstinence from food and drinks and sex from early dawn till sunset with intention to fast. *'Āyahs* 183-187 speak about fasting and these should be understood and interpreted together.

11. Such as the followers of Prophets Mūsā and 'Isā, peace be on them.

أَيَّامًا مَعْدُودَاتٍ 184. For days numbered.¹

فَمَنْ كَانَ مِنْكُمْ

مَرِيضًا أَوْ عَلَى سَفَرٍ

فَعِدَّةٌ

مِنْ أَيَّامٍ أُخَرَ

وَعَلَى الَّذِينَ

يُطِيقُونَهُ

فِدْيَةٌ

طَعَامُ مَسْكِينٍ

فَمَنْ طَعَّمَ

خَيْرًا

فَهُوَ خَيْرٌ لَهُ

وَأَنْ تَصُومُوا

خَيْرٌ لَكُمْ

إِنْ كُنْتُمْ تَعْلَمُونَ



شَهْرُ رَمَضَانَ 185. The month of Ramadân

الَّذِي

أُنْزِلَ فِيهِ

الْقُرْآنُ

هُدًى لِلنَّاسِ

وَبَيِّنَاتٍ

مِنَ الْهُدَى

وَالْفُرْقَانِ

1. *Ma'dūdât* (sing. *ma'dūdah*) = numbered, countable, a few, some. The period is in fact specified in 'āyah 185, i.e., the month of Ramadân. So this 'āyah 183 is to be understood together with 'āyah 185.

2. *Marīḍ* (pl. *marḍā/marādā*) = ill, sick, diseased.

3. i.e., travel up to a prescribed distance which allows reduction in praying (*qasr*).

4. i.e., the same number of days that are not fasted during the month of Ramadân due to illness or travel.

5. *Yuṭīqūna* = they can just do, they exert all their strength to do [see Al-Isfahānī, *Al-Mufradāt*, p. 312] (v. iii. m. pl. impfct. from 'aṭāqa, form IV of ṭāqa [ṭawq], to be able). This provision is for the old and the infirm, just as the previous clause provides for the sick and those on travel.

6. *Fidyah* (pl. *fidyāt/fidan*) = redemption, ransom.

7. i.e., to feed one indigent person for each day not fasted. *Miskīn* (pl. *masākīn*) = poor, indigent. See at 1:177, p. 83, n. 8.

8. *Taṭawwa'a* = he volunteered to do, voluntarily /willingly did (v. iii. m. s. past in form V of ṭā'a [ṭaw'] to obey, be obedient). See at 2:158, p. 74, n. 8.

9. i.e., by increasing the extent of redemption, e.g., by feeding a larger number of indigent persons.

10. *Taṣāmū[na]* = you (all) fast (v. ii. m. pl. impfct. from ṣāma [ṣawm/ṣiyām], to fast, to abstain from food, drink and sex. The terminal *nūn* has been dropped on account of the particle 'an coming before the verb).

11. *Ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. impfct. from 'alima. See at 2:22, p. 12, n. 5).

12. i.e., the beginning of the process of sending down the Qur'ān to the Prophet was made during the month of Ramadân, in a "Blessed Night" (*laylah mubārakah*), the "Night of Power" (*laylat al-qadr*). See 44:3 and 97:1. 'Unzila = it was sent down (v. iii. m. s. past passive from 'anzala, form IV of nazala [nuzāl], to come down, descend). See at 2:4, p. 5, n. 6.

13. *Bayyināt* (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6.

14. *Furqān* = criterion, distinguishment, evidence.

فَمَنْ شَهِدَ مِنْكُمُ **So whoever of you sights¹**
 الشَّهْرَ **the month**
 فَلْيُصُمْهُ **shall fast it through;**
 وَمَنْ كَانَ مَرِيضًا **but whoever is ill**
 أَوْ عَلَى سَفَرٍ **or on travel,**
 فَعِدَّةٌ **then a number²**
 مِنْ أَكْبَارِ أُخَرٍ **of other days –**
 يُرِيدُ اللَّهُ **Allah intends³**
 بِكُمْ الْيُسْرَ **for you ease,⁴**
 وَلَا يُرِيدُ بِكُمْ **and does not intend for you**
 الْعُسْرَ **hardship⁵ –**
 وَلِتُكْمِلُوا **and that you may complete⁶**
 الْعِدَّةَ **the number and**
 لِتُكْبِرُوا لِلَّهِ **proclaim Allah's supremacy⁷**
 عَلَى مَا هَدَيْكُمْ **in that He has guided you**
 وَلَعَلَّكُمْ **and in order that you may**
 تَشْكُرُوا **express gratitude.⁸**

وَإِذَا سَأَلَكَ **186. And if there ask⁹ you**
 عِبَادِي عَنِّي **My servants about Me,**
 فَإِنِّي قَرِيبٌ **[tell] I am indeed close by;¹⁰**
 أُجِيبُ **I respond¹¹ to**
 دَعْوَةَ الدَّاعِ **the prayer¹² of the supplicant**

1. *Shahida* = he saw, witnessed, sighted (v. iii. m. s. past from *shuhûd*, to see, to witness.

2. *'Iddah* = number; legally prescribed period; i.e., whoever is ill or on travel and does not fast, should fast at another time for an equal number of days not fasted during the month of Ramaḍān on account of illness or travel.

3. *Yurîdu* = he intends, wishes, desires (v. iii. m. s. impfct. from *'arâda*, form IV of *râda* [rawd], to walk about, search. See *'arâda* at 2:26, p.14, n. 5).

4. *Yusr* = ease, facility.

5. *'Usr* = hardship, difficulty, distress.

6. *Tukmilû[na]* = you (all) complete, make full (v. ii. m. impfct. from *'akmala*, form IV of *kamila/kamula/kamala* [kamâl/kumâl], to be complete, perfect. The terminal *nûn* is dropped here on account of the particle *lâm* (signifying an imperative) used before the verb.

7. *Tukabbirû[na]* = you (all) proclaim supremacy/greatness of, magnify, extol, glorify (v. ii. m. pl. impfct. from *kabbara*, form II of *kabara/kabura* [kabr], to be big., to grow. The terminal *nûn* is dropped here on account of the particle *lâm* (signifying an imperative) used before the verb.

8. *Tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [shukr/shukrân], to thank, express gratitude. See at 2: 52, p. 24, n. 13.

9. *Sa'ala* = he asked, enquired (v. iii. m. s. past) [*su'âlmas'alah/tas'âl*]. See *tas'âlû* at 2:108, p. 51, n. 4.

10. *Qarîb* = near, close by, not far away; i.e., close by in knowledge and hearing so that there is no need for intermediaries.

11. *'Ujibu* = I respond, I answer (v. i. impfct. from *'ajâba*, form IV of *jâba* [jawb], to travel, to explore.

12. *Da'wah* = prayer, call, supplication, invocation, appeal.

إِذَا دَعَا¹ when he calls¹ on Me.
 فَلْيَسْتَجِيبُوا لِي² So let them respond² to Me
 وَلْيُؤْمِنُوا بِي³ and believe in Me
 لَعَلَّهُمْ so that they may
 يَرْشُدُونَ⁴ follow the right course.³
 أَهْلَ لَكُمْ 187. Lawful is made⁴ for you
 لَيْلَةَ الْاَصْيَامِ during the night of fasting
 الرَّفْتُ إِلَى نِسَائِكُمْ to go in⁵ to your wives.
 هُنَّ لِيَّاسٍ لَكُمْ They are your covering,
 وَأَنْتُمْ لِيَّاسٍ لِهِنَّ and you are their covering.⁶
 عَلِمَ اللَّهُ أَنْكُمْ Allah knows that you
 كُنْتُمْ تَخْتَانُونَ use to betray⁷
 أَنْفُسَكُمْ yourselves;
 فَتَابَ عَلَيْكُمْ Hence He forgave⁸ you
 وَعَفَا عَنْكُمْ and exempted⁹ you.
 فَالْتَمِزْهُمْ¹⁰ Now then join¹⁰ them
 وَابْتَغُوا¹¹ and seek¹¹ for what
 كَتَبَ اللَّهُ لَكُمْ Allah has ordained for you;¹²
 وَكُلُوا وَاشْرَبُوا and eat and drink
 حَتَّى تَبْيُنَ لَكُمْ till distinct becomes¹³ to you
 الْخَيْطُ الْأَبْيَضُ the white thread
 مِنَ الْخَيْطِ الْأَسْوَدِ from the black thread
 مِنَ الْفَجْرِ of the dawn.

1. *Da'â* + *nî* (originally *nî*) = he called, prayed, supplicated, invoked (v. iii. m. s. past).

2. *Yastajîbû* (na) = they respond, answer, listen to, defer to (v. iii. m. pl. impfct. from *istajâba*, from X of *jâba*. See '*ujîbu* in the previous clause of this '*âyah*, p. 88, n.11). Listening or responding to Allah means believing in Him, refraining from associating any partner with Him and abiding by His injunctions and prohibitions.

3. *Yarshudûna* = they follow the right course, are well guided (v. iii. m. pl. impfct. from *rashada* [*rushd*], to be on the right way).

4. '*Uhillâ* = he or it is made lawful, made permissible (v. iii. m. s. past passive from '*ahalla*, from IV of *halla* [*hali/hill*], to unbind, to solve, to be lawful. See also at 2:173, p. 81, n. 10).

5. *Rafath* = obscenity, indulging in the satisfaction of desires, going in to one's wife for sexual enjoyment. Initially eating, drinking and having sex were allowed only between sunset and the '*ishâ*' prayer. The '*âyah* modifies the rule and makes these lawful till the break of early dawn.

6. *Libâs* (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. Husband and wife are each a "covering" to the other in the sense that each is a means of tranquillity to the other and each protects the other from unlawful conduct.

7. *Takhtânûna* = you (all) betray, deceive, dupe (v. ii. m. pl. impfct. from *ikhtâna*, form VIII of *khâna* [*khawn/khiyânah*], to be treacherous).

8. *Tâba* = he returned, turned to (v. ii. m. s. past [from *tawb*, *tawbah* / *matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:37, p. 19, n. 14.

9. '*Afâ* = he effaced, wiped out, obliterated, exempted, relieved (v. iii. m. s. past [from '*afw*' / '*afâ*']).

10. *Bâshirû* = you (all) join, touch, be in direct contact, have sexual intercourse (v. ii. m. pl. imperative from *bâshara*, form III of *bashara*, to peel, to scrape off, to be delighted).

11. *Ibtaghâ* = you (all) seek, desire, wish for, aspire after (v. ii. m. pl. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ*], to seek, to desire).

12. i.e., of offspring.

13. *Yatabayyana* [u] = it becomes distinct, clear, evident (v. iii. m. s. impfct. from *tabayyana*, form V of *bâna* [*bayân*], to come out, be clear, be evident. See *tabayyana* at 2:109, p. 52, n. 3.

ثُمَّ أَتِمُّوا الصِّيَامَ then complete¹ the fasting
إِلَى الْآيَاتِ till nightfall;
وَلَا تَنْسَوُهَا and do not go in to them
وَأَنْتُمْ عَمُونَ while you are in isolation²
فِي الْمَسَاجِدِ in the mosques.
تِلْكَ These are
حُدُودُ اللَّهِ the bounds³ set by Allah,
فَلَا تَقْرُبُوهَا so do not go near⁴ them.
كَذَلِكَ يَبَيِّنُ اللَّهُ Thus does Allah make clear⁵
عَالِيَهُ لِلنَّاسِ His revelations⁶ to men
لَعَلَّهُمْ so that they may be
يَتَّقُونَ on their guard.⁷
وَلَا تَأْكُلُوا 188. And do not devour⁸
أَمْوَالَكُمْ your wealth
بَيْنَكُمْ as between yourselves
بِالْبَطْلِ with injustice⁹
وَقَدْ لَوْ آهَهَا nor make an offer¹⁰ with it
إِلَى الْمُحْكَمِ to the adjudicators¹¹
لِتَأْكُلُوا مِنْ أَمْوَالِ النَّاسِ in order that you may eat
بِإِلْمٍ a part of men's properties
وَأَنْتُمْ تَعْلَمُونَ sinfully
and you are aware [of it].

1. 'Atimmû = you (all) complete, make full (v. ii. m. pl. imperative from 'atamma, form IV of tamma, to be complete. See 'atamma at 2:124, p. 58, n. 14.

2. 'Ākifūn (sing. 'ākif) = those in a state of isolation or uninterrupted devotion and prayer (active participle from 'akufa ['ukūf]), to cling to, to devote or apply oneself to. See 'ākifin at 2:125, p. 59, n. 6). The reference here is to the act of uninterrupted prayer and devotion in the mosque during the closing days of Ramaḍān. The 'āyah makes it unlawful for one during such stay in the mosque (i'tikāf) to go out and have sexual intercourse with one's wife even during the night.

3. Ḥudūd (sing. ḥadd) = edges, limits, bounds, borders, boundaries, Allah's injunctions, legal punishment.

4. i.e., do not go near to violating the prohibitions. Lā Taqrabū = you (all) do not go near, approach (v. ii. m. pl. imperative [prohibition] from qaraba [qurb / maqrabah], to go near, approach.

5. Yubayyinu = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from bayyana, form II of bâna [bayân], to be plain, clear). See at 2:68, p. 32, n. 7.

6. 'Āyât (sing. 'āyah) = signs, tokens, marks, units of statements in the Qur'ān, revelations

7. i.e., against pitfalls and violation of Allah's injunctions. Yattaqûna = they are on their guard, protect themselves (v. iii. m. pl. impfct. from ittaqâ, form VIII of waqâ [waqy/wiqāyah], to guard, to protect. See tattaqûna at 2:21, p. 11, n. 6).

8. Lā Ta'kulû = you (all) do not eat, consume, devour (v. ii. m. pl. imperative [prohibition] from 'akala ['akhl/ma'kal], to eat. See kulû at 2:58, p. 27, n. 1).

9. i.e., unlawfully, such as by stealing, usurping, taking forcefully or deceptively. Bātil = false, baseless, invalid.

10. i.e., of bribe or illegal gratification. (Lā)+ Tudlû = you (all) do (not) make an offer, cast down, deliver, adduce (v. ii. m. pl. imperative [prohibition], from 'adlâ, form IV of dalâ [dalw], to drop down).

11. Ḥukkâm (sing. ḥākim) = judges, adjudicators, rulers (active participle from ḥakama [ḥukm], to pass judgement).

Section (Rukû') 24

189. They ask¹ you

عَنِ الْأَيْدِيَّ about the new moons.²

قَدْ هِيَ مَوَانِيْ Say: They are time-tables³

لِلنَّاسِ وَالْحَجِّ for men and the pilgrimage.

وَلَيْسَ أَنْزِرُ And piety⁴ is not

يَا أَنْ تَأْتُوا الْبُيُوتَ in that you enter⁵ the homes

مِنْ ظُهُورِهِمْ by the backs⁶ thereof,

وَلَكِنْ أَلْزَرَ but piety is

مَنْ أَتَى in him who fears Allah.⁷

وَأَتُوا الْبُيُوتَ Enter your houses

مِنْ أَبْوَابِهَا by the doors⁸ thereof;

وَأَتَقُوا اللَّهَ and fear⁹ Allah

لَعَلَّكُمْ so that you may

فَتُفْلِحُوا be successful.¹⁰

190. And fight¹¹

فِي سَبِيلِ اللَّهِ in the way of Allah

الَّذِينَ يُقَاتِلُونَكُمْ those that fight¹² you;

وَلَا تَمْدُوا but do not be aggressive.¹³

إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like

الْمُعْتَدِينَ the aggressors.

191. And kill them

حَيْثُ تَقْبِضُوهُمْ wherever you find¹⁴ them;

1. *Yas'alûna* = they ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [su'âl/ma'salah/tas'âl], to ask. See *tas'alûna* at 2:134, p. 63, n. 9).

2. *'Ahillah* (sing. *hilâl*) = the new moons, i.e., the cyclic appearance of the new moons.

3. *Mawâqit* (sing. *miqât*) = appointed times, dates, meeting points, deadlines, timetables.

4. *Birr* = piety, righteousness, reverence, kindness, obedience, charitable gift. See 2:177, p. 83, n. 4. This part of the 'ayah disapproves of a practice of some pre-Islamic Arabs who used to enter their homes by the backs thereof after having resolved on pilgrimage or 'umrah but before having performed it.

5. *Ta'tû[na]* = you (all) come, enter, go in (v. ii. m. pl. impfct. from *atâ* ['at/yatûn/ma'tâh], to come, to arrive. The terminal *nûn* is dropped on account of the particle 'an coming before the verb. See *atayta* at 2:145, p. 69, n. 4).

6. *Zuhûr* (sing. *zahr*) = backs, rears, rear sides. See at 2:101, p. 47, n. 6).

7. *Ittaqâ* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqa* [waqy/wiqâyah], to guard, to protect. See *yattaqûna* at 2:187, p. 90, n. 7).

8. *Abwâb* (sing. *bâb*) = doors, gates, sections.

9. *Ittaqû* = you (all) be on your guard, beware of, fear (v. ii. m. pl. imperative. See n. 7 above).

10. *Tuflihûna* = you (all) succeed, be successful, prosper (v. ii. m. pl. impfct. from *'afala*, form IV of *falaḥa* [falḥ], to cleave, split).

11. *Qâtilû* = you (all) fight (v. ii. m. pl. imperative from *qatala*, form III of *qatala* [qat], to kill, slay). This 'ayah gives permission for the Muslims to fight on three conditions : (a) that the fighting must be in the "way of Allah", i.e., for the sake of serving the cause of His *dîn*; (b) that the opposite side must be "those that fight you", i.e. they must have started fighting, and (c) that the Muslims must not be the aggressors.

12. *Yuqâtilûna* = they fight (v. iii. m. pl. impfct. from *qatala*. See no. 11 above).

13. *Lâ ta'tadû* = you (all) do not commit aggression/ transgress/overstep/ act outrageously (v. ii. m. pl. imperative from *i'tadâ*, for VIII of *'adâ* ['adw], to speed, race). See *ya'tadûna* at 2:61, p. 29, n. 13).

14. *Thaqiftum* = you (all) find, meet (v. ii. m. pl. past from *thaqifa* [thaqf], to meet, be skilful).

وَأَخْرِجُوهُمْ and drive¹ them out
 مِنْ حَيْثُ from where
 أَخْرَجُوكُمْ they have driven² you out;
 وَالْإِنْسَانُ and persecution³ is
 أَشَدُّ مِنَ الْقَتْلِ worse than killing.
 وَلَا تَقَاتِلُوهُمْ And do not fight⁴ them
 عِنْدَ الْمَسْجِدِ الْحَرَامِ by the Sacred Mosque
 حَتَّى يَفْتِنُوكُمْ unless they fight you⁵
 فِيهِ therein;
 فَإِنْ قَاتَلُواكُمْ but if they [so] fight you
 فَاقْتُلُوهُمْ then kill them.
 كَذَلِكَ جَزَاءُ Such is the retribution⁶
 الْكَافِرِينَ of the unbelievers.

فَإِنْ أَنْهَوْا 192. But if they give up,⁷
 فَإِنَّ اللَّهَ then of course Allah is
 عَفُورٌ Most Forgiving,
 رَحِيمٌ Most Merciful.

وَقَاتِلُوهُمْ حَتَّى 193. And fight them till
 لَا تَكُونَ فِتْنَةً there be no persecution
 وَيَكُونَ الدِّينُ and the worship⁸ becomes
 لِلَّهِ for Allah [Alone].

1. 'Akhrijû = you (all) drive out, turn out, oust, dislodge (v. ii. m. pl. imperative from 'akhraja, form IV of kharaja [kharûj], to go out. See 'akhraja at 2:22, p. 11, n. 12).

2. 'Akhrajû = they drove out, turned out, ousted, dislodged (v. iii. m. pl. past from 'akhraja. See n. 1 above). This 'ayah and the previous 'ayah make it clear that the permission to fight was given after the Makkan unbelievers had already started fighting against the Muslims and had driven them out from their homes.

3. Fitnah (pl. fitan) = persecution, trial, test, intrigue, dissension, discord. See at 2:102, p. 48, n. 7.

4. Lâ tuqâtilû = do not fight (v. ii. m. pl. imperative (prohibition), from qatala, form III of qatala [qatl], to kill. See qâtîlû at 2:190, p. 91, n. 11).

5. Yuqâtîlûna = they fight (v. iii. m. pl. impfct. from qatala. See n. 4 above and at 2:190, p. 91, n. 12.).

6. Jazâ' = retribution, repayment, recompense, requital.

7. Intahaw = they came to an end, gave up, terminated, desisted, ceased, stopped (v. iii. m. pl. past from intahâ, form VIII of nahâ [nahw/nahy], to forbid, ban).

8. Dîn (pl. adyân) = religion, faith, creed, worship. Here the sense is that of worship and sincere submission to Allah (See Al-Baḥr, II, p. 246; Tafsîr al-Jalâlayn on the 'ayah).

فَإِنْ أَنْهَأْ So if they give up¹
 فَلَا عُدْوَانَ then let there be no hostility²
 إِلَّا عَلَى except against
 الظَّالِمِينَ the transgressors.³

الشَّهْرِ الْحَرَامِ 194. The sacred⁴ month
 بِالشَّهْرِ الْحَرَامِ is for the sacred month,
 وَالْحُرُمَاتِ and the sacred things⁵
 وَتَصَاصُّ counterpoise [one another].⁶

فَمَنْ أَعَدَّى So whoever makes an attack⁷
 عَلَيْكُمْ on you
 فَأَعْدُوا عَلَيْهِ attack⁸ him similarly
 مَا أَعْدَى عَلَيْكُمْ as he made the attack on you.

وَاتَّقُوا اللَّهَ And be afraid of⁹ Allah
 وَأَعْلَمُوا أَنَّ اللَّهَ and know that Allah is
 مَعَ الْمُتَّقِينَ with the godfearing.¹⁰

وَأَنْفِقُوا 195. And expend¹¹
 فِي سَبِيلِ اللَّهِ in the way of Allah;
 وَلَا تُلْقُوا and do not throw¹²
 بِأَيْدِيكُمْ yourselves¹³ with your hands
 إِلَى التَّلَاقِ to destruction.¹⁴
 وَأَخْسُوا And be generous;¹⁵

1. *Intahaw* = see n.7 on the previous page.2. *'Udwān* = hostility, hostile action, aggression, enmity. See at 2:85, p. 40, n.3.3. *Zālimīn* (accusative/genitive of *zālimūn*, sing. *zālim*) = transgressors, wrong-doers (active participle of *ḡalama* [zulm], to transgress, do wrong. See at 2:35, p. 19, n.5). Here "transgressors" mean those who do not give up and continue fighting.4. *Harām* = sacred, inviolate, forbidden.5. *Ḥurumāt* (sing. *ḥurmah*) = sacred things, forbidden things.6. *Qīṣāṣ* = the rule of equal retribution, reprisal, retaliation, equipoise, counterpoise. See at 2:178, p. 84, n. 7.7. *I'tadā* = he committed aggression, did a hostile act, overstepped (v. iii. m. s. past in form VIII of *'adā* ('adw), to run, to speed. See at 2:178, p. 85, n. 1).8. *I'tadū* = you (all) make an attack (v. ii. m. pl. imperative from *i'tadā*).9. *Ittaqū* = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqā*, form VIII of *waqā* (waqy/wiqāyah), to guard, safeguard. See at 2:24, p. 12, n. 12).10. *Muttaqīn* (accusative/genitive of *muttaqān*, sing. *muttaqīn*) = those who are on their guard, godfearing. Active participle from *ittaqā*. See n. 9 above and at 2:2, p. 4, n. 4). The *'āyah* sets the rules of guidance for the Muslims in case the unbelievers commit an aggression on them during the sacred months or in the sacred precincts, directing them to counterattack the aggressors at the same time and in the same place as equal retribution (*qīṣāṣ*).11. *'Anfiqū* = you (all) expend, spend, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa* [nafaq], to be used up, to be spent).12. *Lā+ tulqū* = do not throw, throw away, cast (v. ii. m. pl. imperative from *'alqā*, form IV of *laqiya* [liqā/luqyān/luqan], to meet, encounter).13. The object of "throw", i.e. "yourselves", is silent here. See *Tafsīr al-Bayḍāwī*, I, p.109; also *Tafsīr al-Jalālayn*). The meaning is: Do not ruin yourselves by not spending in the way of Allah, i.e. *jihād*, or by not joining it.14. *Tahlukah* = ruin, destruction.15. *'Ahsinū* = you (all) be generous, be good (v. ii. m. pl. imperative from *'ahsana*, form IV of *ḡasuna* [ḡusn], to be good, handsome).

إِنَّ اللَّهَ يُحِبُّ verily Allah loves
 الْمُحْسِنِينَ the generous.¹
 وَأَتِمُّوا 196. And perform fully²
 الْحَجَّ وَالْعُمْرَةَ لِلَّهِ hajj and 'umrah for Allah.
 فَإِنْ أُحْصِرْتُمْ But if you are barred,³
 فَمَا اسْتَيْسَرَ then make whatever is easy⁴
 مِنَ الْهَدْيِ of the sacrifice;⁵
 وَلَا تَحْلِقُوا and do not shave⁶
 رُءُوسَكُمْ your heads
 حَتَّى يَبْلُغَ الْهَدْيُ till the sacrifice reaches⁷
 مَحَلَّهُ its slaughtering place;⁸
 فَمَنْ كَانَ مِنْكُمْ مَرِيضًا but if any of you is ill
 أَوْ بِهِ آذَى or has on him an ailment⁹
 أَوْ رَأْسُهُ at his head,
 فَقَدِّهِ then the redemption¹⁰ is
 مِنْ صِيَامٍ أَوْ صَدَقَةٍ of fasting or charitable gift¹¹
 أَوْ نُسُكٍ or making a sacrifice.¹²
 فَإِذَا أَمِنتُمْ And when you are in safety,¹³
 فَمَنْ تَمَنَّعَ then whoever prefers¹⁴
 بِالْعُمْرَةِ being on 'umrah
 إِلَى الْحَجِّ till the hajj,
 فَمَا اسْتَيْسَرَ then make whatever is easy

1. *Muhsinin* (accusative /genitive of *muhsinūn*, sing. *muhsin*) = those who do right things, beneficent, charitable, generous (active participle from *ihsān*, form IV of *hasuna* [*husn*], to be handsome, to be good. See at 2:58, p. 27, n. 11)
2. *'Atimmā* = you (all) complete, make full perform fully (v. ii. m. pl. imperative from *'atamma*, form IV of *tamma*, to be complete. See at 2:187, p. 90, n. 1. See also *'atamma* at 2:124, p. 58, n. 14). This and the succeeding *'āyahs* till *'āyah* 203 describe the rules of performing *hajj* and *'umrah* during the time of peace as well as of war.
3. i.e., if you are barred by an enemy from going to the Ka'ba or entering Makka. *'Uḥṣirtum* = you were barred, beleaguered, besieged, blockaded, restrained, contained, encircled (v. ii. m. pl. past passive from *aḥṣara*, form IV of *ḥaṣara* [*ḥaṣr*], to surround, blockade).
4. *Istaysara* = it became easy, comfortable (v. iii. m. s. past in form X of *yasira* [*yasar/yusr*], to be easy. See *yusr* at 2:185, p. 88, n. 4).
5. *Hady* = what is offered as sacrifice, sacrifice, the sacrificial animal.
6. *Lā+ taḥliqū* = you (all) do not shave (v. ii. m. pl. imperative [prohibition] from *ḥalaqa* [*ḥalq*], to shave).
7. *Yablughu* [u] = he or it reaches, arrives at, comes to, matures, ripens, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulūgh*], to reach).
8. i.e., the animal is sacrificed. *Maḥill* = the place of sacrifice, i.e., the Ka'ba precinct, the valley of Minā or, if besieged, the place of besieger.
9. *'Adhan* = ailment, injury, trouble, offence.
10. *Fidyah* (pl. *fidyāt* / *fidan*) = redemption, ransom. See at 2:184, p. 87, n. 6).
11. *Ṣadaqaḥ* (pl. *ṣadaqāt*) = charitable gift, charity, voluntary contribution, alms.
12. *Nusuk* = sacrifice, ritual, especially during the pilgrimage.
13. *'Amintum* = you (all) became safe, were secure (v. ii. m. pl. past from *'amina* [*amn/amān*], to be safe).
14. *Tamatta'a* = he preferred, enjoyed, relished (v. iii. m. s. past in form V of *mata'a* [*mat'/mata'*], to take away). Technically *tamattu'* means performing *'umrah* and *hajj* in one go during the sacred months, but relinquishing the state of *'ihrām* after performing *'umrah* but again assuming the state of *'ihrām* for performing *hajj*.

مِنْ أَهْدَىٰ of the sacrifice;
 مَنْ لَمْ يَجِدْ but he that cannot find [it],¹
 فَصَامَ ثَلَاثَةَ أَيَّامٍ shall fast three days
 فِي الْحَجِّ during the *hajj*
 وَسَبْعَةٍ and seven [days]
 إِذَا رَجَعْتُمْ when you all have returned,²
 تِلْكَ عَشْرَةٌ كَامِلَةٌ that is ten in full.
 ذَلِكَ لِمَنْ This is for the one
 لَمْ يَكُنْ أَهْلَهُ whose family are not
 حَاضِرٍ dwellers³ by
 الْمَسْجِدِ الْحَرَامِ the Sacred Mosque.
 وَاتَّقُوا اللَّهَ And be afraid⁴ of Allah
 وَاعْلَمُوا أَنَّ اللَّهَ and know that Allah is
 شَدِيدُ الْعِقَابِ severe⁵ in retribution.⁶

Section (Rukû') 25

الْحَجَّ 197. The pilgrimage is
 أَشْهُرٌ مَعْلُومَاتٌ during well-known⁷ months.
 فَمَنْ So whoever
 وَصَّ فِيهِ makes incumbent⁸ therein
 الْحَجَّ the pilgrimage
 فَلَا رَفَثَ shall not enjoy sex,⁹
 وَلَا سُوءَ nor indulge in sins,¹⁰

1. i.e., cannot find the means or the animal for making the sacrifice. *Yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [wujûd], to find).

2. *Raja'tum* = you (all) returned, came back (v. ii. m. pl. past from *raja'a* [rujû'], to come back. See *yarji'ûna* at 2:18, p. 10, n. 4).

3. *Hâdiri[n]* (accusative /genitive of *hâdirân*, sing. *hâdir*) = dwellers, residents, present (active participle from *hadara* [hudûr], to be present, to be settled). The rule laid down here is for non-residents of Makka and does not apply to the residents thereof. Offering a sacrifice is incumbent on non-resident pilgrims performing (a) *hajj* of *tamattu'*, i.e., performing 'umrah and *hajj* in one go but relinquishing the state of *ihrâm* after performing 'umrah but assuming the state of *ihrâm* again for performing *hajj*, or (b) *hajj* of *qiran*, i.e., performing 'umrah and *hajj* in one go but remaining in the state of *ihrâm* all through.

4. *Ittaqû* = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:189, p. 91, n. 9).

5. *Shadid* (pl. *ashiddâ'*/*shidād*) = severe, hard, stern, rigorous, strong, forceful, intense. See *'ashadd* at 2:74, p.35, n. 2.

6. *'Iqâb* = punishment, retribution, infliction of punishment.

7. *Ma'lâmât* (f. sing. *ma'lûmah*) = known, fixed, determined; also, as noun, known facts, data, information). The months of *hajj* are the 10th, the 11th and the first 13 days of the 12th month of the lunar calendar.

8. i.e., formally resolves on by making *niyyah* and putting on *ihrâm*. *Farada* = made incumbent, determined, imposed, undertook the duty of, decreed (v. iii. m. s. past from *farq*).

9. *Rafath* = obscenity, indulging in the satisfaction of desires, going in to one's wife for sexual enjoyment. See at 2:187, p. 89, n. 5.

10. *Fusûq* = sinfulness, iniquity, outrage. See *fâsiqân* at 2:99, p. 47, n. 3; and *fâsiqîn* at 2:26, p. 14, n. 7.

وَلَا يَجِدَالُوا nor engage in quarrelling¹
 فِي الْحَجِّ during the *hajj*;
 وَمَا تَفْعَلُوا and whatever you do
 مِنْ خَيْرٍ of good
 يَعْلَمَهُ اللَّهُ Allah knows it.
 وَكِرِّدُوا And take provisions along,²
 فَإِنَّ خَيْرَ الزَّادِ but the best of provisions³
 الْقَوِيُّ is godfearliness;⁴
 وَأَتَّقُونِ and be afraid⁵ of Me,
 يَتَأُولِي الْأَنْبِيبِ O you men of perception.⁶

﴿١٧٧﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ 198. No sin⁷ will be on you
 أَنْ تَسْتَعْتَبُوا فَضْلًا that you seek⁸ a bounty
 مِنْ رَبِّكُمْ of your Lord.
 فَإِذَا أَفَضْتُمْ So when you have emerged⁹
 مِنْ عَرَفَاتٍ from 'Arafat
 فَادْكُرُوا اللَّهَ then remember¹⁰ Allah
 عِنْدَ الْمَشْعَرِ الْحَرَامِ at the Sacred Spot¹¹ –
 وَادْكُرُوهُ and remember Him
 كَمَا هَدَىٰكُمْ as He has guided you,
 وَإِنْ كُنْتُمْ for indeed you had been
 مِنْ قَبْلِهِ before it
 لَيْنَ الْأَصْنَافِ of those gone astray.¹²

﴿١٧٨﴾

1. *Jidāl* = quarrel, quarrelling, dispute, disputing.

2. *Tazawwadû* = you (all) take along provisions, be supplied with provisions (v. ii. m. pl. imperative from *tazawwada*, form V *zâdu* [zawd]), to make provisions.

3. *Zâd* (pl. *azwâd/azwidah*) = provisions, supplies.

4. *Tagwâ* = godfearliness, devoutness, piety. The best of provisions is godfearliness because it protects one from being involved in sins, renders one's *hajj* and other deeds exclusively for the sake Allah, making way for Allah's pleasure and the accumulation of merits that are the real provisions for the hereafter.

5. *Ittaqû + ni* (originally *nî*) = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:24, p. 12, n. 12).

6. *Albâb* (sing *lubb*) = sense, reason, intellect, intelligence, understanding, perception, heart, core, gist, essence.

7. *Junâh* = sin, fault, misdemeanour. See 2:158, p. 74, n. 7.

8. *Tabtaghâ[na]* = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. impfct. from *ibtaghâ*, the terminal *nûn* being dropped on account of the particle '*an* used before the verb; form VIII of *baghâ* [bughâ], to seek, to desire. See *ibtaghâ* at 2:187, p. 89, n. 11.

9. '*Afaḍtum* = you (all) emerged, moved out with force, streamed, overflowed, became prolix (v. ii. m. pl. past in form IV of *fāḍa* [fayḍ/fayḍân], to overflow, inundate)

10. *Udhkurû* = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [dhikr/hadhkâr], to remember. See at 2:40, p. 20, n. 10).

11. *Al-mash'ar al-haram* = the sacred spot, i.e. Muzdalifah, a valley between 'Arafat and Minâ.

12. *Ḍallîn* (accusative/ genitive of *ḍallân*, sing. *ḍall*) = those who go astray by abandoning monotheism and the "straight path" enunciated by Allah. (Active participle from *ḍalla* [ḍalāl/ḍalālah], to go astray, to stray, to err. See at 1:7, p. 3, n. 7).

199. Then emerge¹
 مِنْ حَيْثُ أَكْأَصَ whence emerge
 النَّاسُ the people
 وَاسْتَغْفِرُوا اللَّهَ and seek² Allah's forgiveness.
 إِنَّ اللَّهَ Verily Allah is
 عَفُورٌ Most Forgiving,



Most Merciful.

200. Then when you finish³
 فَإِذَا قَضَيْتُمْ your rituals and worship,⁴
 مَنَاسِكَكُمْ remember Allah
 فَادْكُرُوا اللَّهَ as the remembering of yours
 كَذِكْرِكُمْ of your fathers⁵
 أَوْ أَكْثَرَ or a more intensive⁶
 ذِكْرًا remembrance.

But among men is such
 مِنَ النَّاسِ
 مَن يَقُولُ رَبَّنَا as says [only]: "Our Lord,
 آتِنَا فِي الدُّنْيَا give us in this world";
 وَمَا لَهُ and he will not have
 فِي الْآخِرَةِ in the hereafter
 مِنْ خَلْقٍ any portion.⁷

201. And of them who say:
 وَمِنْهُمْ مَّن يَقُولُ
 رَبَّنَا آتِنَا "Our Lord, give us

1. 'Afîdû = you (all) emerge, move out, overflow (v. ii. m. pl. imperative from 'afâda, form IV of fâda [fayd/faydân], to overflow, inundate. See 'afâdum at 2:198, p. 96, n. 9).

2. Istaghfirû = you (all) seek forgiveness (v. ii. m. pl. imperative from istaghfara, form X of ghafara [ghafir/maghfirah/ghufrân], to forgive.

3. Qaḍaytum = you finished, completed, accomplished, concluded, carried out, executed, performed, effectuated, discharged, decided, determined, decreed (v. ii. m. pl. past from qaḍâ [qaḍâ'], to finish, to settle. See qaḍâ at 2:117, p. 55, n. 9).

4. Manâsik (sing. mansik) = rites rituals, ceremonies, ways and formalities of worship. See at 2:128, p. 61, n. 5.

5. The pre-Islamic Arabs used sing the glory of their forefathers after having completed the formalities of ḥajj. This 'ayah asks to substitute that practice by the practice of singing the glory and praise of Allah in a more intensive form.

6. Ashadd = more intense, more intensive, stronger (elative of shadîd. See at 2:74, p. 35, n. 2).

7. Khalâq = portion, merit. See at 2:102, p. 49, n. 2. This section of the 'ayah points out the folly of seeking only worldly benefits and favours from Allah. The right course, as pointed out in the next 'ayah, is to seek Allah's favours and mercy for both worldly and spiritual benefits and His forgiveness and eternal bliss for the life in the hereafter. This should be done especially on such rare and solemn occasions as ḥajj and 'umrah.

فِي الدُّنْيَا حَسَنَةً in this world good
وَفِي الْآخِرَةِ حَسَنَةٌ and in the hereafter good
وَقِنَا and save us¹ from
عَذَابِ النَّارِ the punishment of the fire."

أُولَئِكَ لَهُمْ 202. Such ones will have
نَصِيبٌ a dividend²
مِمَّا كَسَبُوا for what they earned;³
وَاللَّهُ and Allah is
سَرِيعُ الْحِسَابِ quick⁴ in taking account.

وَاذْكُرُوا اللَّهَ 203. And remember Allah
فِي أَيَّامٍ مَّعْدُودَاتٍ during days numbered;⁵
فَمَنْ تَعَجَّلَ but whoever hurries⁶ off
فِي يَوْمَيْنِ in two days
فَلَا إِثْمَ عَلَيْهِ will have no sin on him;
وَمَنْ تَأَخَّرَ and whoever lingers on,⁷
فَلَا إِثْمَ عَلَيْهِ no sin will be on him,
لِئَلَّا تُفَنِّقُوا for such as fear⁸ Allah.
وَاتَّقُوا اللَّهَ And beware⁹ of Allah
وَعَلِمُوا أَنَّكُمْ and know¹⁰ that you shall
إِلَيْهِ تُقْسَرُونَ to Him be all mustered up.¹¹



1. *Qī + nā* = save us, protect us. (v. ii. m. s. imperative from *waqā* [waqy/wiqāyah], to save, to protect).

2. i.e., merits and happiness in this world and in the hereafter. *Naṣīb* (pl. *nusub* /*anṣibā* /*anṣibah*) = share, share of profits, dividend.

3. *Kasabū* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [kasb], to gain, to earn. See *kasabtum* at 2:134, p. 63, n.8).

4. *Sarī'* = Quick, fast, swift, prompt, expeditious, rapid.

5. *Ma'dūdāt* (sing. *ma'dūdah*) = numbered, countable, a few, some. See at 2:184, p. 87, n. 1). The 'ayah speaks about the stay at Minā after the tenth day of *Dhū al-Hijjah* (*Yawm al-Nahr*). This stay, as mentioned later on in the 'ayah, may be for two or three days (*Ayyām al-Tashrīq*). During this period one should, besides performing the rite of throwing stones at the appointed spots, remember Allah and pray as much as possible for His forgiveness and mercy.

6. *Ta'ajjala* = he hurried, hastened, rushed, speeded (v. iii. m. s. past in form V of 'ajala ['ajal/ 'ajalah], to hurry, to hasten).

7. i.e., lingers on till the third day. *Ta'akhkhara* = he delayed, lagged behind, tarried, lingered (v. iii. m. s. past in form V from the root 'akhr).

8. i.e., these rules are for those who fear Allah and perform *hajj* in all sincerity and submission to Him. *Ittaqā* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqā* [waqy/wiqāyah], to guard, to protect. See at 2:189, p. 91, n. 6).

9. *Ittaqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqā* (*waqy/wiqāyah*), to guard, safeguard. See at 2:24, p. 12, n. 12).

10. *I'lamū* = you (all) know, be aware of (v. ii. m. pl. imperative from 'alima ['ilm], to know. See *ya'lamūna* at 2:13, p. 8, n. 6).

11. i.e., on the Day of Resurrection. *Tuḥsharūna* = you (all) are mustered, gathered, assembled, brought together, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [ḥashr], to gather).

204. And of men is such one
 وَمِنْ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ
 as impresses¹ you his talk
 فِي الْحَيَوةِ الدُّنْيَا about the worldly life
 وَيُنْهَدُ اللَّهُ and he calls to witness² Allah
 عَلَى مَا فِي قَلْبِهِ about what is in his heart,
 وَهُوَ اللَّهُ but he is the fiercest³
 فِي الْخِصَامِ in disputing.⁴

205. And as he turns away
 وَإِذَا تَوَلَّى he hastens⁵ through the land
 لِيُفْسِدَ فِيهَا to create mischief⁶ therein
 وَهِيَ لَكَ الْحَرْثُ and to destroy⁷ the crops⁸
 وَالْأَنْعَامَ and cattle.⁹
 وَاللَّهُ لَا يَبْغِ And Allah does not like
 الْفَسَادَ mischief-making.¹⁰

206. And if it is said to him:
 وَإِذَا قِيلَ لَهُ "Fear¹¹ Allah",
 أَخَذَتْهُ الْعِزَّةُ arrogance¹² makes him stick
 بِالْإِسْمِ to sinning.¹³
 فَحَسْبُهُ So enough for him¹⁴ will be
 جَهَنَّمُ وَلِئْسَ Hell; and evil¹⁵ indeed is
 الْمِهَادُ that resting place.¹⁶

1. *Yu'jibu* = he impresses, amazes, pleases, delights (v. iii. m. s. impfct. from 'a'jabu, form IV of 'ajiba ['ajab], to wonder, to marvel). This and the following two 'ayahs speak about some of the characteristics of the hypocrites (*munāfiqūn*). One such *munāfiq* was Al-'Akhnas ibn Shariq at Madina whose conduct was exactly as it is described in this and the following 'ayah. He used to show himself up as a Muslim and was impressive in his talk, but secretly he carried on hostilities against the Muslims and destroyed their crops and cattle.

2. *Yush-hidu* = he calls as witness, cites as witness (v. iii. m. s. impfct. from 'ashhada, form IV of *shahida* [shuhād], to witness).

3. 'Aladd (pl. *ludd*) = most quarrelsome, fiercest, most stubborn, most obstinate.

4. *Khigām* = controversy, dispute, feud, quarrel, altercation.

5. *Sa'ā* = he ran, hurried, speeded, moved quickly (v. iii. m. s. past from *sa'y*, to run, to move quickly).

6. *Yufsidu*[u] = he creates mischief, spoils, destroys, undermines, ruins, corrupts (v. iii. m. s. impfct. from 'afsada, form IV of *fasada* [fasād], to be bad, spoil).

7. *Yuhlaku*[u] = he destroys, he ruins (v. iii. m. s. impfct. from 'ahlaka, form IV of *halaka* [halk/hulk/tahlukah], to destroy). See *tahlukah* at 2:195, p. 93, n. 14.

8. *Harth* = tilling, tilth, cultivation, plantation, arable land, crops.

9. *Nasl* = offspring, progeny, descendants.

10. *Fasād* = mischief-making, decay, corruption, depravity.

11. *Ittaqi* = fear, be afraid of, beware, be on your guard (v. ii. m. s. imperative from *ittaqa*, form VIII of *waqa* [waqy / wiqāyah], to guard, to protect). See *ittaqa* at 2:24, p. 12, n. 12.

12. 'Izzah = power, strength, honour, fame, renown, pride, arrogance, self-respect.

13. 'Ithm (pl. 'āthām) = crime, offence, wrong, sin, sinning. See at 2:85, p. 40, n. 2.

14. *Hasb* = reckoning, sufficiency, enough.

15. *Bi's* = evil, wretched.

16. *Mihād* = bed, resting place.

وَمِنَ النَّاسِ مَن 207. And of men there is
يَبْرِي نَفْسَهُ such one as sells¹ himself
أَتْبَعَاءَ seeking²
مَرْضَاتِ اللَّهِ the pleasure³ of Allah.
وَاللَّهُ رَءُوفٌ And Allah is Most Gracious⁴
بِالْعِبَادِ to the servants.

يَا أَيُّهَا الَّذِينَ 208. O you who
ءَامَنُوا believe,
أَدْخُلُوا فِي الْإِسْلَامِ enter⁵ into Islam⁶
كَأَفٍّ in toto;⁷
وَلَا تَتَّبِعُوا and do not follow⁸
خُطُوَاتِ الشَّيْطَانِ the footsteps⁹ of satan.
إِنَّهُ لَكُمْ Verily he is for you
عَدُوٌّ مُّبِينٌ a patent¹⁰ foe.¹¹

فَإِنْ رَكَبْتُمْ 209. But if you slide off¹²
مِنْ بَعْدِ مَا even after that
جَاءَتْكُمْ there have come to you
الْبَيِّنَاتُ the clear proofs,¹³
فَاعْلَمُوا أَنَّ اللَّهَ then know that Allah is
عَزِيزٌ حَكِيمٌ All-Mighty, All-Wise.

هَلْ يَنْظُرُونَ إِلَّا 210. Do they wait¹⁴ but for
أَنْ يَأْتِيَهُمُ اللَّهُ that Allah comes to them

1. *Yashrî* = he sells, buys, purchases, barter (v. iii. m. s. impfct. from *sharâ* [*shiran* / *shirâ*], to sell, vend, buy). See *sharaw* at 2:102, p. 49, n. 3. The *âyah* has reference to such persons as sacrifice all their earthly possessions and interests for the sake of Allah, like Şuhayb ibn Sinân who was barred by the unbelieving Quraysh leaders from migrating to Madina unless he surrendered to them all his earnings and savings made at Makka and he did so for making them let him migrate to Madina. See *Al-Tafsîr al-Kabîr*, V, 222.

2. *Ibtighâ'* = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *baghâ* [*bughâ*], to seek. See *ibtiaghâ* at 2:187, p. 89, n. 11).

3. *Marât* (sing. *marât*) = pleasures, means of affording satisfaction.

4. *Ra'ûf* = most gracious, benevolent, compassionate, kind, merciful (active participle in the scale of *fa'ûl*, signifying intensity of the attribute from *ra'afu/ra'ufa* [*ra'fah/ra'âfah*], to show mercy. See at 2:143, p. 68, n. 6).

5. *Udkhulâ* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dukhala* [*dukhâl*], to enter. See at 2:58, p. 27, n. 1).

6. *Silm* = Islam.

7. i.e., abide by and practise all the injunctions and prohibitions of Islam. *Kâffah* = in toto, entirely, in entirety, all without exception, one and all. The word is derived from *kaffa* [*kaff*], to desist, to refrain; and the meaning is that it is such as does not admit of division or partition.

8. *Lâ* + *tattabi'û* = you (all) do not follow (v. ii. m. pl. imperative [prohibition] from *itaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow.

See at 2:168, p. 79, n. 8).

9. *Khufuwât* (sing. *khufwah*) = footsteps, steps. See at 2:168, p. 79, n. 9).

10. *Mubîn* = patent, manifest, obvious, evident, clear. See at 2:168, p. 79, n. 10.

11. *'Aduww* (pl. *a'dâ*) = enemy, foe, adversary. See at 2:97, p. 46, n. 4.

12. *Zalaltum* = you (all) slipped, stumbled, slid off, made a mistake (v. ii. m. pl. past from *zalla* [*zall*], to slip. See *'azalla* at 2:36, p. 19, n. 6).

13. i.e., the Qur'ân, *sunnah* and Islam. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6.

14. *Yanzurûna* = (*yantazirûna*) = they (all) wait, await, look on expectantly (v. iii. m. pl. impfct. from *nazara* [*nazar/manzar*], to see).

فِي ظُلُلٍ مِّنَ السَّمَاءِ¹ in the shades¹ of the clouds²
وَالْمَلَائِكَةُ and the angels [too],
وَقَضِيَ الْأَمْرُ³ and the matter was settled?³
وَالِلَّهِ And to Allah
تَرْجَعُ shall be referred back⁴
الْأُمُورُ⁵ all the affairs.⁵

Section (Rukū') 26

سَلْ 211. Ask

بَنِي إِسْرَءِيلَ the Children of Isrâ'il
كَمْ ءَاتَيْنَاهُمْ how many We gave⁶ them
مِّنْ آيَةٍ بَيِّنَةٍ of a clear⁷ sign;⁸
وَمَنْ يَبْدُلْ and whoever changes⁹
نِعْمَةَ اللَّهِ Allah's grace

مِّنْ بَعْدِ مَا جَاءَتْهُ after that it had come to him,
فَإِنَّ اللَّهَ then Allah indeed is

شَدِيدُ الْعِقَابِ¹⁰ severe¹⁰ in punishing.¹¹

زَيْنَ 212. Embellished¹²

لِلَّذِينَ كَفَرُوا for those who disbelieve¹³
الْحَيَاةَ الدُّنْيَا is this worldly life,
وَسَخِرُوا and they deride¹⁴
مِنَ الَّذِينَ آمَنُوا at those who believe;

1. *Zulal* (sing. *zullah*) = shades, canopies, tents.

2. *Ghamām* (pl. *ghamām*) = clouds. See at 2:57, p. 26, n. 10.

3. *Qaḍiya* = it is settled, adjudicated, decreed (v. iii. m. s. past passive from *qaḍā* [*qaḍā*]), to settle, to decide. See *qaḍā* at 2:117, p. 55, n. 9). The reference here is to the Day of Judgement. See 39:75 (last 'ayah of *sūrat al-Zumar*).

4. *Turja'u* = she or it is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [*ruja'*], to return). See *yarji'ūna* at 2:18, p. 10, n. 4.

5. *'Umūr* (sing. *'amr*) = affairs, matters, issues, concerns.

6. *'Ātaynā + hum* = we gave + them (v. i. pl. past from *'ātā*, form IV of *'atā* [*itaynā/ary/ma'tah*], to come, to bring).

7. *Bayyinah* (pl. *bayyināt*) = clear, clear proof, obvious, manifest. See *bayyināt* at 2:209, p. 100, n. 13.

8. *'āyah* (pl. *'āyāt*) = sign, evidence, proof, revelation; unit of the Qur'ānic text. See at 2:106, p. 50, n. 6. The clear signs mentioned here mean the miracles that Allah caused to happen at the hands of their Prophets as well as the revelations contained in the *Torah* and the *Injil*.

9. *Baddala* = he changed, altered, substituted, exchanged (v. iii. m. s. past in form II of *badala*, to change, to replace). See at 2:181, p. 85, n. 12. Allah's "grace" means here Islam and changing it means to be ungrateful and turn unbeliever (see 14:28). It also means tampering with Allah's revelations, particularly those contained in the *Torah* and the *Injil* about the coming of the last Prophet and the covenant to follow him. (See *Al-Ṭabarī*, *Tafsīr*, II, 332-333; *Al-Baḥr al-Muḥīṭ*, II, 350-351).

10. *Shadid* (pl. *ashiddā'*/*shidād*) = severe, hard, stern, rigorous, strong, forceful, intense. See at 2:196, p. 95, n. 5.

11. *'Iqāb* = punishment, retribution, infliction of punishment. See at 196, p. 95, n. 6.

12. *Zuyyina* = he or it is embellished, decorated, decked, adorned, beautified, ornamented (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [*zayn*], to decorate, adorn).

13. *Kafarū* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufir*], to cover, to hide. See at 2: 6, p. 6, n. 1).

14. *Yaskharūna* = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride).

وَالَّذِينَ اتَّقَوْا¹ but those who fear Allah
فَوْقَهُمْ shall be above² them
يَوْمَ الْقِيَامَةِ on the Day of Resurrection;
وَاللَّهُ يَرِزُقُ and Allah bestows³
مَنْ يَشَاءُ on whomsoever He will
بِغَيْرِ حِسَابٍ without calculation.⁴

كَانَ النَّاسُ 213. Mankind was
أُمَّةً وَاحِدَةً a single community,⁵
فَبَعَثَ اللَّهُ النَّبِيِّينَ then Allah sent⁶ the Prophets
مُسَبِّرِينَ as deliverers of glad tidings⁷
وَمُذِيرِينَ and as warners;⁸
وَأَنزَلَ مَعَهُمُ and He sent down with them
الْكِتَابَ بِالْحَقِّ the Book with the truth
لِيَحْكُمَ that He (or it) might judge⁹
بَيْنَ النَّاسِ between the people
فِيمَا اختلفُوا فِيهِ about what they differed¹⁰ in.
وَمَا اختلف فِيهِ And there did not differ in it
إِلَّا الَّذِينَ أُوتُوهُ save those who were given it,
مِنْ بَعْدِ مَا جَاءَتْهُمْ after there had come to them
الْبَيِّنَاتُ the clear signs,¹¹
بَغِيًّا بَيْنَهُمْ being hostile,¹² one to another;
فَهَدَى اللَّهُ but Allah guided

1. *Ittaqaw* = they were on their guard, they protected themselves, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 2:103, p. 49, n. 5.

2. i.e., the godfearing and righteous people will be above the unbelievers in position and rewards on the Day of Resurrection even though the latter ridicule them and look down on them in this worldly life. *Fawq* = above, over, on top.

3. *Yarzuqu* = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa*. See *razaqnâ* at 2:3, p. 5, n. 4.

4. *Hisâb* = calculation, accounting, appraisal, reckoning.

5. *'Ummah* (pl. *'umam*) = community, people, nation, generation, species, class, category, one in whom all the good qualities are combined. This term has been used in the Qur'ân in at least ten shades of meaning (see Al-Fîrûzâbâdî, *Baṣṣat* etc., II, 79-80). Mankind was a single community of faith, i.e. in Islam and *tawhîd*. Subsequently they deviated from the true path and differed in their faiths and beliefs. So Allah sent Prophets and Messengers to guide them to the true *dîn*.

6. *Ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See *ba'athnâ* at 2:56, p. 26, n. 6).

7. i.e., the good tidings of salvation and of the life of eternal bliss in paradise for the believer and the righteous. *Mubashshirîn* (plural, accusative/genitive of *mubashshirân*, sing. *mubashshir*) = bearer or deliverer of good tidings (active participle from *bashshara*, to announce or propagate glad tidings. See *bashshir* at 2:119, p. 56, n. 9 and *bashshir* at 2:155, p. 73, n. 12).


8. i.e., against the consequences of sin and the punishment awaiting the sinner in the hereafter. *Mundhirîn* (accusative/genitive of *mundhirûn*, sing. *mundhir*) = warners, (active participle from *'andhara*, to warn, form IV of *nadhara*, [*nudhr/nudhûr*], to dedicate, to make a vow. See *nadhîr* at 2:119, p. 56, n. 10).


9. *Ikhtalafû* = they disagreed, differed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to follow, to succeed. See *yakhtalifûnâ* at 2:176, p. 83, n. 1).

10. *Bayyinât* = clear signs, indisputable evidences. see at 2:209, p. 100, n. 13.

12. *Baghy* = envy, hostility, transgression, outrage.

الَّذِينَ آمَنُوا those who believed,
 لِمَا اختلفوا فيه about what they differed in,
 مِنَ الْحَقِّ بِإِذْنِهِ to the truth by His leave;
 وَاللَّهُ يَهْدِي and Allah guides
 مَنْ يَشَاءُ whomsoever He will
 إِلَى صِرَاطٍ مُسْتَقِيمٍ to a straight¹ path.



214. Or do you think²
 أَن تَدْخُلُوا الْجَنَّةَ that you will enter paradise
 وَلَمَّا and there has not yet
 يَأْتِكُمْ come upon you
 مِثْلَ الَّذِينَ the like of those who
 خَلَوْا مِن قَبْلِكُمْ passed away³ before you?
 مَسَّهُمْ There had afflicted⁴ them
 الْبَاسُ وَالضَّرَّاءُ dire poverty⁵ and distress⁶
 وَزُلْزِلُوا and they were convulsed⁷
 حَتَّى يَقُولَ so much so that there said
 الرُّسُولُ وَالَّذِينَ the Messenger and those who
 آمَنُوا مَعَهُ believed with him:
 مَتَى نَصْرُ اللَّهِ "When is the help of Allah?"
 أَلَا إِنَّ نَصْرَ اللَّهِ Ah! Verily the help of Allah

 قَرِيبٌ is close by.

1. *Mustaqīm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istagāma*, form X of *qāma*). The "straight path" means the way specified by the Qur'ān and the Prophet. It is the way of *tawhīd* (monotheism) and of Islam. See at 1:6, p. 2, n. 3. See also at 2:142.

2. *Ḥasibtum* = you (all) calculated, reckoned, took into account, considered, thought, deemed (v. ii. m. pl. past from *ḥasaba* [*ḥasb*/*ḥisāb*], to count, to calculate).

3. *Khalaw* = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from *khalā* [*khulā*/*khalā*], to be empty, vacant, alone; figuratively, to go out of sight, hence to pass away. See at 2:14, p. 8, n. 8).

4. *Massat* = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [*mass*/*masās*], to feel, to touch. See *tamussu* at 2:80, p. 37, n. 8).

5. *Ba'sā'* = adversity, distress, difficulty, poverty. See at 2:177, p. 84, n. 2.

6. *Darrā'* = affliction, suffering, illness, distress. See at 2:177, p. 84, n. 3.

7. *Zulzilā* = they were convulsed, shaken, trembled, rocked (v. iii. m. pl. past passive from *zalzala* [*zalzalah*/*zilzāl*]). The 'āyah is a reminder to the Muslims that the way of the faith and the truth is not always easy and smooth and that at all times the followers of the truth have been faced with trials and tribulations. It also highlights the fact that the attainment of the highest bliss of paradise requires supreme perseverance and struggles.

يَسْأَلُونَكَ 215. They ask¹ you about
مَاذَا يُنْفِقُونَ what they should spend.²
قُلْ مَا أَنفَقْتُمْ Say: "Whatever you spend³
مِنْ خَيْرٍ of wealth,⁴
فَلِلّٰهِ وَلِلّٰهِ that is to be for parents
وَالْأَقْرَبِينَ and the near relatives,⁵
وَالْيَتَامَىٰ وَالْمَسْكِينِ the orphans and the indigent,
وَأَبْنِ السَّبِيلِ and the wayfarer.⁶
وَمَا تَفْعَلُوا And whatever you do
مِنْ خَيْرٍ of good,
فَإِنَّ اللَّهَ All-Aware of it.
يَعْلَمُ 216. Enjoined⁷ on you
الْقِتَالُ is the fighting,
وَهُوَ كَرِهٌ لَّكُمْ and it is loathsome⁸ to you.
وَعَسَىٰ أَنْ تَكْرَهُوا And maybe that you detest⁹
شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ a thing but it is good for you;
وَعَسَىٰ أَنْ تُحِبُّوا and maybe that you like¹⁰
شَيْئًا a thing
وَهُوَ شَرٌّ لَّكُمْ but it is bad¹¹ for you;
وَاللَّهُ يَعْلَمُ and Allah knows,
وَأَنْتُمْ لَا تَعْلَمُونَ while you do not know.¹²

1. *Yas'alûna* = they ask, they inquire (v. iii. m. pl. impfct. from *sa'ala* [su'al/ma's'alah/tas'âl], to ask. See at 2:189, p. 91, n. 1).

2. i.e., in charity. *Yunfiqûna* = they spend, disburse, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [nafaq], to be spent, to be used up. See *'unfiqû* at 2:195, p. 93, n. 11).

3. *'Anfaqtum* = you (all) spent, disbursed, laid out (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa*. See the previous note).

4. *Khayr* = good, good thing, wealth, property, benefit, charity. See at 2:180, p. 85, n. 7.

5. *'Aqrabîna* (accusative/genitive of *'aqrabûn*, sing. *'aqrab*) = near ones, relatives, relations. See at 2:180, p. 85, n. 9).

6. *Ibn al-sabil* = wayfarer, traveller. See at 2:177, p. 86, n. 9.

7. *Kutiba* = it is written, prescribed, ordained, made obligatory, imposed (v. iii. m. s. past passive from *kataba* [katb/kitâbah], to write. See *yaktubûna* at 2:79, p. 37, n. 3). The fighting enjoined is that which is for the sake of Allah and His *dîn*.

8. *Kurh* = loathsome, loathing, disgust, aversion, detestation, hatred, abhorrence, repugnance.

9. *Takrahû* [na] = you (all) detest, dislike, loathe, abhor, hate (v. ii. m. pl. impfct. from *kariha* [kurh/karâhah/karâhiyah], to detest. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb).

10. *Tuhibbû* [na] = you (all) like, love (v. ii. m. pl. impfct. from *habba* [hubb], to love, to like. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb. See *yuhibbûna* at 2:165, p. 77, n. 12).

11. *Sharr* (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst.

12. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* ['ilm], to know. See at 2:184, p. 87, n. 11).

Section (Rukû') 22

يَسْأَلُونَكَ 217. They ask you

عَنِ الشَّهْرِ الْحَرَامِ about the sacred¹ month –
فِتَالٍ فِيهِ fighting therein.

قَدْ قِتَالٌ فِيهِ Say : "Fighting therein

كَبِيرٌ is a grave thing;²

وَصَدٌّ but preventing³

عَنْ سَبِيلِ اللَّهِ from Allah's way

وَكُفْرٌ بِهِ and disbelief⁴ in Him,

وَالْمَسْجِدِ الْحَرَامِ and from the Holy Mosque,

وَأَخْرَاجِ أَهْلِهِ and expulsion⁵ of its people
مِنْهُ from it

أَكْبَرُ عِنْدَ اللَّهِ are graver⁶ in Allah's sight.

وَالْفِتْنَةُ And persecution⁷

أَكْبَرُ مِنَ الْقَتْلِ is graver than killing.

وَلَا يَزَالُونَ And they shall not cease⁸

يُقَاتِلُونَكَ fighting⁹ you

حَتَّىٰ رُدُّوكُمْ till they bring you back¹⁰

عَنْ دِينِكُمْ from your religion,

إِنْ أَسْتَطَعُوا if they were able to;¹¹

وَمَنْ يَرْتَدِدْ but whoever falls back¹²

مِنْكُمْ of you

عَنْ دِينِهِ from his religion

1. *Ḥarām* (pl. *ḥurum*) = sacred, sacrosanct, inviolable, inviolate, interdicted, forbidden, prohibited, unlawful. See at 2:194, p. 93, n. 4. The sacred months are Rajab, Dhū al-Qa'dah, Dhū al-Ḥijjah and Muḥarram. Fighting was prohibited during these months. The 'āyah has reference to a reconnoitring expedition sent by the Prophet to Nakhlah, near Tā'if, in the course of which the Muslim party attacked and killed a person of a Makkian caravan on the first day of Rajab, mistaking it to be the last day of Jamādī II. The incident gave rise to some misgivings which are allayed in this 'āyah.

2. *Kabīr* = big, great, enormous, grave thing.

3. *Ṣadd* = preventing, stopping, hindering, debarring, repulsing, obstruction, resistance.

4. *Kufr* = disbelief, unbelief, ungratefulness, infidelity. See *kufarū* at 2:212, p. 101, n. 11.

5. *Ikhrāj* = expulsion, ousting, ouster, driving out, bringing out (form IV of *kharaja* [kharāḥ]), to go out, to come out. See at 2:85, p. 40, n. 7).

6. *Akbar* = bigger, greater, graver, more serious. Also, the greatest, sublime.

7. *Fitnah* (pl. *fitan*) = trial, temptation, subjecting to temptation or trial, persecution, especially to compel one to renounce one's faith, discord, dissension. (See at 2:191, p. 92, n. 3). The acts mentioned here are all graver and more serious than violation of a sacred month; and all these were done by the unbelieving Quraysh of Makka to the Muslims.

8. *Lā yazāluna* = they do not cease, abandon, leave, terminate (v. iii. m. pl. impfct. from *zala* [zawāl], to go away, disappear). This verb pertains to an act or situation already in operation; and as the text here pertains to the Nakhlah expedition which took place before the battle of Badr, the 'āyah shows that the Makkans had already declared war and commenced fighting the Muslims, which they would not cease unless they attained their objective.

9. *Yuqātiluna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qatala*, form III of *qatala* [qat], to kill. See at 2:191, p. 26, n. 5).

10. *Yarudduna* = they send or bring back (v. iii. m. pl. impfct. from *radda* [radd], to put back).

11. *Istaṭā'ū* = they were able to, were capable of (v. iii. m. pl. past from *istaṭā'a*, form X of *ṭā'a* [ṭaw'], to obey. See *taṭawwā'a* at 2:184, p. 87, n. 8).

12. *Yartadd[u]* = he takes himself back, withdraws, falls back, reverts to, retrogresses, gives up (his belief), apostatises (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [radd], to send or bring back).

فَيَمُتْ and dies
وَهُوَ كَافِرٌ while he is an unbeliever –
فَأُولَٰئِكَ then such people,
حِطَّتْ أَعْمَلُهُمْ their deeds shall fall through¹
فِي الدُّنْيَا in this world
وَالْآخِرَةِ and the hereafter;
وَأُولَٰئِكَ and such people shall be
أَصْحَابُ النَّارِ the inmates² of the fire;
هُمْ فِيهَا they in there
يَبْقَوْنَ will remain for ever.³

إِنَّ الَّذِينَ 218. Verily those who
آمَنُوا believe
وَالَّذِينَ هَاجَرُوا and those who migrate⁴
وَجَاهَدُوا and fight⁵
فِي سَبِيلِ اللَّهِ in the way of Allah –
أُولَٰئِكَ يَرْجُونَ such people have hope⁶ for
رَحْمَتَ اللَّهِ Allah's mercy.
وَاللَّهُ And Allah is
عَفُورٌ Most Forgiving,
رَحِيمٌ Most Merciful.

يَسْأَلُونَكَ 219. They ask you

1. i.e., their good deeds shall carry no merit for them and shall be of no avail to them in the hereafter. *Habīṭat* = she or it was lost, went wrong, was of no avail, fell through, was futile (v. iii. f. s. past from *ḥabaṭa* [*hubūṭ*], to come to nothing).

2. *Aṣḥāb* (sing. *ṣāhib*) = companions, comrades, associates, holders, possessors, addicted or given to. Figuratively inmates, dwellers. See at 2:81, p. 38, n. 5.

3. *Khālīdūn* (sing. *khālīd*) = living or remaining forever, everlasting, eternal, perpetual (active participle from *khalada* [*khulūd*], to live or remain for ever. See at 2:81, p. 38, n. 6.

4. *Hājarū* = they migrated, emigrated (v. iii. m. pl. past from *hājara*, form III of *hajara* [*hijr/hijrān*], to emigrate).

5. *Jāhadū* = they fought, struggled hard, endeavoured, strove (v. iii. m. pl. past from *jāhada*, form III of *jahada* [*jahd*], to endeavour, to strive).

6. *Yarjūna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajā* [*rajā*'], to hope).

'Āyahs 217 and 218, though general and universal in their implications, have a special relevance to the situation immediately preceding the battle of Badr which took place in mid-Ramaḍān, 2 H. The Nakhlah incident had taken place shortly before it, in Jamādī II/Rajab of the same year. 'Āyah 217 justifies the action of the Muslims at Nakhlah in view of the hostile and wrongful acts of the unbelieving Quraysh and points out that they would not cease their fighting against the Muslims unless they achieved their object of forcing the latter to abandon Islam. Then in 'āyah 218 a reassurance is given of the mercy of Allah to those who believe, migrate and fight in the way of Allah. Belief (*īmān*) is the foundation of all good deeds; and migration and fighting in the way of Allah are the two most meritorious deeds. Migration (*hijrah*) in its true sense means migration to Allah and His Prophet, from sins and evil ways to belief, righteousness and adherence to the Qur'ān and *sunnah*; and fighting in the way of Allah means not simply fighting in the battlefield, but also peacefully struggling and striving for vindicating the truth and justice. As the English word "fighting" is applicable to both armed and peaceful struggles and endeavours, so the term *jihād* in Islamic parlance applies to both types of struggles and strivings in the way of Allah.

عَنِ الْخَمْرِ وَالْمَيْسِرِ about wine¹ and gambling.²

قُلْ فِيهَا Say: "There is in the two

إِنَّهُ كَبِيرٌ a grave³ sin,⁴

وَمَنْعُ النَّاسِ and uses⁵ for men;

وَأِنَّهُمَا أَكْبَرُ but their sin is graver

مِنْ نَّفْعِهِمَا than their usefulness.⁶

وَيَسْأَلُونَكَ And they ask you

مَاذَا يَنْفِقُونَ what they should spend.⁷

قُلِ الْمَوْزُ Say: "The surplus".⁸

كَذَلِكَ يُبَيِّنُ اللَّهُ Thus does Allah elucidate⁹

لَكُمْ الْآيَاتِ for you the revelations¹⁰

لَعَلَّكُمْ so that you

تَتَفَكَّرُونَ may reflect¹¹ -

فِي الدُّنْيَا 220. About this life

وَالْآخِرَةِ and the hereafter.

وَيَسْأَلُونَكَ And they ask you

عَنِ الْيَتَامَى about the orphans.¹²

قُلْ إِصْلَاحُهُمْ Say: "Improving for them"¹³

حَيْرٌ is the best thing;

وَإِنْ تَخَالَطَوْهُمْ and if you merge¹⁴ them,

فَإَخْوَانُهُمْ they are your brethren;

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ and Allah knows the spoiler¹⁵

مِنَ الْمُفْلِحِ from the promoter.¹⁶

1. *Khamr* (pl. *khumār*) = wine, intoxicating liquor, alcoholic beverages.

2. *Maysir* = gambling, game of chance.

3. *Kabīr* = big, great, enormous, grave thing. See at 2:217, p. 105, n.2.

4. *Ithm* (pl. *āthām*) = crime, offence, wrong, sin, sinning. See at 2:206, p. 99, n. 13.

5. *Manāfi'* (sing. *manfa'ah*) = uses, benefits.

6. *Naf'* = use, usefulness, benefit, profit. This part of the *āyah* should be understood along with 4:43 and 5:90 which together constitute a total prohibition of wine and all types of gambling.

7. i.e., in charity. *Yunfiqūna* = they spend, disburse, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, to be used. See at 2:215, p. 104, n. 2).

8. i.e., out of the surplus of the needs of one's own and family. *'Afw* = surplus, pardon, effacement, boon, favour. See *'afū* at 2:187, p. 89, n. 9.

9. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be plain, clear). See at 2:187, p. 90, n. 5).

10. *Āyāt* (sing. *āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:151, p. 72, n. 4; and 2:99, p. 47, n. 2).

11. *Tatafakkarūna* = you (all) reflect, ponder, meditate, think over, contemplate, consider (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect, to think).

12. *Yatāmā* (sing. *yatīm*) = orphans. See at 2:220, p. 107, n. 12.

13. *Iṣlāḥ* = to put in order, to set right, to improve, to reform, to promote (verbal noun in form IV of *ṣalaḥa* [*ṣalāḥ*/*ṣulāḥ*], to be good). The *āyah* is a guidance to those who are in charge of orphans. It enjoins them to look after and promote the interest of the orphans by suitably managing and investing their assets.

14. i.e., in joint living and joint management of property. *Tukhālṭūna* (na) = you associate, mix, blend, merge (v. ii. m. pl. impfct. from *khalāṭa*, form III of *khalāṭa* [*khalāṭ*], to mix; the terminal *nūn* is dropped on account of the particle 'in coming before the verb).

15. *Mufsid* (pl. *mufsidūn*) = spoiler, trouble-maker (active participle from *'afsada*, form IV of *fasada* [*fasād*/*fusūd*], to be bad. See *mufsidūn* at 2:12, p. 8, n. 1).

16. *Muṣliḥ* (pl. *muṣliḥūn*) = one who improves /promotes, reformer, mender (active participle from *'aṣlaḥa*, form IV of *ṣalaḥa* [*ṣalāḥ*/*ṣulāḥ*], to be good, right. See *muṣliḥūn* at 2:11, p. 7, n. 10).

وَلَوْ شَاءَ اللَّهُ And if Allah were to will

لَأَعْنَتَكُمْ He could have worried¹ you.

إِنَّ اللَّهَ عَزِيزٌ Verily Allah is All-Mighty,

حَكِيمٌ All-Wise.

وَلَا تَنْكِحُوا 221. Do not marry²

الْمُشْرِكَاتِ polytheist women³

حَتَّى يُؤْمِنَ till they believe;⁴

وَلَأَمَةٌ مُؤْمِنَةٌ surely a believing slave maid

خَيْرٌ مِّنْ مُّشْرِكَةٍ is better than an idolatress

وَلَوْ أَغْبَتَكُمْ even if she impresses⁵ you;

وَلَا تُنْكِحُوا nor give in marriage⁶ to

الْمُشْرِكِينَ the polytheists⁷

حَتَّى يُؤْمِنُوا till they believe.⁸

وَلَعَبْدٌ مُّؤْمِنٌ Surely a believing male slave

خَيْرٌ مِّنْ مُّشْرِكٍ is better than a polytheist

وَلَوْ أَغْبَتَكَ even if he impresses⁹ you.

أُولَٰئِكَ يَدْعُونَ Such ones invite¹⁰

إِلَى النَّارِ to the fire

وَاللَّهُ يَدْعُوا and Allah invites¹¹

إِلَى الْجَنَّةِ to the paradise

وَالْمَغْفِرَةِ and forgiveness,

بِإِذْنِهِ by His grace;¹²

1. (la +) 'A'nata (+kum) = he put to hardship, distressed, harassed, worried (v. iii. m. s. past in form IV of 'anita ['anal], to be in distress or hardship).

2. *Lâ Tankihû* = (you all) do not marry (v. ii. m. pl. imperative (prohibition) from *nakaha* [nikâh], to marry).

3. *Mushrikât* (fem., sing. *mushrikah*) = polytheist women, idolatresses (active participle from 'ashraka, to set or make a partner, to associate, to give a share, form IV of *sharaka* [shirk/shirkah/sharikah], to share, to be a partner).

4. *Yu'minna* = they (fem.) believe (v. iii. f. pl. impfct. from 'âmana, form IV of 'amuna [amânah], to be faithful, to be safe See *yu'minûna* at 2:3, p. 5, n. 1; and 2:126, p. 64, n. 4)).

5. 'A'jabat = she impressed, pleased, delighted (v. iii. f. s. past from 'a'jaba, form IV of 'ajiba ['ajab], to wonder, to be amazed. See *yu'jibu* at 2:204, 99, n. 1).

6. *Lâ Tunkihû* = (you all) do not give in marriage (v. ii. m. pl. imperative (prohibition) from 'ankaha, form IV of *nakaha*. See n. 2 above).

7. *Mushrikîn* (accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from 'ashraka. See n. 3 above).

8. *Yu'minû(na)* = they believe (v. iii. m. pl. impfct. from 'âmana. See n. 4 above. The terminal *nûn* is dropped on account of the particle *hattâ* coming before the verb.

9. 'A'jaba = he impressed, pleased, delighted (v. iii. m. s. past in form IV of 'ajiba. See n. 5 above).

10. *Yad'ûna* = they call, call upon, invite (v. iii. m. pl. impfct. from *da'â* [du'â'], to call, to summon. See *da'â* at 2:186, p. 89, n. 1)).

11. i. e., through the Qur'ân and His Prophet.

12. 'Idhn = permission, leave, grace, will.

وَيَبِّينُ

and He makes clear¹

عَائِيَتِهِ لِّلنَّاسِ

His revelations² for mankind

لَعَلَّهُمْ

in order that they may

يَتَذَكَّرُونَ

bear in mind.³

Section (Rukū') 28

وَيَسْأَلُونَكَ

222. They ask you

عَنِ الْمَحِيضِ

about menstruation.⁴

قُلْ هُوَ أَذًى

Say: "It is a trouble,⁵

فَاعْتَزِلُوا

so isolate yourselves⁶ from

النِّسَاءِ فِي الْمَحِيضِ

women in menstruation

وَلَا تَقْرَبُوهُنَّ

and do not approach⁷ them

حَتَّى يَطْهَرْنَ

until they become clean.⁸

فَإِذَا طَهَّرْنَ

Then when they attain purity⁹

فَأْتُوهُنَّ مِنْ حَيْثُ

go to them in such wise as

أَمَرَكُمُ اللَّهُ

Allah has commanded you.

إِنَّ اللَّهَ يُحِبُّ

Verily Allah loves¹⁰

التَّوَّابِينَ

the repentantly turning ones¹¹

وَيُحِبُّ

and He loves

الْمُسْتَطَهِّرِينَ

those who clean themselves.¹²

﴿٢٢٢﴾

يَسْأَلُونَكَ

223. Your wives are

حَرْثٌ لَّكُمْ

your cultivating ground.¹³

1. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [bayān], to be plain, clear). See at 2:219, p. 107, n. 9).

2. *'Āyāt* (sing. *'āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:09, p. 107, n. 10).

3. *Yataadhakkarūna* = they bear in mind, remember (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/tadhkār], to remember. See *udhkurū* at 2:198, p. 96, n. 10).

4. *Maḥiḍ* = menstruation, monthly period.

5. *'Adhan* = ailment, injury, trouble, harm, annoyance. See at 2:196, p. 94, n. 9.

6. *I'tazilū* = you (all) isolate yourselves, seclude yourselves, keep away (v. ii. m. pl. imperative from *i'tazala*, form VIII, of *'azala* [ʿazl], to set aside, to isolate). The term here is an indirect expression for abstaining from sexual intercourse.

7. *Lā taqrabū* = (you all) do not go near, do not approach (v. ii. m. pl. imperative (prohibition) from *qaraba* [qurb / maqrabah], to go near, approach. See at 2:187, p. 90, n. 4). It is an indirect expression here meaning to refrain from sexual intercourse.

8. *Yaḥ-hurna* = they become clean, attain ceremonial purity (v. iii. f. pl. impfct. from *ṭahura* [ṭahr/ṭahārah], to be clean, pure. See *ṭahhirā* at 2:125, p. 59, n. 14).

9. *Tatahharna* = they attained cleanliness/purity, purified themselves, became ceremonially clean (v. iii. f. pl. past from *ṭatahhara*, form V of *ṭahura*. See the previous note).

10. *Yuḥibbu* = he loves, likes (v. iii. m. s. impfct. from *ḥabba* [ḥubb], to love, like. See *yuḥibbūna* at 2:165, p. 77, n. 12).

11. *Tawwābīn* (accusative/genitive of *tawwābū*, sing. *tawwāb*) = those turning from sins, the repentant, the penitent (active participle from *tāba* [tawb/tawbah/matāb], to repent, to turn from sins. See *tāba* at 2:187, p. 89, n. 8).

12. *Mutaṭahhirīn* (accusative/genitive of *mutaṭahhirīn*, sing. *mutaṭahhir*) = those who make/keep themselves clean, attain ceremonial purity (active participle from *tatahhara*, see n. 9 above).

13. *Harth* = tilling, tilth, cultivation, plantation, arable land, cultivating ground, tillage, crops. See at 2:205, p. 99, n. 8.

فَاتُوا حَرْثَكُمْ So go to your cultivating field
 أَنَّى شِئْتُمْ as you wish;¹
 وَقَدِّمُوا and send on in advance²
 لِنَفْسِكُمْ for yourselves;³
 وَاتَّقُوا اللَّهَ and beware⁴ of Allah
 وَاعْمُوا أَنْكُمْ and know⁵ that you are
 مُلْتَوُونَ going to meet⁶ Him.
 وَبَشِّرِ And give good tidings⁷
 الْمُؤْمِنِينَ to the believers.
 وَلَا تَجْعَلُوا اللَّهَ 224. And do not set⁸ Allah
 عَرْشَكَ as a shield⁹
 لِتَمْنِكَ for your oaths¹⁰
 أَنْ تَبْرُوا against your being dutiful,¹¹
 وَتَتَّقُوا and your acting righteously¹²
 وَتُصْلِحُوا and making peace¹³
 بَيْنَ النَّاسِ between men.
 وَاللَّهُ سَمِيعٌ And Allah is All-Hearing,
 عَلِيمٌ All-Knowing.
 لَا يُؤْخَذُكُمْ اللَّهُ 225. Allah will not blame¹⁴ you
 بِاللَّغْوِ for loose utterance¹⁵
 فِي أَيْمَانِكُمْ in your oaths;
 وَلَكِنْ يُؤْخَذُكُمْ but He will take you to task

1. This permission is conditioned by the directive in the previous 'ayah: "go to them in such wise as Allah has commanded you". Hence copulation in the anus is forbidden.

2. *Qaddimū* = (you all) send on in advance, send forward, set ahead, provide (v. ii. m. pl. imperative from *qaddama*, form II of *qadama/qadima* [*qadm /qudām*], to precede, to arrive).

3. i.e., provide for yourselves for the life in the hereafter by acting according to Allah's injunctions and prohibitions.

4. *Ittaqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:203, p. 98, n. 9).

5. *I'lamū* = you (all) know, be aware of (v. ii. m. pl. imperative from 'alima ['ilm], to know. See at 2:203, p. 98, n. 10).

6. *Mulāqā[n]* (pl. of *mulāqin*) = the meeting ones, those who are going to meet (active participle from *lāqā*, form III of *laqiya* [*liqā'/luqyān/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nūn* is dropped on account of the genitive construction with *hu*).

7. *Bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 2:155, p. 73, n. 12).

8. *Lā taj'alū* = (you all) do not set, put, make, appoint (v. ii. m. pl. imperative (prohibition) from *ja'ala* [*ja'l*], to put, to make. See at 2:22, p. 12, n. 3).

9. *'Urḡah* = target, that which is exposed to something, shield.

10. i.e., do not make oaths in the name of Allah for not doing a good thing. *'Aymān* (sing. *yamīn*) = oaths, oaths of allegiance, right hands or sides.

11. *Tabarrā(na)* = you (all) be dutiful, devoted, kind (v. ii. m. pl. impfct. from *barra* [*birr*], to be dutiful). The terminal *nūn* is dropped on account of the particle 'an coming before the verb).

12. *Tattaqū(na)* = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqa*. See n. 4 above. The terminal *nūn* is dropped).

13. *Tuṣliḥū(na)* = you (all) make peace, settle, put in order (v. ii. m. pl. impfct. from 'aṣlaḥa, form IV of *ṣalaḥa* [*ṣalāḥ/ṣulūḥ/maṣlahah*], to be good, right. The terminal *nūn* is dropped).

14. *Yu'akkidhu* = he blames, censures, takes to task (v. iii. m. s. impfct. from 'akkadha, form III of 'akhadha ['akhdh], to take, to get).

15. *Laghw* = loose talk, thoughtless utterance.

بِمَا كَسَبَتْ قُلُوبُكُمْ for what your hearts acquire.¹

وَاللَّهُ غَفُورٌ Allah is Most Forgiving,

حَنِيمٌ Most Forbearing.

لَّذِينَ 226. For those who

يُؤْثِرُونَ swear abstention²

مِنْ نِسَائِهِمْ from their wives

رِصَصٌ is a watch-and-wait³

أَرْبَعَةِ أَشْهُرٍ of four months.⁴

فَإِنْ قَامُوا So if they return,⁵

فَإِنَّ اللَّهَ then verily Allah is

غَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.

وَأِنْ عَزَمُوا 227. But if they resolve on⁶

الطَّلَاقِ divorce,

فَإِنَّ اللَّهَ سَمِيعٌ then Allah is All-Hearing,

عَلِيمٌ All-Knowing.

وَالْمُطَلَّقَاتُ 228. And divorced women⁷

يَرْتَضِينَ أَنْفُسَهُنَّ shall wait⁸ with themselves

ثَلَاثَةَ قُرُوءٍ for three menstrual periods;⁹

وَلَا يَحِلُّ لَهُنَّ and it is not lawful¹⁰ for them

1. *Kasabat* = she or it acquired, earned, got, obtained, gained, attained (v. iii. f. s. past from *kasaba* [kasb], to gain. See at 2:141, p. 66, n. 11).

2. *Yûlâna* = they swear abstention, [technically, swearing by one not to have sexual relation with one's wife], (v. iii. m. pl. impfct. from *âlâ*, form IV of *âlâ* [alw], not to do, neglect to do).

3. *Tarabbuṣ* = to watch and wait, to lie in wait, to wait for an opportunity, to lay in ambush, probationary term, watch and wait period (verbal noun in form V of *rabaṣa* [rabs], to wait, to be on the lookout).

4. *Ashhur* (sing. *shahr*) = months.

5. i.e., if they give up their oath of abstention and resume normal relationship with their wives. *Fâ'û* = they returned, went back (v. iii. m. pl. past from *fâ'a* [fay], to return).

6. *'Azamû* = they resolved on, determined, made up their mind, decided (v. iii. m. pl. past from *'ajama* ['azm/'azimah], to resolve, to decide).

7. *Mutallaqât* (sing. *mutallaqah*) = divorced women (passive participle from *tallaqa*, to set free, to let loose, to divorce, form II of *ṭalaqa*).

8. i.e., they shall wait before remarrying. *Yatarabbuṣna* = they (fem.) wait, wait and watch, lie in wait (v. iii. f. pl. impfct. from *tarabbuṣa*, form V of *rabaṣa*. See n. 3 above).

9. *Qurû'* (sing. *qar'*) = periods between menstruations or menstruations; the term bears two meanings. The waiting period prescribed here is applicable to women whose marriage has been consummated. Those whose marriage has not been consummated before being divorced have no waiting period (see 33:49). For widowed ladies the waiting period is four months and ten days (see 2:234). For ladies having menopause and those who have not as yet had any menstruation the waiting period is three months; and for pregnant women the waiting period is until they deliver the foetus (see 65:4).

10. *Yahillu* = he or it is lawful, allowed, permitted (v. iii. m. s. impfct. from *halla* [hill], to be allowed).

أَنْ يَكْتُمْنَ that they conceal¹
 مَا خَلَقَ اللَّهُ what Allah has created²
 فِي أَرْحَامِهِمْ in their wombs,³
 إِنْ كُنْ يُؤْمِنُ if they use to believe⁴
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day.
 وَوَعُولَهُنَّ And their husbands⁵ are
 أَكْبَرُ more entitled
 بِرَدِّهِمْ to take them back
 فِي ذَلِكَ during that [period],
 إِنْ أَرَادُوا إِصْلَاحًا if they desire reconciliation.⁶
 وَهُنَّ And they (wives) have rights
 مِثْلَ الَّذِي عَلَيْهِنَّ like that over them,
 بِالْعَقْرِ according to equity;⁷
 وَلِلرِّجَالِ عَلَيْهِنَّ but men have above them
 دَرَجَةٌ a degree⁸ [of advantage].
 وَاللَّهُ عَزِيزٌ And Allah is All-Mighty,
 حَكِيمٌ All-Wise.
 Section (Rykâ') 29
 الطَّلَاقُ مَرَّتَيْنِ 229. Divorcing is twice;
 فَإِمْسَاكُهُمْ بِعَقْرِ then to retain⁹ with equity
 أَوْ تَسْرِيحُهُمْ بِإِحْسَنٍ or to release¹⁰ with goodness.¹¹
 وَلَا يَحِلُّ لَكُمْ And it is not lawful¹² for you
 أَنْ تَأْخُذُوا بِمَا that you take¹³ out of what

1. *Yaktumna* = they (fem.) conceal, keep secret, secrete, hide, suppress (v. III. f. pl. impfct. from *katama* [katm/kitmân], to create., to hide. See *yaktumâna* at 2:174, p. 81, n. 14).

2. *Khalaqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create., See at 2:21, p. 11, n. 4; and *khalq* at 2:164, p. 76, n. 6).

3. *Arhâm* (sing. *rahim/rihm*) = wombs, uterus.

4. *Yu'minna* = they (fem.) believe (v. iii. f. pl. impfct. from 'âmana, form IV of 'amuna/amina [amânah], to be faithful, to be safe. See at 2:221, p. 108, n. 4).

5. *Bu'ûlah* (sing. *ba'l*) = husbands. It is to be noted that while the word *zawj* means either husband or wife, *ba'l* means specifically husband, i.e., the male partner.

6. *Iṣlāḥ* = to put in order, adjust, settle, to make peace, to bring about agreement, conciliate, reconciliation (verbal noun in form IV of *ṣalaha* [ṣalāḥ /ṣulūḥ /maṣlahah], to be good, to be right. See 'aṣlahā at 2:182, p. 86, n. 7).

7. *Ma'rūf* = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from 'arafa [ma'rifah/irfān], to know, to recognize. See at 2:180, p. 85, n. 10).

8. *Darajah* (pl. *durajāt*) = step, stair, flight of steps, degree, grade, rank, stage.

9. *'Imṣāk* = to retain, to hold, to hold fast, to grasp, to keep, to detain, to abstain, to refrain. Verbal noun in form IV of *masaka* [mask], to grab, to hold.

10. *Tasrīḥ* = to release, to discharge, to let go to dismiss, to disband, to send (to pasture). Verbal noun in form II of *saraha/sariha* [surāḥ], to go away, to move freely.

11. *'Iḥsân* = to act rightly or nicely, charity, generosity, benevolence, friendliness, goodness. Verbal noun in form IV of *ḥasuna* [ḥusn], to be nice, handsome, good. See at 2:83, p. 38, n. 9.

12. *Yaḥillu* = it is lawful, permitted, allowed (v. iii. m. s. impfct. from *halla* [ḥill], to be allowed. See at 2:228, p. 111, n. 10).

13. *Ta'khudhū(na)* = you (all) take, receive (v. ii. m. pl. impfct. from 'akhadha ['akhdh], to take. The terminal *nūn* is dropped on account of the particle 'an coming before the verb.

عَٰلِيَيْنَهُنَّ you have given them (wives)

شَيْئًا anything;

إِلَّا أَنْ يَخَافَا except if the two fear¹

أَلَّا يَتَّقِيَا that they cannot observe²

حُدُودَ اللَّهِ the limits set by Allah.

فَإِنْ خِفْتُمْ So if you fear³

أَلَّا يَتَّقِيَا that the two cannot observe

حُدُودَ اللَّهِ the limits⁴ set by Allah,

فَلَا جُنَاحَ عَلَيْهِمَا there is no sin⁵ on the two

فِي مَا فَعَلَتْ in what she redeems herself⁶
بِهِ with.

تِلْكَ These are

حُدُودَ اللَّهِ the limits set by Allah,

فَلَا تَعْدُوْهَا so do not transgress⁷ them.

وَمَنْ يَّعُدْ And whoever transgresses⁸

حُدُودَ اللَّهِ the limits set by Allah,

فَأُولَٰئِكَ هُمُ such are the ones

الظَّالِمُونَ committing wrong.⁹

فَإِنْ طَلَّقَهَا 230. Then if he divorces her

فَلَا تَحِلُّ she will not be lawful¹⁰

لَهُ مِنْ بَعْدُ for him thereafter

حَتَّى تَنْكِحَ unless she marries¹¹

1. *Yakhfā(ni)* = the two fear, are afraid of (v. iii. m. dual, impfct form *khāfu* [khawf]), to fear. The terminal *nūn* is dropped on account of the particle 'un coming before the verb. See *khāfu* at 2:182, p. 86, n. 4).

2. *Yuqimā(ni)* = the two observe, perform, make right or correct, straighten, reside (v. iii. m. dual, impfct. from 'aqāma, form IV of *qāma* [qawmah/qiyām]), to get up, to stand. The terminal *nūn* is dropped on account of the particle 'un ['an+lā] coming before the verb. See 'aqāma at 2:177, p. 83, n. 12).

3. *Khiftum* = you (all) feared, were afraid of (v. ii. m. pl. past from *khāfu*. See n. 1 above).

4. *Hudūd* (sing. *ḥadd*) = edges, borders, boundaries, borderlines, bounds, limits, Allah's injunctions, legal punishment. See at 2:187, p. 90, n. 3.

5. *Junāh* = sin, fault, misdemeanour. See at 2:198, p. 96, n. 7; and 2:158, p. 74, n. 7.

6. *Iftadat* = she ransomed/redeemed herself, freed herself, sacrificed (v. iii. f. s. past from *iftaddā*, form VIII of *fadā* [fidan/fidā'], to redeem, to ransom. See *tufādū* at 2:85, p. 40, n. 5; and *fidyah* at 2:196, p. 94, n. 10).

7. *Lā ta'tadū* = you (all) do not transgress / go beyond the limits / cross / overstep / surpass/ act outrageously (v. ii. m. pl. imperative {prohibition} from 'i'tadā, form VIII of 'adā ['adw], to speed, to race. See at 2:190, p. 91, n. 13).

8. *Yata'adda* = he transgresses, oversteps, crosses the limits, acts outrageously (v. iii. m. s. impfct. from *ta'addā*, form V of 'adā. See n. 7 above).

9. *Zālimūn* (sing. *zālim*) = transgressors, wrong-doers, unjust. (Active participle from *zalama* [zalm/zulm], to do wrong. See at 2:91, p. 44, n. 4).

10. *Tahillu* = she or it is lawful / allowed (v. iii. f. s. impfct. from *halla* [hill], to be allowed. See 2:229, p. 112, n. 12).

11. *Tankihā(u)* = she marries (v. iii. f. s. impfct. from *nakaḥa* [nikāḥ], to marry, to get married. See *lā tankihū/tunkihū* at 2:221, p. 108, ns. 2 and 6).

رَوْحًا غَيْرَهُ 231. a husband other than him.

فَإِنْ طَلَّقَهَا Then if he¹ divorces her,

فَلَا جُنَاحَ عَلَيْهِمَا no sin will be in the two²

أَنْ يَرْجِعَا that they revert to each other³

إِنْ ظَنَّا if the two think for certain⁴

أَنْ يُقِيمَا that they can observe⁵

حُدُودَ اللَّهِ the limits set by Allah.

وَتِلْكَ حُدُودُ اللَّهِ These are Allah's ordinances⁶

يُبَيِّنُهَا that He makes clear⁷

لِقَوْمٍ يَعْلَمُونَ for a people who know. ⁸

وَإِذَا طَلَّقْتُمْ 231. And if you divorce⁹

النِّسَاءَ the wives

فَلَمَّنَ and they mature¹⁰

أَجَلَهُنَّ their term (of abstinence),¹¹

فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ then keep¹² them with equity

أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ or set them free with equity;

وَلَا تُكْسِرُوهُنَّ and do not detain¹³ them

ضِرَارًا adversely¹⁴

لِتَعْلَمُوا that you may assail [them].¹⁵

وَمَنْ يَفْعَلْ ذَلِكَ And whoever does that

فَقَدْ ظَلَمَ نَفْسَهُ indeed wrongs himself.

وَلَا تَنْخِذُوا And do not take up

1. i.e., the husband whom she marries after her divorce from her previous husband divorces her after due consummation of the marriage.

2. i.e., the previous husband and the divorced woman.

3. *Yatarāja'ā(ni)* = they (two) revert to each other/ fall back (v. iii. m. dual, impfct. from *tarāj'a*, form VI of *raja'a* [*rujū'*], to return, to come back). The terminal *nūn* is dropped on account of the particle 'an coming before the verb. See *raja'tum* at 2:196, p. 95, n. 2).

4. *Ẓannā* = they (two) think/ think for certain / are sure (v. iii. m. dual, past from *ẓanna* [*ẓann*], to think, to believe. See *yazunnūna* at 2:78, p. 37, n. 1).

5. *Yuqīmā(ni)* = they (two) observe. See at 2:229, p. 112, n. 2.

6. *Ḥudūd* (sing. *ḥadd*) = edged, boundaries, limits, Allah's ordinances / injunctions. See at 2:229, p. 113, n. 4.

7. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be plain, clear). See at 2:221, p. 109, n. 1).

8. *Ya'lamūna* = they know, are aware of (v. iii. m. pl. impfct. from 'alima [*'ilm*], to know. See at 2:144, p. 69, n. 1).

9. *Ṭallaqtum* = you (all) divorced, let loose, released, set free (v. ii. m. pl. past from *ṭallaqa*, form II of *ṭalaqa* [*ṭulūq/ṭalāq*], to be free).

10. *Balaghna* = they (fem.) mature, bring to completion, attain majority, come of age, reach (v. iii. f. pl. past from *balagha* [*bulūgh*], to reach. See *yablughā* at 2:196, p. 94, n. 7).

11. *'Ajal* = appointed term, appointed time. Here, the period of abstinence prescribed for divorced women. See 2:228, p. 111, n. 9.

12. *'Amsikū* = you (all) hold, grasp, keep (v. ii. m. pl. imperative from *masaka* [*mask*], to grasp. See *'imsāk* at 2:229, p. 112, n. 10).

13. *Lā tumsikū* = you (all) do not detain, retain, hold, hold on, withhold (v. ii. m. pl. imperative [prohibition] from 'amsaka, form IV of *masaka*. See n. 12 above).

14. *Ḍirāran* = adversely, to disadvantage, detrimentally, harmfully.

15. i.e., to make them pay for their release. *Ta'tadū(na)* = you (all) assail, assault, commit excesses, act outrageously (v. ii. m. pl. impfct. from *i'tadū*, form VIII of 'adā [*'adw*], to speed, to race. See *lā ta'tadū* at 2:229, p. 113, n. 7).

ذَٰلِكَ This is
 أَزْكَىٰ لَكُمْ the more befitting¹ for you
 وَأَطْهَرُ and the more purifying.²
 وَاللَّهُ يَعْلَمُ And Allah knows
 وَأَنْتُمْ لَا تَعْلَمُونَ while you do not know.

233. And the mothers³
 يُرْضِعْنَ أَوْلَدَهُنَّ shall suckle⁴ their children⁵
 حَوْلَيْنِ كَامِلَيْنِ for two years⁶ in complete,
 لِمَنْ أَرَادَ for such as intend⁷
 أَنْ يَتِمَّ الرِّضَاعَةَ to complete⁷ the suckling;⁸
 وَعَلَى الْوَالِدِ and on the father⁹
 يَرْزُقُهُنَّ shall be their¹⁰ sustenance¹¹
 وَكِسْوَتَهُنَّ and their clothing¹²
 بِالْمَعْرُوفِ according to equity¹³ –
 لَا تَكْلَفُ نَفْسٌ no one shall be burdened¹⁴
 إِلَّا أَوْسَعَهَا except up to one's capacity¹⁵ –
 لَا تُضَارُّ وَلَدَهُ nor shall a mother be hurt¹⁶
 بِوَلَدِهَا on account of her child,
 وَلَا مَوْلُودُهُ nor any father *
 بِوَلَدِهِ on account of his child;
 وَعَلَى الْوَارِثِ and on the successor¹⁷
 مِثْلَ ذَٰلِكَ shall be the like of this.

1. 'Azkā = purer, cleaner, more befitting(elative of zakīy). See yuzakkī at 2:151, p. 72, n. 5.
2. 'Aṭhar = cleaner, purer, more unblemished (elative of ṭahir). See ṭahhirā at 2:125, p. 59, n. 14.
3. Wālidāt (sing. wālidah) = mothers.
4. Yurdi'na = they (fem.) suckle, give suck (v. iii. f. pl. impfct. from raḍa'a [rad' /radā'/radā'ah], to suckle, breast-feed).
5. 'Awlād (sing. walad) = children, offspring, descendants.
6. Ḥawlayn (accusative /genitive of hawlān, sing. ḥawl, pl. aḥwāl) = two years (ḥawl also means might, power).
7. 'Arāda = he intended, desired, wanted, had in mind, purposed (v. iii. m. s. past in form IV of rāda [rawd], to walk about. See at 2:26, p. 14, n. 5; and yuridu at 2:185, p. 88, n. 3).
8. Raḍā'ah = suckling, breast-feeding.
9. Al-mawlūd lahu = father (a technical term).
10. i.e., the suckling mothers'.
11. Rizq (pl. arzāq) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See razaqnā at 2:172, p. 81, n. 2).
12. Kiswah (pl. kusan/kisan/kisāwin) = clothing, clothes, apparel, attire, dress, raiment, uniform, garment.
13. Ma'rūf = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from 'arafa [ma'rifah/'irfān], to know, to recognize. See at 2:232, p. 115, n. 12. Bi al-ma'rūf = with fairness, in the appropriate manner.
14. Tukallafu = she or it is made to bear, burdened, loaded, charged, put to trouble, commissioned, entrusted (v. iii. f. s. impfct. passive, from kallafu, form II of kalifa [kalaf], to be fond of, to be keen).
15. Wus' = capacity, ability, capability, faculty, power. See wāsi' at 2:115, p. 55, n. 4).
16. Tudarru = she is hurt, prejudiced, harmed, damaged, injured (v. iii. f. s. impfct. passive from ḍarra, form III of ḍarra [ḍarr], to harm, to hurt). See Ḍarrin and yaḍurru at 2:102, p. 48, ns. 11 and 13).
17. Wārith (pl. warathah) = successor, heir, inheritor (active participle from waritha [wirth /irth/irṭah/wirāthah/rithah/turāth], to inherit).

فَإِنْ أَرَادَا فِصَالًا Then if they want¹ weaning²

عَنْ رَاضٍ مِمَّهَا by mutual consent³ of the two,

وَتَشَاوُرٍ and consultation,⁴

فَلَا جُنَاحَ عَلَيْهِمَا no sin⁵ will lie on them;

وَلِنْ أَرَدْتُمْ and if you desire⁶

أَنْ تَسْرِعُوا to seek foster suckling⁷

أَوْلَادَكُمْ for your children,

فَلَا جُنَاحَ عَلَيْكُمْ there will be no sin on you

إِذَا سَأَلْتُمْ if you pay up⁸

مِمَّا آتَيْتُمْ what you have given⁹

بِالْمَعْرُوفِ according to equity.

وَاتَّقُوا اللَّهَ And beware¹⁰ of Allah

وَأَعْلَمُوا أَنَّ اللَّهَ and know that Allah is

بِأَعْيُنِنَا All-Seeing¹¹ of what you do.

وَالَّذِينَ 234. And those who

يَتَّقُونَ مِنْكُمْ die¹² of you

وَيَذَرُونَ أَزْوَاجًا and leave behind¹³ wives,

يَرْجِعْنَ they shall wait¹⁴

بِأَنْفُسِهِنَّ with themselves

أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا for four months and ten days;

فَإِذَا بَلَغْنَ then when they complete

أَجَلَهُنَّ their appointed term

1. 'Arādā = they (two) desired, wanted, intended (v. iii. m. pl. past in form IV of rāda [rawd], to walk about, to move about. See 'arāda at 2:233, p. 116, n. 7).

2. Fiṣāl = weaning, to wean.

3. Tarāḍin = mutual consent (verbal noun in form VI of raḍiya [riḍan/riḍwān/marḍāh], to be satisfied. See tarāḍaw at 2:232, p. 115, n. 11).

4. i.e., consultation and deliberation on the welfare of the child. Tashāwur = consultation, deliberation, to take counsel (verbal noun in form VI of shāra [shawr], to look nice).

5. Junāḥ = sin, fault, misdemeanour. See at 2:229, p. 113, n. 5; 2:198, p. 96, n. 7; and 2:158, p. 74, n. 7.

6. 'Aradtum = you (all) desired, wanted, intended (v. ii. m. pl. past from 'arāda. See n. 1 above). The address here is to all the parties concerned.

7. Tastaḍī'ū(na) = you (all) seek foster suckling (v. ii. m. pl. impfct. from istaḍā'a, form X of raḍā'a/raḍī'a [raḍi'/raḍā'/radā'ah], to suck. The terminal nūn is dropped on account of the particle 'an coming before the verb).

8. Sallamtum = you (all) handed over, surrendered, delivered, submitted, paid up. (v. ii. m. pl. past from sallama, form II of salima [salāmah/salām], to be safe, to be faultless. See 'aslama at 2:212, p. 53, n. 6).

9. 'Ātaytum = you (all) gave, offered, granted, brought (v. ii. m. pl. past from 'ātā, from IV of 'atā [itayān/atyāma'tāh], to come, to bring, to give or offer. See at 2:111, p. 101, n. 6). "If you pay up what you have given" means "if you pay up the mother for the period she has suckled on the basis of what you give to the wet nurse according to equity." See Ibn Kathīr, Tafsīr, I, 418.

10. Ittaqū = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from ittaqā, form VIII of waqā (waqy/wiqāyah), to guard, safeguard. See at 2:231, p. 115, n. 6).

11. Baṣīr = All-Seeing, All-Observing. So all our intentions, sayings and deeds are known to Him.

12. Yutawaffawna = they die (v. iii. m. pl. impfct. passive from tawaffiya, to die).

13. Yadharrūna = they leave, leave behind, leave alone (v. iii. m. pl. impfct. from wadhra. Only the imperfect and imperative verbs are formed from this root).

14. Yatarabbaṣna = they (fem.) wait, wait and watch, lie in wait (v. iii. f. pl. impfct. from tarabbaṣa, form V of rabaṣa [rabṣ], to wait, to watch. See at 2:228, p. 111, n. 8).

فَلَا جُنَاحَ عَلَيْكُمْ there shall be no sin on you
 فِي مَا فَعَلْتُمْ regarding what they do¹
 فِي أَنْفُسِهِمْ about themselves²
 بِالْمَعْرُوفِ in the appropriate manner.³

وَاللَّهُ And Allah is
 بِمَا تَعْمَلُونَ خَبِيرٌ All-Aware⁴ of what you do.



وَلَا جُنَاحَ 235. Nor shall any sin be
 عَلَيْكُمْ on you
 فِي مَا عَرَضْتُمْ بِهِ in that you give indication⁵
 مِنْ خُطْبَةِ النِّسَاءِ of courtship⁶ to the women
 أَوْ أَسْتَنْتُمْ or harbour⁷ [it]
 فِي أَنْفُسِكُمْ within yourselves.
 عَلِمَ اللَّهُ أَنَّكُمْ Allah knows that you
 سَدَّدْتُمُوهُنَّ shall talk about⁸ them;
 وَلَكِنْ لَا تَوَاعِدُوهُنَّ but do not make them swear⁹
 سِرًّا in secret¹⁰

إِلَّا أَنْ تَقُولُوا but that you may say
 قَوْلًا مَعْرُوفًا conventional words;
 وَلَا تَقْرَرُوا nor resolve¹¹ on
 عُقْدَةَ الزَّكَاجِ the contract¹² of marriage
 حَتَّى يَبْلُغَ أَكْبَنُ till the prescript¹³ matures¹⁴
 أَجَلَهُ its term.

وَاعْلَمُوا أَنَّ اللَّهَ And know that Allah

1. *Fa'alna* = they (fem.) did, they acted (v. iii. f. pl. past from *fa'ala* [fi'lfu'l], to do, to act).

2. i. e., if they marry, take other husbands.

3. *Ma'rûf* = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity (passive participle from '*arafa* [ma'rifah /irfân], to know, to recognize. See at 2:233, p. 116, n. 13). *Bi al-ma'rûf* = with fairness, in the appropriate manner.

4. *Khabîr* = All-Aware, All-Conservant, All-Acquainted. Active participle in the scale of *fa'il* from *khabara* [*khubr* /*khibrâh*], to know, to experience, to be acquainted.

5. '*ArRaqtum* = you (all) gave indication, intimated, alluded, hinted, exposed (v. ii. m. pl. past from '*arraqa*, form II of '*aruqa* / '*araqa* ['*ard*], to be broad, to be visible, to appear).

6. *Khitbah* = courtship, engagement, betrothal.

7. '*Aknantum* = you (all) kept secret, hid, concealed, harboured (v. ii. m. pl. past in form IV of *kanna* [*kann* /*kunân*], to hide, to contain).

8. *Tadhkurûna* = you (all) mention, talk about, remember (v. ii. m. pl. impfct. from *dhakara* [*dhikr* / *tadhkâr*], to remember, to speak).

9. i.e., do not say to the woman: "Give your pledge or promise me that you shall not marry anyone else except me" (Ibn Kathîr, *Tafsîr*, I, 322). *Lâ Tuwâ'idû* = you (all) do not make (one) promise/swear/ take an oath; do not arrange/appoint (v. ii. m. pl. imperative {prohibition} from *wâ'ada*, form III of *wa'ada* [*wa'd*], to promise. See *wâ'adnâ* at 2:51, p. 24, n. 8).

10. *Sirran* = in secret, secretly, surreptitiously.

11. *Lâ ta'zimû* = you (all) do not resolve, determine, decide, make up your mind (v. ii. m. pl. imperative {prohibition} from '*azama* ['*azm* / '*azimah*], to resolve, to decide. See '*azamû* at 2:227, p. 111, n. 6).

12. '*Uqdah* (pl. '*uqud*) = knot, tie, compact, covenant, contract.

13. i.e., the prescribed period of waiting. See 2:228 and 2:234.

14. *Yablughu(u)* = he or it reaches, matures, brings to completion, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulâgh*], to reach. The last letter has taken *fathah* because of the particle *hattâ* coming before the verb. See at 2:196, p. 94, n. 7; and *balaghna* at 2:232, p. 115, n. 8).

يَعْلَمُ knows

مَا فِي أَنْفُسِكُمْ what is within yourselves.

فَأَحْذَرُوهُ So beware¹ of Him;

وَأَعْلَمُوا أَنَّ اللَّهَ

عَفُورٌ Most Forgiving,

حَلِيمٌ Most Forbearing.²

Section (Rukū') 31

لَا جُنَاحَ عَلَيْكُمْ 236. No sin will be on you

إِنْ طَلَقْتُمُ النِّسَاءَ if you divorce the wives

مَا لَمْ تَسُوهُنَّ you have not yet touched³

أَوْ تَفْرِضُوا لَهُنَّ nor have fixed⁴ for them

فَرِيضَةً a due;⁵

وَمَعُوهُنَّ but pay them as gratification⁶

عَلَى الْوُسْعِ on the affluent⁷

قَدْرَهُ according to his means⁸

وَعَلَى الْمَقْتَرِ and on the straitened⁹

قَدْرَهُ according to his means –

مَتَعَا بِالْمَعْرُوفِ a gratification¹⁰ in equity,

حَقًّا عَلَى الْمُحْسِنِينَ as of duty on the righteous.¹¹



وَإِنْ طَلَقْتُمُوهُنَّ 237. And if you divorce them

مِنْ قَبْلِ

أَنْ تَسُوهُنَّ before that you have touched them

1. *Ihḍharā* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr/hadhar*], to be cautious. See *ḥadhar* at 2:19, p. 10, n.11).

2. *Ḥalīm* = Most Forbearing, Most Clement, Most Indulgent.

3. *Tamassū(na)* = you (all) touch/feel (v. ii. m. pl. impfct. from *massa* [*mass/masis*], to touch. The terminal *nūn* is dropped on account of the particle *lam* coming before the verb. See *massat* at 2:214, p. 103, n. 4). The term "touching" here is a polite expression meaning cohabitation.

4. *Tafriḍā(na)* = you (all) impose, make incumbent, make obligatory, prescribe, fix, enjoin, decree, ordain (v. ii. m. pl. impfct. from *faraḍa* [*fard*], to decree. The terminal *nūn* is dropped on account of the particle *lam* coming before the previous verb which governs this verb too). See *faraḍa* at 2:197, p. 95, n. 8.

5. *Farīḍah* (pl. *farā'id*) = something obligatory, religious duty; here *mahr*, dower, bridal money.

6. *Matti'ū* = you (all) make (some one) enjoy, give as compensation/gratification (v. ii. m. pl. imperative from *matta'a*, form II of *mata'a* [*mat' /mut'ah*], to carry away, to take away. See *'umatti'u* at 2:126, p. 60, n. 6).

7. *Mūsī'* = rich, wealthy, affluent, man of means, well-to-do person. Active participle from *'awsa'a* (to be rich), form IV of *wasi'a/wasu'a* [*wasā'ah/sa'h*], to be wide, to be well-to-do. See *wus'* at 2:233, p. 116, n. 15.

8. *Qadar* (pl. *aqdār*) = extent, scope, capacity, quantity, grade, divine decree.

9. *Muqtir* = person of straitened circumstances, straitened, poor, impecunious, ill-provided, indigent. Active participle from *'aqṭara*, to live in straitened circumstances, to be poor, form IV of *qatara* [*qatr/qutūr*], to be stingy.

10. *Matā'* (pl. *amti'ah*) = gratification, object of delight, pleasure, enjoyment, necessities of life. See *matti'u* at n. 6 above.

11. *Muḥsinīn* (accusative /genitive of *muḥsinūn*, sing. *muḥsin*) = those who do right things, righteous, beneficent, charitable (active participle from *'aḥsana*, form IV of *ḥasana* [*ḥusn*], to be handsome, to be good. See at 2:58, p. 27, n. 11).

وَقَدْ فَرَضْتُمْ and you have already fixed¹
لَهُنَّ فَرِيضَةٌ for them a due,²
فَنِصْفُ then [pay] a half³
مَا وَضَعْتُمْ of what you have fixed
إِلَّا أَنْ يَعْفُوا except that they waive [it]⁴
أَوْ يَعْفُوا or there waives⁵ [it]
الَّذِي بِيَدِهِ the one in whose hand is
عَقْدَةُ الْكِتَابِ the contract⁶ of marriage;
وَأَنْ تَعْمُوا and that you give up is
أَقْرَبُ لِلتَّقْوَى nearer to godfearliness;⁷
وَلَا تَنْسُوا and do not forget⁸
الْفَضْلَ بَيْنَكُمْ the kindness⁹ between you.
إِنَّ اللَّهَ Verily Allah is
بِمَا تَعْمَلُونَ of what you do
بَصِيرٌ All-Observant.¹⁰
حَافِظُوا عَلَى 238. Keep up¹¹
الصَّلَاةِ the prayers,
وَالصَّلَاةِ الْوُسْطَى and the middle¹² prayer,
وَقُومُوا لِلَّهِ and stand¹³ before Allah
قَنِينَ in humility and obedience.¹⁴
فَإِنْ خِفْتُمْ 239. And if you are in fear,¹⁵
فَرِحَالًا أَوْ رُكْبَانًا then afoot¹⁶ or mounted;¹⁷
فَإِذَا أَمِنْتُمْ then when you be secure

1. *Faraḍtum* = you fixed, made incumbent, made obligatory (v. ii. m. pl. past from *faraḍa*. See *tafriḍū* at 2:136, p. 119, n. 4)

2. *Fariḍah* (pl. *farā'id*) = something obligatory, a due, here *mahr*, dower, bridal money. See 2:136, p. 119, n. 5.

3. *Niṣf* (pl. *nusuf*) = half, middle.

4. *Ya'fūna* = they (fem.) waive, forgo, excuse, exempt, efface, obliterate (v. iii. f. pl. impfct. from *'afā* [*'afw/afā*], to be effaced. See *'afā* at 2:187, p. 89, n. 9).

5. *Ya'fū* = he waives, forgoes, excuses, exempts, effaces, gives up (v. iii. m. s. impfct. from *'afā*. See the previous note).

6. i.e., the husband forgoes his half and gives the full amount to the divorced wife. *'Uqdah* (pl. *'uqad*) = knot, tie, compact, covenant, contract. See at 2:235, p. 118, n. 12.

7. *Taqwā* = godfearliness, devoutness, piety. See *ittaḡā* at 2:203, p. 98, n. 8.

8. *Lā tansaw* = you (all) do not forget (v. ii. m. pl. imperative [prohibition] from *nasiya* [*nasy/nisyān*], to forget).

9. *Faḍl* (pl. *faḍlāt*) = grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:90, p. 43, n. 3.

10. So nothing remains unknown to Him and you are accountable to Him for everything you do or fail to do.

11. *Hāfiẓā* = you (all) keep up, maintain, sustain, preserve, observe, uphold, be watchful (v. ii. m. pl. imperative from *hāfiẓa*, to keep up, maintain, form III of *hāfiẓa* [*hifẓ*], to preserve).

12. *Wuṣṭā* (fem. pl. *wasat*; mas. *awsat*, pl. *awāsif*) = middle, central. The "middle" prayer is generally interpreted as the *'asr* or late afternoon prayer, which is exactly the middle prayer with two prayers both before and after it in a day. This is an instance of the mention of something special of a category which is mentioned first, i.e., *salāt*.

13. *Qāmū* = you (all) stand, stand up (v. ii. m. pl. imperative form *qāma* [*qawmah/qiyām*], to stand up, to get up. See *'aqāma* at 2:177, p. 83, n. 12).

14. *Qānitīn* (accusative/genitive of *qānitūn*, sing. *qānit*) = obedient, humble, submissive (active participle from *qanata* [*qunūt*], to be obedient).

15. i.e., of being attacked by an enemy. *Khiftum* = you (all) feared, dreaded (v. ii. m. pl. past from *khāfa* [*khawf* / *makhāfah* / *khifāh*], to fear. See at 2:229, p. 47, n. 3).

16. *Rijāl* (sing. *rājil*) = on foot, walking.

17. *Rukbān* (sing. *rakib*) = mounted, riding.

فَاذْكُرُوا اللَّهَ
كَمَا عَلَّمَكُمْ
مَا لَمْ تَكُونُوا
تَعْلَمُونَ

offer prayers to Allah
as He has taught¹ you,
which you had not been
in the know of.²

وَالَّذِينَ
يُتَوَفَّوْنَ مِنْكُمْ
وَيَذَرُونَ أَزْوَاجًا
وَصِيَّةً
لِأَزْوَاجِهِمْ
مَتَاعًا إِلَى الْحَوْلِ
غَيْرَ أَخْرَاجٍ
فَإِنْ خَرَجَ
فَلَا جُنَاحَ عَلَيْكُمْ
فِي مَا قَعَلْتُمْ
فِي أَنْفُسِكُمْ
مِنْ مَعْرُوفٍ
وَاللَّهُ عَزِيزٌ
حَكِيمٌ

240. And those who
die³ of you
and leave behind⁴ wives
shall make a will⁵
for their wives
for maintenance⁶ up to a year⁷
without ouster,⁸
but if they leave [home],⁹
no sin shall be on you
in respect of what they do¹⁰
about themselves
of an approved thing.¹¹
And Allah is All-Mighty,
All-Wise.

وَالْمُطَلَّقَاتُ
مَعَ
بِالْمَعْرُوفِ

241. For the divorced women
maintenance shall be given
according to equity,¹²

1. i.e., through His Messenger. 'Allama = he taught, informed, instructed (v. iii. m. s. past, in form II of 'alima ['ilm], to know. See at 2:31, p. 17, n. 3).

2. Ta'lamûna = you (all) know, are aware of (v. ii. m. pl. impfct. from 'alima ['ilm], to know. See at 2:216, p. 104, n. 12; and 2:184, p. 87, n. 11).

3. i.e., who are approaching death. Yutawaffawna = they die (v. iii. m. pl. impfct. passive from tuwaffiya, to die. See 2:234, p. 117, n. 12).

4. Yadharûna = they leave, leave behind, leave alone (v. iii. m. pl. impfct. from wadhr. Only the imperfect and imperative verbs are formed from this root. See at 2:234, p. 117, n. 13).

5. Waṣīyyah (pl. waṣāyā) = will, bequest, testamentary disposition, directive.

6. Matâ' (pl. amti'ah) = gratification, object of delight, pleasure, enjoyment, necessities of life, maintenance. See at 2:236, p. 119, n. 10).

7. Hawl (pl. ahwâl) = year, might, power. See ḥawlayn at 2:233, p. 116, n. 6.

8. i.e., maintenance and residence, without ousting from the home. 'Ikhrâj = = expulsion, ousting, ouster, driving out, bringing out (form IV of kharaja [kharûj], to go out, to come out. See at 2:217, p. 105, n. 5; and 2:85, p. 40, n. 7). The directive in this 'āyah has been superseded by the rules of succession laid down in 'āyah 4:12.

9. Kharajna = they (fem.) went out, came out, left (v. iii. f. pl. past from kharaja [kharûj], to go out. See kharajat at 2:149, p. 71, n. 1).

10. i. e., if they marry, take other husbands or conduct themselves according shari'ah. Fa'alna = they (fem.) did, they acted (v. iii. f. pl. past from fa'ala [fi'lfa'l], to do, to act. See at 2:234, p. 118, n. 1).

11. Ma'rûf = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity, approved by shari'ah (passive participle from 'arafa/arifa [ma'rifah / 'irfân], to know, to recognize. See at 2:234, p. 118, n. 2).

12. Bi al-ma'rûf = with fairness, in the appropriate manner, according to equity.

حَقًّا as of a duty

عَلَى الْمُتَّقِينَ upon the godfearing.¹



كَذَلِكَ 242. Thus

يُبَيِّنُ اللَّهُ لَكُمُ Allah makes clear² for you

آيَاتِهِ His revelations³

لَعَلَّكُمْ تَعْقِلُونَ so that you may understand.⁴



Section (Rukû') 32

أَلَمْ تَرَ 243. Do you not know⁵

إِلَى الَّذِينَ خَرَجُوا of those who set out⁶

مِنْ دِيَارِهِمْ from their habitations⁷ –

وَهُمْ أُلُوفٌ and they were in thousands –

حَذَرَ الْمَوْتِ for fear⁸ of death

فَقَالَ لَهُمُ اللَّهُ and Allah said to them:

مُوتُوا "You all die",⁹

ثُمَّ أَحْيَاهُمْ then He gave them life?¹⁰

إِنَّ اللَّهَ لَذُو فَضْلٍ Verily Allah is Full of Grace

عَلَى النَّاسِ to mankind

وَلَكِنَّ أَكْثَرَ النَّاسِ but most men

لَا يَشْكُرُونَ do not express gratitude.¹¹



وَقَاتِلُوا 244. And fight

1. *Muttaqîn* (accusative /genitive of *muttaqîn*, sing. *muttaqîn*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [waqy / wiqâyah], to protect, to guard. See at 2:194, p. 93, n. 10).

2. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [bayân], to be plain, clear). See at 2:230, p. 114, n. 7; and 2:221, p. 109, n. 1).

3. *Āyât* (sing. *āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:221, p. 109, n. 2; and 2:09, p. 107, n. 10).

4. *Ta'qilāna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* ['aql], to be endowed with reason. See *ya'qilāna* at 1:170, p. 80, n. 6).

5. *Tarâ* = you see, look at, think of, consider, know (v. ii. m. s. impfct. from *ra'â* [ra'y/ru'yah], to see. When preceded by the particle *lam*, the imperfect verb gives the sense of a past tense. The expression here means: Did you not/ do you not know? The address is to the Muslims through the Prophet. The *āyah* calls attention to the incident of a devastating plague afflicting the Jews of old who attempted to flee from the pestilence but were caused to die and were subsequently restored to life by Allah in response to the prayer of their prophet. The allusion to this incident is made for encouraging the Muslims to fight in the way of Allah (*jihād*), which is mentioned in the following *āyah*, and to always remember that life and death is in the Hand of Allah Alone.

6. *Kharajû* = they (all) went out, left, emerged, set out (v. iii. m. pl. past from *kharaja* [kharāj], to go out. See *kharajna* at 2:240, p. 55, n. 9).

7. *Diya'r* (sing. *dâr*) = houses, homes, habitations, lands, regions, countries.

8. *Hadhar* = caution, watchfulness, fear. See at 2:19, p. 10, n. 11.

9. *Mâtâ* = you (all) die, be lifeless (v. ii. m. pl. imperative from *māta* [mawt], to die).

10. *Āhyâ* = he gave life, revived (v. iii. m. s. past in form IV of *hayiya* [hayah], to live. See *yastahyî* at 2:26, p. 14, n. 1).

11. *Yashkurāna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [shukr/shukrân], to thank. See *tashkurāna* at 2:185, p. 88, n. 8).

فِي سَبِيلِ اللَّهِ in the way¹ of Allah
 وَاعْلَمُوا أَنَّ اللَّهَ and know² that Allah is
 سَمِيعٌ عَلِيمٌ All-Hearing, All-Knowing.³
 مَنْ ذَا الَّذِي 245. Who is it that
 يُقْرِضُ اللَّهَ lends⁴ to Allah
 قَرْضًا حَسَنًا a handsome⁵ loan;
 فَضَعَفَهُ اللَّهُ so He redoubles⁶ it for him
 أَضْعَافًا كَثِيرَةً many a redoubling.⁷
 وَاللَّهُ يَقْصِرُ And Allah constricts⁸
 وَيَبْطِطُ and stretches out;⁹
 وَإِلَيْهِ and to Him
 تُرْجَعُونَ you shall all be taken back.¹⁰
 أَلَمْ تَرَ إِلَى 246. Do you not know¹¹
 أَلَمْ يَأْتِ بَنِي إِسْرَءِيلَ of the host¹² of Banû Isrâ'il
 مِنْ بَعْدِ مُوسَى after Mûsâ,
 إِذْ قَالُوا when they said
 لِنَبِيِّهِمْ to a Prophet¹³ unto them:
 "أَبْعَثْ لَنَا مَلِكًا" "Raise up¹⁴ for us a king,
 فَنُقَاتِلَ we shall fight
 فِي سَبِيلِ اللَّهِ in the way of Allah."
 قَالَ He said:

1. *Sabil* (pl. *subul/asbilah*) = way, path, road, means. "In the way of Allah" means for the sake of His *din* (Islam) and all it stands for.

2. *'Alamû* = you (all) know, be aware of (v. ii. m. pl. imperative from '*alima* ['ilm], to know. See at 2:223, p. 110, n. 5; and 2:203, p. 98, n. 10).

3. i.e., all your sayings and doings, whether open or secret, are known to Allah.

4. *Yuqridu* = he lends, loans (v. iii. m. s. impfct. from '*aqrada*, to lend, form IV of *qarada* [*qard*], to cut, to sever). Lending to Allah means to spend in "His way", i.e., to promote His *din*, in support of the "fighting in the way of Allah" and for all approved charitable purposes.

5. *Hasan* = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. Technically *qard hasan* means a loan given without expecting any worldly benefit from it and without stipulating any date of repayment.

6. i.e., Allah will redouble it many times in merits and rewards. *Yudâ'ifu* = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *dâ'afa*, form III from *dâ'afa* [*dâ'f/dâ'f*], to double, redouble).

7. *'Adâf* (sing. *dâ'f*) = double, multiple.

8. *Yaqbiḍu* = he holds, seizes, grasps, arrests, constricts (v. iii. m. s. impfct. from *qabaḍa* [*qabḍ*], to seize).

9. i.e., Allah gives restricted or unrestricted wealth, means of livelihood and other graces to whomsoever He wills. *Yabsutu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *bawata* [*bas*], to spread).

10. i.e., on the Day of Judgement. *Turja'ûna* = you (all) are returned, taken back, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujâ'*], to return. See *turja'u* at 2:210, p. 101, n. 4).

11. See at 2:243, p. 122, n. 5.

12. *Mala'* = crowd, gathering, host, grandees, council of elders.

13. Said to be either Samuel or Yûsha' (Joshua) or Sham'un.

14. *Ib'ath* = you send, dispatch, raise up, bring on (v. ii. m. s. imperative, from *ba'atha* [*ba'th*], to send, to revive, resurrect. See at 2:129, p. 61, n. 6; also see *ba'athnâ* at 2:56, p. 26, n. 6).

هَلْ عَسَيْتُمْ "Might it be¹ on your part,
 أَنْ تُكَلِّبَ if decreed² on you is
 عَلَيْكُمْ أَنْ تَقَاتِلَ the fighting,
 أَلَّا تَقَاتِلُوا that you would not fight?"³
 قَالُوا They said:
 وَمَا لَنَا "What is the matter with us
 أَلَّا نَقَاتِلَ that we shall not fight"⁴
 فِي سَبِيلِ اللَّهِ in the way of Allah
 وَقَدْ أُخْرِجْنَا while we have been ousted⁵
 مِنْ دِيَارِنَا from our homes⁶
 وَأَبْنَاءِنَا and our children?"
 فَلَمَّا كَتَبَ But when decreed
 عَلَيْهِمُ الْقِتَالُ on them was the fighting
 تَوَلَّوْا they turned away⁷
 إِلَّا قَلِيلًا مِنْهُمْ except a few of them.
 وَاللَّهُ عَلِيمٌ And Allah is All-Aware
 بِالظَّالِمِينَ of the wrong-doers.⁸

247. وَقَالَ لَهُمْ And there said to them
 نَبِيُّهُمْ إِنَّ اللَّهَ their Prophet: "Allah
 قَدْ بَعَثَ لَكُمْ has indeed sent⁹ for you
 تَالُوتَ (سَاطُوتَ) Tâlût (Saul) as king."
 قَالُوا They said:

1. 'Asaytum = it might be on your part ('asâ, followed by 'an = it might be, it could be that, probably, perhaps).

2. Kutiba = it is written, decreed, enjoined, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past passive from kataba [kath/kiâbah], to write. See at 2:216, p. 38, n. 7).

3. Tuqâtîlû(na) = you (all) fight, battle (v. ii. m. pl. impfct. from qâtala, form III of qatala [qatl], to kill. The terminal nûn is dropped on account of the particle 'an ('an+lâ) coming before the verb. See yuqâtîlûna at 2:217, p. 105, n. 9).

4. Nuqâtîla(u) = we (all) fight (v. i. m. pl. impfct. from qâtala. See n. 3 above).

5. 'Ukhrijnâ = we were ousted, driven out, expelled, dislodged (v. i. m. pl. impfct. passive from 'akhraja, from IV of kharaja [kharûj], to go out. See 'ikhrâj at 2:240, p. 121, n. 8).

6. Diyâr (sing. dâr) = houses, homes, habitations, lands, regions, countries. See at 2:243, p. 122, n. 7).

7. Tawallaw = they turned away, desisted, refrained from (v. iii. m. pl. past from tawallâ, form V of waliya [waly], to be near, be next. See at 2:137, p. 65, n. 3; and tawallaytum at 2:83, p. 39, n. 5).

8. i.e., those who disobey Allah's commandments and refrain from fighting in His way when ordered to do so. Zâlimîn (accusative / genitive of zâlimûn, sing. zâlim) = transgressors, wrong-doers. Active participle of zalama [zalm/zulm], to transgress, do wrong. See at 2:193, p. 93, n. 3; and 2:35, p. 19, n. 5).

9. Ba'atha = he sent, dispatched, raised, delegated (v. iii. m. s. past from ba'ath, to send. See at 2:213, p. 102, n. 6).

أَنَّى يَكُونُ لَهُ "How could it be for him
 الْمُلْكُ عَلَيْنَا the kingship¹ over us
 وَنَحْنُ أَحَقُّ while we are more entitled²
 بِالْمُلْكِ مِنْهُ to the kingship than he,
 وَلَمْ يُؤْتِ and he has not been given
 سَعَةً مِنَ الْمَالِ any amplitude² of wealth?"
 قَالَ إِنَّ اللَّهَ He said: "Verily Allah
 اصْطَفَى عَلَيْكَ has chosen³ him over you
 وَزَادَهُ and has increased⁴ him
 بَسْطَةً فِي الْعِلْمِ in the extent⁵ of knowledge
 وَالْجِسْمِ and stature;⁶
 وَاللَّهُ يُؤْتِي الْمُلْكَ and Allah gives the kingship
 مَنْ يَشَاءُ to whosoever He will.
 وَاللَّهُ وَاسِعٌ Allah is All-Reaching,⁷
 عَلِيمٌ All-Knowing.⁸

248. وَقَالَ لَهُمْ And there said to them
 نَبِيُّهُمْ their Prophet:
 "إِنَّ آيَةَ مُلْكِهِ The sign⁹ of his kingship is
 أَنْ يَأْتِيَكُمْ that there shall come to you
 الْكَفُّورُ the chest,¹⁰
 فِيهِ سَكِينَةٌ wherein will be tranquillity¹¹
 مِنْ رَبِّكُمْ from your Lord

1. i.e., how could he be king over us? *Mulk* = rule, dominion, sovereignty, kingship, royalty. see at 2:107, p. 51, n. 1.

2. They said so because they had among them those who were descendants of kings.

3. *Sa'ah* = wideness, spaciousness, profusion, abundance, plenitude, amplitude, affluence.

3. *Istafâ* = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *şafâ* [*şafw/şufûw/şafâ*]), to be clear. See at 2:132, p. 62, n. 9; and *iştâfaynâ* at 2:130, p. 62, n. 4).

4. *Zâda* = he increased, grew, became more, augmented, added, enlarged, extended (v. iii. m. s. past from *zayd/ziyâdah*).

5. *Bastah* = extent, expanse, breadth, vastness, abundance, magnitude. See *yabsutu* at 2:245, p. 123, n. 9.

6. *Jism* (pl. *ajsâm*) = body, physique, shape, form, stature, mass, matter.

7. i.e., in mercy and grace. *Wâsi'* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasi'a/wasu'a* [*wasâ'ah*], to be wide. See at 2:115, p. 55, n. 4).

8. i.e., about the needs and welfare of His servants and about the propriety of the object of His grace.

9. *'Āyah* (pl. *'āyât*) = sign, evidence, mark, proof, revelation, unit of the Qur'ānic text, miracle. See at 2:211, p. 101, n. 8).

10. i.e., the chest in which Mûsa kept the *Tawrah* and which was made to reappear along with other relics as a sign of Allah's having selected Tālût as king over the Isrâ'ilites. *Tâbût* (pl. *tawâbît*) = chest, box, case, coffin, sarcophagus.

11. *Sakīnah* (pl. *sakā'in*) = peace of mind, tranquillity.

وَبَقِيَّةٍ مِّمَّا and the remainder¹ of what
تَرَكَ there left behind²
عَالِ مُوسَى the progeny of Mûsâ
وَعَالِ هَارُونَ and the progeny of Hârûn,
تَحْمِلُهُ الْمَلَائِكَةُ there carrying³ it the angels.
إِنَّ فِي ذَلِكَ Indeed therein is
لَآيَةً لَّكُمْ a sure sign for you,
إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.



Section (Rukû') 33

فَلَمَّا فَصَلَ طَالُوتُ 249. Then when Tâlût set out⁴
بِالْجُودِ قَالَ with the troops⁵ he said:
إِنَّ اللَّهَ مُبْتَلِيكُمْ "Verily Allah will test⁶ you
بِنَهَرٍ with a river.⁷
فَمَنْ شَرِبَ مِنْهُ So whoever drinks⁸ of it
فَلَيْسَ مِنِّي shall not be of me;⁹
وَمَنْ لَمْ يَطْعَمَهُ and who does not taste¹⁰ it,
فَإِنَّهُ مِنِّي he shall be of me,
إِلَّا مَنِ اغْتَرَفَ save the one who scoops¹¹
غُرْفَةً يَدِيهِ a scoop¹² with his hand."
فَشَرِبُوا مِنْهُ But they drank¹³ of it
إِلَّا قَلِيلًا مِّنْهُمْ except a few of them.
فَلَمَّا جَاوَزَهُ So when he crossed¹⁴ it –

1. *Baqiyyah* (pl. *baqâyâ*) = remainder, residue, remnant.

2. *Taraka* = he left, left behind, abandoned, gave up, renounced, passed over (v. iii. m. s. past from *tark*, to leave).

3. *Tahmilu* = she carries, bears, holds (v. iii. f. s. impfct. from *hamala/hamila* [*haml*], to carry).

4. *Faşala* = he set out, moved away, started, separated, severed (v. iii. m. s. past from *faşl*, to separate). Tâlût set out from Bayt al-Maqdis.

5. *Junûd* (sing. *jund*) = troops, soldiers, army.

6. *Mubtalin* = tester, one who is going to put to test, going to try (active participle from *ibtalâ*, form VIII of *balâ* [*balw/balâ*'], to test, to try). See *ibtalâ* at 2:124, p. 58, n. 12; and *nabluwanna* at 2:154, p. 73, n. 6.

7. A river between Palestine and Jordan.

8. *Shariba* = he drank, sipped, drenched (v. iii. m. s. past from *shurb/mashrab*. See '*ushribû* at 2:93, p. 44, n. 10).

9. i.e., of my followers and adherents.

10. *Yat'amu* = he tastes, eats, relishes (v. iii. m. s. impfct. from *ta'ima* [*ta'm*], to taste).

11. *Ightarafa* = he scoops, ladles, takes a handful (v. iii. m. s. past in form VIII of *gharafa* [*gharf*], to scoop, to spoon, to ladle).

12. *Ghurfa* (pl. *ghirâf*) = handful, the amount of water scooped with one hand.

13. *Sharibû* = they drank (v. iii. m. pl. past from *shariba*. See n. 8 above).

14. *Jâwaza* = he crossed, walked past, passed over, exceeded, surpassed (v. iii. m. s. past in form III of *jâza* [*jawâz/majâz*], to pass, to be allowed).

هُوَ وَالَّذِينَ he and those who
ءَامَنُوا مَعَهُ believed¹ with him –
قَالُوا they said:

لَا طَاقَةَ لَنَا الْيَوْمَ "No power² have we today
بِجَالُوتَ وَجُنُودِهِ with Goliath and his hosts."

قَالَ الَّذِينَ There said those who
يَظُنُّونَ believed with certitude³

أَنَّهُمْ مُلْقُوا بِاللَّهِ that they would meet⁴ Allah:
كَمْ مِنْ فِئَةٍ "How many a band⁵
قَلِيلَةٍ small in number
غَلَبَتْ فِئَةً كَثِيرَةً vanquished⁶ a numerous host
بِإِذْنِ اللَّهِ by Allah's leave;

وَاللَّهُ مَعَ and Allah is with
الضَّالِّينَ the persevering ones."⁷

وَلَمَّا بَرَزُوا 250. And as they emerged⁸
لِجَالُوتَ وَجُنُودِهِ against Goliath and his army

قَالُوا رَبَّنَا they said: "Our Lord,
أَفْرِغْ عَلَيْنَا صَبْرًا pour out⁹ on us patience
وَتَكِّثْ أَقْدَامَنَا and make firm¹⁰ our feet,
وَأَنْصُرْنَا and give us victory¹¹

عَلَى الْقَوْمِ over the infidel people."
الْكَافِرِينَ

1. i.e., those who believed and passed the test of the river. It is said that of the huge army who had originally accompanied the king only three hundred and some ten to twenty soldiers passed the test of the river. See Ibn Kathir, *Tafsir*, I, 446-447; *Bukhārī*, nos. 3957 - 3959.

2. *Tāqah* = power, ability, capacity, strength.

3. i.e. the learned and wise ones of them who had had unflinching faith. *Yazunnūna* = they suppose, conjecture, think; also, they firmly believe, have conviction (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. It is one of many words in Arabic that bear almost opposite senses. See at 2:78, p. 37, n. 1; and 2:46, p. 22, n. 14).

4. *Mulāqā(n)*, (pl. of *mulāqin*) = the meeting ones, those who are going to meet (active participle from *lāqā*, form III of *laqiya* [*liqā*/*luqyān*/*luqy*/*luqyah*/*luqan*], to meet, to encounter. The terminal *nūn* is dropped on account of the genitive construction with *rabbihim*. See at 2:233, p. 110, n. 6).

5. *Fi'ah* (pl. *fi'āt*) = party, group, band, class.

6. *Ghalabat* = she triumphed, overpowered, overcame, defeated, vanquished, gained victory, won (v. iii. f. s. past from *ghalaba* [*ghalb*/*ghalabah*], to defeat).

7. *Ṣābirin* (pl. of *ṣābir* in the accusative/genitive) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*] to be patient. See at 2:177, p. 84, n. 1; and 2:153, p. 73, n.1). The 'āyah emphasizes the fact that victory comes from Allah and not from the hugeness of number. The next 'āyah spells out the three-fold prayer which a believer should make when confronting the forces of unbelief and evil; e.g., prayer to Allah for the bestowal of unlimited patience, for making one's stand against the enemy firm and unfaltering and for help and victory.

8. *Barazū* = they came out, appeared, came to the view, emerged (v. iii. m. pl. past from *baraza* [*barūz*], to come into view).

9. 'Afrigh = pour out, empty, unload (v. ii. m. s. imperative from 'afraḡha, form IV of *faragha/farigha* [*farāḡ*/*furūḡ*], to be empty).

10. *Thabbit* = (you) make firm, stabilize, strengthen (v. ii. m. s. imperative from *thabbata*, form II of *thabata* [*thabāt*/*thubūt*], to stand firm).

11. *Unsur* = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr*/*nuṣūr*], to help, to give victory. See *yunṣarūna* at 2:123, p. 88, n.11).

فَهَرَّ مُوْهُم 251. So they routed¹ them

بِإِذْنِ اللَّهِ by Allah's leave;

وَقَتَلَ دَاوُدُ and Dâud killed²

جَالُوتَ Goliath

وَعَاثَ اللَّهُ and Allah gave³ him

الْمُلْكَ the kingdom

وَالْحِكْمَةَ and the wisdom,⁴

وَعَلَّمَهُ and imparted him knowledge⁵

بِمَا يَشَاءُ of what He willed.

وَلَوْلَا And had there not been

دَفْعُ اللَّهِ النَّاسَ Allah's repulsing⁶ the people,⁷

بَعْضُهُمْ بِبَعْضٍ some by means of the others,⁸

لَفَسَدَتْ spoiled would have been⁹

الْأَرْضُ the earth;

وَلَكِنَّ اللَّهَ but Allah is

ذُو فَضْلٍ Full of Grace

عَلَى الْعَالَمِينَ upon all the beings.



تِلْكَ 252. These are

آيَاتُ اللَّهِ the revelations¹⁰ of Allah

نَتْلُوهَا عَلَيْكَ We recite¹¹ them unto you

بِالْحَقِّ in truth;

وَإِنَّكَ and you indeed are

لَمِنَ الْمُرْسَلِينَ one of the Messengers.¹²



1. *Hazamû* = the routed, put to flight, vanquished, defeated (v. iii. m. pl. past from *hazama* [*hazm*], to put to flight).

2. *Qatala* = he killed, slew (v. iii. m. s. past from *qatl*, to kill. Dâud was in the army of Tâlût).

3. *Ātâ* = he gave, bestowed, granted (v. iii. m. s. past from *ātâ*, form IV of *ātâ* [*ityân/aty/ma'tâh*], to come. See *ātaytum* at 2:253, p. 117, n. 9). Dâud was given the kingdom after the death of Tâlût (Saul) and Samuel.

4. *Hikmah* (pl. *ḥikam*) = wisdom, sagacity. Here it means *nubuwwah* or prophethood.

5. *Allama* = he taught, instructed, imparted knowledge (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 2:239, p. 121, n. 1).

6. *Daf'* = to push away, driving off, dislodging, repelling, warding off, repulsing.

7. i.e., the wrong-doing and evil ones.

8. i.e., the believing and righteous who fight in the way of Allah.

9. *Fasadat* = she became bad/ rotten/ spoiled/ corrupt/unsound/perverted/ vitiated/depraved (v. iii. f. s. past from *fasada* [*fasâd/fusûd*], to be bad. See *mufsid* at 2:220, p. 107, n. 15).

10. *Āyât* (sing. *āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:242, p. 122, n. 3; 2:221, p. 109, n. 2; and 2:09, p. 107, n. 10).

11. *Natlû* = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [*tilâwah*], to recite. See *yatlû* at 2:151, p. 72, n. 3).

12. *Mursalîn* (accusative /genitive of *mursalîn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. In form IV this verb means to send out, to dispatch).

Part [juz'] III

تِلْكَ الرُّسُلُ

253. These Messengers,

فَضَّلْنَا

We have given precedence¹

بَعْضَهُمْ عَلَى بَعْضٍ

to some over the others.

مِنْهُمْ

Among them are those

كَلَّمَ اللَّهُ

whom Allah spoke² to;

وَرَفَعَ بَعْضَهُمْ

and He raised³ some of them

دَرَجَاتٍ

in ranks;⁴

وَأَنزَلْنَا

and We gave

عِيسَى ابْنَ مَرْيَمَ

'Īsā, son of Maryam,

الْبَيِّنَاتِ

the clear evidences,⁵

وَأَيَّدْتُهُ

and aided⁶ him

بِرُوحِ الْقُدُسِ

with Rūḥ Al-Quds [Jibrīl].⁷

وَلَوْ شَاءَ اللَّهُ

And were Allah to will,

مَا

there would not have

اِقْتَتَلَ

fought with one another⁸

الَّذِينَ مِنْ بَعْدِهِمْ

those who came after them,

مِنْ بَعْدِ مَا جَاءَتْهُمْ

after there had come to them

الْبَيِّنَاتِ

the clear evidences.

وَلَكِنْ اختلفوا

But they differed;⁹

فَإِنْهُمْ

so among them were

مَنْ آمَنَ

those that believed;

وَمِنْهُمْ

and among them were

1. *Faḍḍalnā* = we gave precedence, preferred (v. i. pl. past from *faḍḍala*, form II of *faḍala* [*faḍl* /*fuḍūl*], to excel, surpass, to be in excess. See *faḍḍaltu* at 2:122, p. 58, n. 3).

2. *Kallama* = he spoke, talked, addressed (v. iii. m. s. past in form II of *kalama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See *yukallimu* at 2:118, p. 56, n. 1). The reference here is to such Prophets as 'Ādam, Mūsā and Muḥammad, peace be on them (See *Al-Baḥr al-Muḥīṭ*, II, 600).

3. *Rafa'a* = he raised, elevated, lifted, made high (v. iii. m. s. past from *raf'*, to lift. See *rafa'nā* at 2:93, p. 44, n. 6; and *yarfa'u* at 2:127, p. 60, n. 9).

4. *Darajāt* (sing. *darajah*) = rank, position, grades, degrees, stairs, flight of steps. See *darajah* at 2:228, p. 112, n. 8. The reference is here to such Prophets as Idrīs, Ibrāhīm and Muḥammad, peace be on them, particularly the last mentioned, whom Allah favoured by sending down to him the Qur'ān, the lasting miracle, besides other miracles, and by making him the Final Prophet and the Leader of all the Prophets.

5. *Bayyināt* (sing. *bayyinah*) = clear signs, indisputable evidences. see at 2:213, p. 102, n. 10; and 2:209, p. 100, n. 13). The reference is to the miracles given by Allah to 'Īsā, peace be on him, as well as to the Book sent down on him.

6. *'Ayyadnā* = we aided, supported, backed, confirmed, corroborated (v. i. pl. past from *'ayyada*, form II from *'āda* [*'ayd*], to be strong. See at 2:87, p. 41, n. 7).

7. *Rūḥ al-Quds* (the spirit of holiness) is a special name of the angel Jibrīl, bearer of Allah's *wahy* to His Prophets (see 2:97). He is also called simply *al-Rūḥ* (the spirit), as in 97:4; and *al-Rūḥ al-Amin* (the faithful spirit), as in 26:193. The meaning of Allah's aiding 'Īsā with Jibrīl means that he was given *wahy* and a scripture, besides other help at different stages of his life; and the whole emphasis on him is to denounce the conduct of those who deny his Prophethood (see 2:87, p. 41, ns. 7 and 8).

8. *Iqtatala* = he fought with one another, combated each other (v. iii. m. s. past in from VIII of *qatala* [*qail*], to kill. See *qatala* at 2:251, p. 128, n. 2).

9. *Ikhtalafū* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See *yukhtalifūna* at 2:176, p. 83, n. 1).

مَنْ كَفَرَ those that disbelieved.
 وَلَوْ شَاءَ اللَّهُ And were Allah to will
 مَا they would not have
 أَقْتَتُوا fought amongst themselves;¹
 وَلَكِنَّ اللَّهَ يَفْعَلُ but Allah does
 مَا يُرِيدُ what He intends.²

Section (Rukû') 34

يَا أَيُّهَا الَّذِينَ آمَنُوا 254. O you who believe,
 أَنْفِقُوا مِمَّا We have bestowed³ out of what
 رَزَقْنَاكُمْ We have bestowed⁴ on you
 مِنْ قَبْلِ أَنْ يَأْتِيَ before that there comes
 يَوْمٌ a day⁵
 لَا بَيْعَ فِيهِ no trading⁶ shall be therein,
 وَلَا خُلَّةٌ nor any friendship⁶
 وَلَا شَفَعَةٌ nor any intercession.⁷
 وَالْكَافِرُونَ And the unbelievers,⁸
 هُمُ الظَّالِمُونَ they are the wrong-doers.

اللَّهُ 255. Allah,⁹
 لَا إِلَهَ there is no deity¹⁰
 إِلَّا هُوَ except He,
 الْحَيُّ the Ever-Living,

1. *Iqtatalû* = they fought amongst themselves (v. iii. m. pl. past from *iqatala*, form VIII of *qatala* [qatl], to kill. See *iqatala* at p. 129, n. 8).

2. *Yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form '*arâda*, for IV from *râda* [rawd], to walk about. See at 2:185, p. 88, n.3).

3. '*Anfiqû* = you (all) expend, spend, lay out (v. ii. m. pl. imperative from '*anfaqa*, form IV of *nafaqa* [nafaq], to be used up, to be spent. See at 2:195, p. 93, n. 11). The spending here means spending in the way of Allah and for approved charities, particularly the paying of the obligatory *zakâh* on surplus property.

4. *Razaqnâ* = we provided with the means of subsistence, bestowed, gave, endowed, blessed (v. i. pl. past from *razaqa* [rizq], to provide, bestow. See at 2:172, p. 81, n. 2).

5. i.e., the Day of Judgement.

6. *Bay'* (pl. *buyû*/'buyû'ât) = selling or buying, trading. The word *bay'* is especially appropriate here in that none shall be able to get any benefit (e.g., forgiveness) on that day in lieu of all the riches or wealth he might intend to dispose of.

7. i.e., worldly friendship with any particular individual or group of individuals will not be of any avail, for no friend will come to the aid of his friend on the Day of Judgement. *Khullah* (pl. *khulal*) = friendship.

7. i.e., none will be able to intercede for another without Allah's permission. *Shafâ'ah* = intercession, advocacy, mediation. The word is derived from *shaf'*, meaning either part of a pair and is so meant because of the joining of one to another to speak on behalf of the latter. See at 2:123, p. 58, n. 10; and 2:48, p. 23, n. 10.).

8. "Unbelievers" here has the special sense of those who do not believe in Allah's injunctions in that they do not abide by them, such as not paying the obligatory *zakâh*.

9. This '*âyah* is called '*âyat al-Kursiyy* or the '*âyah of the Chair*. It emphasizes monotheism, particularly in respect of worshipping (*tawhîd al-'ulûhiyyah*) and contains a sublime description of Allah. It is the greatest '*âyah* in the Qur'ân (see *Muslim*, no. 810, *Musnad*, II, 221; V, 58, 141, 142). As Ibn Kathîr points out, this '*âyah* consists of ten independent sentences (Ibn Kathîr, *Tafsîr*, I, 455-459), each of immense significance.

10. '*Ilâh* (pl. '*âlîhah*) = deity, one worthy to be worshipped.

الْقِيَوْمُ the Ever-Alert.

لَا تَأْخُذُهُ There never grips¹ Him

سِنَةٌ somnolence,²

وَلَا نَوْمٌ nor sleep.

لَهُ To Him belongs

مَا فِي السَّمَوَاتِ whatever is in the heavens

وَمَا فِي الْأَرْضِ and whatever is in the earth.³

مَنْ ذَا الَّذِي Who can there be

يَشْفَعُ عِنْدَهُ that can intercede⁴ with Him

إِلَّا بِإِذْنِهِ except by His leave?

يَعْلَمُ He knows⁵

مَا بَيْنَ أَيْدِيهِمْ what is in their front⁶

وَمَا خَلْفَهُمْ and what is in their rear;⁷

وَلَا يُحِيطُونَ and they cannot comprehend⁸

شَيْئًا مِنْ عِلْمِهِ anything of His Knowledge

إِلَّا بِمَا شَاءَ except of what He wills.

وَسِعَ كُرْسِيُّهُ His foot-stool⁹ encloses¹⁰

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth;

وَلَا يَئُودُهُ and it fatigues¹¹ Him not

حِفْظُهُمَا the sustaining of the two;

وَهُوَ الْعَلِيُّ and He is the Exalted,

الْعَظِيمُ the Sublime.

1. *Ta'khudhu* = she or it takes, seizes, grabs, takes hold of, grips (v. iii. f. s. impfct. from *'akhadhu* [*'akhdh*], to take. See *ta'khudhū* at 2:229, p. 112, n. 13).

2. *Sinah* = somnolence, slumber, sleepiness, sluggishness, drowsiness, lethargy.

3. The sentence declares Allah's absolute and exclusive mastery and dominion over the entire universe and all that it contains, animate or inanimate. Note the phrase "whatever is in the earth". It conceives the earth as a container. Indeed our globe with its atmospheric belt and the gravitational zone around it constitute a container. If the atmospheric belt and the gravitational zone are removed, nothing can continue to stay on the surface of the earth or under its surface. The phrase "in the earth" is thus very appropriate and significant. It occurs many times in the Qur'ān. To translate it as "on the earth", as some does, is not quite correct.

4. *Yashfa'u* = he intercedes, advocates, pleads for (v. iii. m. s. impfct. from *shafa'a* [*shaf'*], to subjoin, add. See *shafā'ah* at 2:254, p. 130, n. 7).

5. *Ya'lamu* = he knows, is aware of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See *ya'lamūna* at 2:102, p. 49, n. 4).

6. *Bayna 'aydihim* [lit. between their hands] is an idiomatic expression meaning "before or in front of them", i.e., what they can see and perceive, in their presence, in their possession.

7. *Khalf* = behind, rear. "What is in their rear" means what is unknown and unseen to them. This includes their future as well as that which they themselves conceal, one from another. See *khalf* at 2:66, p. 31, n. 10.

8. *Yuhīṭuna* = they comprehend, grasp fully, encompass, enclose, encircle (v. iii. m. pl. impfct. form *'ahāṭa*, form IV of *hāṭa* [*haw'* / *hīṭah* / *hiyāṭahj*], to surround, to guard, to watch).

9. *Kursiyy* (pl. *karāsiy/karāsin*) = foot-stool, pedestal, chair. *Kursiyy* is distinct from *al-'Arsh* mentioned at some 20 places in the Qur'ān. See for instance 40:7, 40:15, 43:82, 81:20 and 85:15.

10. *Wasi'a* = he or it encloses, encompasses, holds, accommodates, contains, comprises (v. iii. m. s. past from *wasā'h/sa'h*), to be wide).

11. *Ya'ādu* = he or it fatigues, weighs down, tires, bends (v. iii. m. s. impfct. from *'āda* [*'awd*], to bend, to weigh down).

لَا إِكْرَاهَ 256. No compulsion¹ is there
 فِي الدِّينِ in the matter of the religion.²
 قَدَبَيِّنَ Distinct has already become³
 الرُّشْدَ مِنَ الْغَيِّ guidance⁴ from error.⁵
 فَمَنْ يَكْفُرْ So whoever disbelieves⁶
 بِالنَّاطِقَاتِ in the false gods⁷
 وَيُؤْمِنُ بِاللَّهِ and believes in Allah
 فَقَدْ اسْتَمْسَكَ does indeed hold fast⁸
 بِالْعُرْوَةِ الْوُثْقَى to a grip⁹ most secure.¹⁰
 لَا تَنْفَصَمُ هَآ لَا It shall not crack.¹¹
 وَاللَّهُ سَمِيعٌ And Allah is All-Hearing,
 عَلِيمٌ All-Knowing.
 اللَّهُ 257. Allah is
 وَلِيُّ the Guardian-Protector¹²
 الَّذِينَ آمَنُوا of those who believe.
 يُخْرِجُهُم He brings them out¹³
 مِنَ الظُّلُمَاتِ from the darkness¹⁴
 إِلَى النُّورِ to the light.¹⁵
 وَالَّذِينَ كَفَرُوا But those who disbelieve,
 أَوْلِيَآؤُهُمْ their patron-friends
 النَّاطِقُونَ are the false gods.
 يُخْرِجُونَهُمْ They bring them out

1. *Ikrāh* = compulsion, coercion, use of force (verbal noun in form IV of *kariha* [*kurh* /*karh* /*karāhah* / *karāhiyah*], to detest. See *kurh* and *takrahū* at 2:216, p. 104, ns. 8 and 9).

2. i.e., in making one embrace the religion.

3. i.e., the way of life enunciated by the Qur'ān is so distinctly ennobling and enlightening than the life of error and disbelief that anyone exercising good sense will be attracted to the former and there will be no need to use force to make him embrace it. *Tabayyana* = he or it became clear /open/ evident/ manifest (v. iii. m. s. past in form V of *bāna* [*bayn*/*bayān*], to be clear, evident. See at 2:109, p. 52, n. 3).

4. *Rushd* = right and proper conduct, good sense, maturity of the mind, guidance. See *yarshudūna* at 2:186, p. 89, n. 3.

5. *Ghayy* = error, transgression, offence.

6. *Yakfur(u)* = he disbelieves, becomes ungrateful (v. iii. m. s. impfct. from *kafara* [*kufr* /*kufrān* / *kufūr*], to disbelieve. See *kufarū* at 2:212, p. 101, n. 11).

7. *Ṭaghūt* = false god/gods, Satan (used for both singular and plural).

8. *Istamsaka* = he took or got hold of, held fast, caught, grasped, grabbed, clutched, seized, clung (v. iii. m. s. past in form X of *masaka* [*mask*], to grab. See *'amsikū* at 2:231, p. 114, n. 12)).

9. *'Urwah* (pl. *'uran*) = grip, hold, handle, tie, support, bond, loop.

10. *Wuthqā* (fem. of *awthaq*, relative of *wathīq*) = more/most firm, strong, secure.

11. *Infiṣām* = to have a crack, be cracked/ split/ cleft. (verbal noun in form VII of *faṣama* [*faṣm*], to cause to crack).

12. *Waliyy* (pl. *awliyā'*) = guardian-protector, legal guardian, protector, patron, patron-friend, sponsor, near relative. See at 2:120, p. 57, n. 6).

13. *Yukhriju* = he takes or brings out, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV of *kharaja* [*khurāj*], to go out. See *'ukhrijnā* at 2:246, p. 124, n. 5).

14. i. e., the darkness of unbelief and sins. *Ḍulumāt* (sing. *ḍulmah*) = darkness, gloom. See at 2:17, p. 9, n. 11.

15. i.e., the light of faith and of Islam, of right conduct and right guidance.

مِنَ النُّورِ from the light
إِلَى الظُّلُمَاتِ to the darkness.
أُولَئِكَ Such ones are
أَصْحَابُ النَّارِ the inmates¹ of the fire.
هُمْ فِيهَا They in there
خَالِدُونَ will remain forever.²

Section (Rukū') 35

أَلَمْ تَرَ 258. Have you not thought
إِلَى الَّذِي حَاجَّ of the one who controverted³
إِبْرَاهِيمَ فِي رَبِّهِ Ibrāhīm about his Lord
أَنَّ اللَّهَ had given him
الْمَلَكَ the kingdom?
إِذْ قَالَ إِبْرَاهِيمُ When Ibrāhīm said:
رَبِّيَ الَّذِي "My Lord is the One Who
يُعِيشُ وَيُمِيتُ gives life⁴ and causes death"⁵
قَالَ he said:
أَنَا أَعِيشُ وَأَمِيتُ "I give life⁶ and cause death."⁷
قَالَ إِبْرَاهِيمُ Ibrāhīm said:
فَإِنَّ اللَّهَ "But verily Allah
يَأْتِي بِالسَّمْسِ brings⁸ the sun
مِنَ الْمَشْرِقِ from the east.
فَأْتِ بِهَا Bring it then

1. 'Aṣḥāb (sing. ṣāhib) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 2:217, p. 106, n. 2).

2. Khālīdūn (sing. khālīd) = living or remaining forever, everlasting (active participle from khalada [khalūd], to live or remain for ever. See at 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

3. Ḥājjja = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of ḥajja, to overcome, to convince, to perform the ḥajj. See tuḥājjiūna at 2:139, p. 65, n. 9). The reference here is to Namrūd, the despotic king of ancient Iraq (Babylon) who was puffed up with the power and kingdom given to him by Allah and disputed with and tortured Ibrāhīm on account of his propagation of monotheism and the worship of Allah Alone.

4. Yuhyī = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from 'ahyā, form IV of ḥayiya [ḥayāh], to live. See 'ahyā at 2:243, p. 122, n. 10).

5. Yumītu = he causes death, puts to death (v. iii. m. s. impfct. from 'amāta, form IV of māta [mawt], to die).

6. 'Uḥī = I give life, bring to life (v. i. s. impfct. from 'ahyā, form IV of ḥayiya. See n. 4 above).

7. 'Umītu = I cause death, put to death (v. i. s. impfct. from 'amāta, form IV of māta. See n. 5 above).

8. Ya'tī = he comes, arrives (v. iii. m. s. impfct. from 'atā [ityān/aty/ma'tāh], to come. This verb, followed by the particle bi means to bring, come up with, produce, bring forward, accomplish). Here it means Allah causes the sun to rise from the east.

مِنَ الْمَغْرِبِ from the west.
 فَبُهِتَ Hence dumb-founded¹ was
 الَّذِي كَفَرَ the one who disbelieved.
 وَاللَّهُ لَا يَهْدِي And Allah does not guide²
 الْقَوْمَ الظَّالِمِينَ the transgressing people.³
 ﴿٢٥٩﴾
 أَوْ كَالَّذِي 259. Or like the one who
 مَرَّ عَلَى قَرْيَةٍ passed⁴ by a town,⁵
 وَهِيَ خَاوِيَةٌ and it was fallen⁶
 عَلَى عُرُوشِهَا on its roofs.⁷
 قَالَ أَنَّى He said: "How and when can
 يُعْجِ هَذَا وَاللَّهُ Allah give it life⁸
 بَعْدَ مَوْتِهَا after its death?"
 فَأَمَّا تَهُ اللَّهُ So Allah made him die
 مِائَةَ عَامٍ a hundred years,
 ثُمَّ بَعَثَهُ then He raised⁹ him up.
 قَالَ He [Allah] said:
 كَمْ لَبِثْتُ "How long did you stay?"¹⁰
 قَالَ لَبِثْتُ يَوْمًا He said: "I stayed¹¹ a day
 أَوْ بَعْضَ يَوْمٍ or part of a day."
 قَالَ بَل لَّيْسَتْ He said: "Nay, you remained
 مِائَةَ عَامٍ a hundred years.

1. *Buhita* = he was dumb-founded, astonished, bewildered, perplexed, startled, rendered speechless (v. iii. m. s. past passive from *bahata* [*bahit*] to be astonished).

2. *Yahdi* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead. See at 2:142, p. 67, n. 5).

3. *Ẓālimin* (accusative/genitive of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 2:246, p. 124, n. 8).

4. *Marra* = he passed by, walked past, elapsed, ran out (v. iii. m. s. past [*marr/murâr/mamarr*]). The incident related here refers to the city of Bayt al-Maqdis after its destruction by Bukhtnaşr (Nebuchadnezzar). The person alluded to has been variously identified by the commentators; but it is not the identity of the individual but the lesson imparted by the 'ayah which is important.

5. i.e., Bayt al-Maqdis.

6. *Khâwiyah* (mas. *khâwin*, active participle from *khawâ* [*khawâ/khawan*]) = fallen, empty, vacant, desolate.

7. '*Urûsh* (sing. '*arsh'*arish) = roofs. As an idiomatic expression *khâwin 'alâ 'urûshihi* means completely devastated.

8. *Yuhyi* = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from '*ahyâ*, form IV of *hayiya* [*hayâh*], to live. See 2:257, p. 133, n. 4; and 2:243, p. 122, n. 10).

9. *Ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 2:213, p. 102, n. 6).

10. *Labitha* = you stayed, remained, lingered, persisted (v. ii. m. s. past from *labitha* [*labth, lubth/lubâth*], to remain).

11. *Labithtu* = I stayed, remained, lingered, persisted (v. i. m. s. past from *labitha*. See note 10 above).

فَانْظُرْ إِلَىٰ So look at
 طَعَامِكَ وَشَرَابِكَ your food¹ and your drink,²
 لَمْ يَنْتَهَ they have not changed;³
 وَانْظُرْ إِلَىٰ جَمَادِكَ and look at your donkey –
 وَلِنَجْعَلَكَ and that We may set you⁴
 آيَةً لِلنَّاسِ as a sign for mankind –
 وَانْظُرْ إِلَىٰ الْعِظَامِ and look at the bones,⁵
 كَيْفَ نُنْشِزُهَا how We reanimate⁶ them
 ثُمَّ نَكْوِىٰهَا لَحْمًا and clothe⁷ them with flesh."
 فَلَمَّا تَبَيَّنَ لَهُ So when it was clear⁸ to him
 قَالَ أَعْلَمُ he said: " I [now] know⁹
 أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ that Allah is over everything
 قَدِيرٌ All-Powerful."
 وَإِذْ قَالَ إِبْرَاهِيمُ 260. And when Ibrāhīm said:
 رَبِّ أَرِنِي كَيْفَ "My Lord, show me how
 تُحْيِي الْمَوْتَىٰ you give life¹⁰ to the dead."
 قَالَ He said:
 أَوَلَمْ تُؤْمِنِ "Do you not then believe?"
 قَالَ بَلَىٰ وَلَٰكِنْ He said: "O yes; but that
 يُطْمِئِنُّ قَلْبِي assured may be my heart."¹¹
 قَالَ فَخُذْ He [Allah] said: "So take¹²
 أَرْبَعَةً مِنَ الطَّيْرِ four of the birds,¹³

1. *Ta'ām* (pl. *at'imah*) = food, diet, meal.

2. *Sharāb* (pl. *ashribah*) = drink, beverage. See *sharibū* at 2:249, p. 126, n. 13.

3. *Yatasannah* = he or it changes, stales, becomes impaired by the lapse of time (v. iii. m. s. impfct. in form V from *sanah*). Preceded by the particle *lam*, an imperfect verb gives the sense of a past tense.

4. *Naj'ala(u)* = we make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See *ja'alnā* at 2:125, p. 59, n. 6).

5. *'Iẓām* (sing. *'aẓm*) = bones.

6. *Nunshizu* = we reanimate, revive, restore to life (v. i. pl. impfct. from *'anshaza*, form IV of *nashaja* [*nashz*], to rise, be elevated).

7. *Naksū* = we clothe, dress, garb, drape (v. i. pl. impfct. from *kasā* [*kasw*], to clothe. See *kiswah* at 2:233, p. 116, n. 12).

8. *Tabayyana* = he or it became clear /open/ evident/ manifest (v. iii. m. s. past in form V of *bāna* [*bayn/bayān*], to be clear, evident. See at 2:256, p. 132, n. 3).

9. *'A'lamu* = I know, am aware (v. i. s. impfct. from *'alima* [*'ilm*], to know. See *ya'lamu* at 2:255, p. 131, n. 5).

10. *Tuhyī* = you give life, bring to life, revivify (v. ii. m. s. impfct. from *'ahyā*, form IV of *hayiya* [*hayāh*], to live. See *yuhyī* at 2259, p. 134, n. 8).

11. *Yatma'inna* = he or it is assured, gets rest, is at ease, is composed, is tranquil, (v. iii. m. s. impfct. from *itma'anna*).

12. *Khudh* = (you) take, get (v. ii. m. s. imperative from *'akhadha* [*'akhdh*], to take. See *khudhū* at 2:63, p. 30, n. 7).

13. *Ṭayr* (pl. *ṭuyār*) = bird, birds; also omen, augury.

فَصَرُّهُمْ then make them inclined¹
 إِلَيْكَ ثُمَّ اجْعَلْ to you; then place²
 عَلَى كُلِّ جَبَلٍ on every hill
 مِنْهُمْ جُزْءًا a portion³ of them;
 ثُمَّ ادْعُهُمْ and then give them a call,⁴
 يَأْتِيَنَّكَ they will come to you
 سَعِيًّا in all haste.⁵
 وَاعْلَمَنَّ أَنَّهُ And know that Allah is
 عَزِيزٌ حَكِيمٌ All-Mighty, All-Wise.

Section (Rukû') 36

مَثَلُ الَّذِينَ 261. The likeness of those
 يُنْفِقُونَ أَمْوَالَهُمْ who expend⁶ their wealth⁷
 فِي سَبِيلِ اللَّهِ in the way of Allah⁸
 كَمَثَلِ حَبَّةٍ is as the likeness of a grain⁹
 أَنْبَتَتْ سَبْعَ سَنَابِلَ that sprouts¹⁰ seven ears,¹¹
 فِي كُلِّ سُنبُلَةٍ in each ear are
 مِائَةُ حَبَّةٍ hundred grains.
 وَاللَّهُ يُضَاعِفُ And Allah multiplies¹²
 لِمَنْ يَشَاءُ for whomsoever He wills.
 وَاللَّهُ وَاسِعٌ Allah is All-Reaching,¹³
 عَلِيمٌ All-Knowing.¹⁴

1. *Ṣur* = (you) make incline or cause to incline (v. ii. m. s. imperative from *ṣāra* [ṣawr], to cause to incline). It also means to cut to pieces.

2. i.e., after cutting them to pieces, which meaning is either contained in the previous imperative or to be implied. *If'al* = (you) place, put (v. ii. m. s. imperative from *ja'ala* [ja'l], to make, put, place. See at 2:126, p. 60, n. 1).

3. *Juz'* (pl. *ajzā'*) = portion, part, piece, section, division.

4. *Ud'u* = (you) call, give a call, summon, invite (v. ii. m. s. imperative from *da'a* [du'a'], to call. See *yad'ūna* at 2:221, p. 108, n. 10; and *da'a* at 2:186, p. 89, n. 1).

5. *Sa'y* = to move speedily, to run, to proceed hurriedly, to strive/endeavour/attempt. See *sa'a* at 2:205, p. 99, n. 5).

6. *Yunfiqūna* = they spend, disburse, expend, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [nafaq], to be spent, to be used up. See at 2:219, p. 107, n. 7; and 2:215, p. 104, n. 2).

7. *Amwāl* (sing. *māl*) = wealth, properties, possessions, assets, funds, chattels, goods, fortune, money.

8. i.e., in compliance with His directives in respect of charity, in the payment of *zakāh* and in support of the fighting for the *dīn*.

9. *Habbah* (pl. *hubūb*) = grain, seed, corn, kernel, cereal, pill.

10. *'Anbatat* = she or it sprouted, grew, germinated, produced (v. iii. f. s. past from *'anbata*, form IV of *nabata* [nabt], to grow, to sprout. See *tunbitu* at 2:61, p. 28, n. 14).

11. *Sanābil* (sing. *sunbulah*) = spikes, ears (of grain).

12. i.e., as many times as He wills. *Yuḍā'ifu* = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *ḍā'afa*, form III from *ḍa'afa* [ḍa'f / ḍi'f], to double, redouble. See at 2:245, p. 123, n. 6).

13. i.e., in His grace and mercy.

14. i.e., All-knowing about the deeds and thoughts of His creatures, open or secret, and about who deserves His special grace.

الَّذِينَ يُنْفِقُونَ 262. Those who expend¹

أَمْوَالَهُمْ their wealth

فِي سَبِيلِ اللَّهِ in the way of Allah,

ثُمَّ لَا يَتَّبِعُونَ then do not follow up²

مَا أَنْفَقُوا what they have spent³

مَنًّا with a flaunt of favour⁴

وَلَا آذَى or with insult,⁵

لَهُمْ أَجْرُهُمْ they shall have their reward⁶

عِنْدَ رَبِّهِمْ with their Lord;

وَلَا خَوْفٌ عَلَيْهِمْ and no fear⁷ will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve.⁸



قَوْلٌ مَّعْرُوفٌ 263. Words of kindness⁹

وَمَغْفِرَةٌ خَيْرٌ and excusing¹⁰ are better¹¹

مِنْ صَدَقَةٍ than benefaction¹²

يَتَّبِعَهَا آذَى followed¹³ by insult.

وَاللَّهُ غَنِيٌّ And Allah is All-Sufficient,

حَلِيمٌ Most Forbearing.

يَا أَيُّهَا الَّذِينَ آمَنُوا 264. O you who believe,

لَا تَبْطُلُوا صَدَقَتَكُمْ do not nullify¹⁴ your charities

بِالْمَنِّ by a flaunt of favour

وَلَا آذَى and by offending,

1. *Yunfiqûna* = they spend, disburse, expend, lay out (v. iii. m. pl. impfct. from '*anfaqa*', form IV of *nafaqa* [*nafaq*], to be spent, to be used up. See at 2:61, p. 136, n. 6; and 2:219, p. 107, n. 7). In this and the following '*ayah*' the rules of conduct in making charitable gifts are laid down.

2. *Yutbi'ûna* = they cause to follow/succeed, send in the wake of (v. iii. m. pl. impfct. from '*atbu'a*', form IV of *tabi'a*/*taba'a* [*taba'*/*tabâ'ah*], to follow, to succeed.

3. '*Anfaqû*' = they spent, disbursed, expended (v. iii. m. pl. past from '*anfaqa*', form IV of *nafaqa*. See n. 1 above).

4. *Mann* = favour, benefaction, gracious bestowal.

5. '*Adhan*' = insult, offence, harm, injury, hurt. See at 2:196, p. 94, n. 9.

6. '*Ajr*' (pl. '*ujûr*') = reward, recompense, remuneration, emolument, fee. See at 2:113, p. 53, n. 9.

7. *Khawf* = fear, dread. See at 2:38, p. 20, n. 3; 2:112, p. 53, n. 10 and 2:155, p. 73, n. 7).

8. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn*/*hazan*], to grieve, be sad. See at 2:113, p. 53, n. 11).

9. *Ma'rûf* = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity, good, kindness, beneficence, approved by *shari'ah* (passive participle from '*arafa*/*arifa* [*ma'rifah* / '*irfân*], to know, to recognize. See at 2:263, p. 121, n. 12).

10. *Maghfirah* = pardon, forgiveness, excusing, remission.

11. *Khayr* = good, better, best. This word remains the same in its usual as well as elative forms.

12. *Ṣadaqah* (pl. *ṣadaqât*) = charitable gift, charity, alms, freewill offering, benefaction. See at 2:196, p. 94, n. 11.

13. *Yatba'u* = he or it follows, comes after, succeeds, trails, tracks, pursues, goes in the wake of. See *ittabi'û* at 2:170, p. 80, n. 4).

14. *Lâ tubṭilû* = you (all) do not nullify, render void, set aside, invalidate, frustrate, cancel, annul, make ineffective (v. ii. m. pl. imperative from '*abṭala*', form IV of *baṭala* [*buṭl*/*baṭlân*], to be null, void, invalid).

كَالَّذِي	like the one who
يُنْفِقُ مَالَهُ	spends ¹ his money
رِشَاءَ النَّاسِ	for showing off ² to men
وَلَا يُؤْمِنُ بِاللَّهِ	and does not believe in Allah
وَالْيَوْمِ الْآخِرِ	and the Last Day.
فَمَثَلُهُ	So his instance is
كَمَثَلِ صَفْوَانٍ	like the instance of a rock ³
عَلَيْهِ تُرَابٌ	on which is soil, ⁴
فَأَصَابَهُ	then there hits ⁵ it
وَأَبْلٌ	a heavy rain ⁶
فَرَّكَهُ صَلْدًا	and leaves ⁷ it a rigid surface. ⁸
لَا يَقْدِرُونَ عَلَىٰ	They cannot do ⁹ anything
شَيْءٍ مِّمَّا كَسَبُوا	with what they have earned. ¹⁰
وَاللَّهُ لَا يَهْدِي	And Allah does not guide
الْقَوْمَ الْكَافِرِينَ	the infidel people.
﴿٢٦٥﴾	
وَمَثَلٌ	265. And the likeness of
الَّذِينَ يُنْفِقُونَ	those who spend
أَمْوَالَهُمْ	their wealth
ابْتِغَاءَ مَرْضَاتِ اللَّهِ	seeking ¹¹ Allah's pleasure ¹²
وَتَثْبِيْتًا	and in confirmation ¹³
مِنْ أَنْفُسِهِمْ	on behalf of themselves
كَمَثَلِ جَنَّةٍ	is like a garden

1. *Yunfiqû* = he spends, expends, disburses, lays out (v. iii. m. s. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See *Yunfiqûna* at 2:262, p. 137, n. 1).

2. *Ri'â'* = showing off, parading, eyeservice.

3. *Şafwân* = stone, stones, rock, rocks.

4. *Turâb* (pl. *atribah/tirbân*) = soil, dust, dirt, earth.

5. *'Aşâba* = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *şaba* [*şawb* /*şaybûbah*], to hit, to be right. See *'aşâbat* at 2:156, p. 73, n. 13).

6. *Wâbil* = heavy rain, heavy downpour.

7. *Taraka* = he or it left, abandoned, relinquished, gave up (v. iii. m. s. past from *tark*, to leave. See at 2:248, p. 126, n. 2)).

8. *Şald* (pl. *aşlâd*) = rigid, arid, barren, dry, solid, lifeless, inert.

9. i. e., they cannot get any benefit or merit out of what they have performed. *Yaqdir'ûna* = they are able to do, are capable of doing, have power to do, in a position to do (v. iii. m. pl. impfct. from *qadara* [*qudrah/madurah/qadar*], to have power to do).

10. *Kasabû* = they earned, acquired, gained, gathered (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 2:202, p. 98, n. 3). This *'âyah* emphasizes that those who give in charity to show off do not really believe in Allah and the Last Day, and they will not get any merit out of what they do in charity. Showing off or making a parade of generosity, flaunting of favour or patronizing and hurting the recipient of benefaction are three hallmarks of unbelief.

11. *Ibtighâ'* = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *baghâ* [*bughâ'*], to seek. See at 2:207, p. 100, n. 2)

12. *Marqât* = pleasure, satisfaction, gratification. See at 2:207, p. 100, n. 3.

13. i. e., in confirmation of their firm faith in Allah and of their certitude in meeting Him on the Day of Judgement. *Tathbît* = confirmation, fastening, corroboration, consolidation, stabilization, strengthening. Verbal noun form II of *thabata* [*thabât* / *thubûit*], to stand firm, be fixed. See *thabbît* at 2:250, p. 127, n. 10.

بِرَبْوَةٍ on a high ground,¹

أَسَابَهَا وَأَبِلَّ befalling² it a heavy rain,

فَتَأْتِ أَكْثُهَا so it yields its fruits³

ضِعْفَيْنِ twice the double;⁴

فَإِنْ لَّمْ يُمْسِكْهَا but if there does not reach⁵ it

وَأَبِلَّ a heavy rain,

فَطَلَّ then a drizzle⁶ [suffices].

وَاللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do

بَصِيرٌ All-Seeing.⁷

يَوَدُّ أَحَدُكُمْ 266. Does any of you wish⁸

أَنْ تَكُونَ لَهُ that there is for him

حَنَّةٌ مِّنْ نَّخِيلٍ a garden of palms⁹

وَأَعْنَابٍ and vines,¹⁰ flowing¹¹

مِّنْ تَحْتِهَا الْأَنْهَارُ below it the rivers,

لَهُ فِيهَا he having therein

مِنْ كُلِّ الثَّمَرَاتِ of every kind of fruits,¹²

وَأَسَابَهُ الْكِبَرُ and old age¹³ reaches him

وَلَهُ دُرِّيَّةٌ while he has children¹⁴

ضَعْفَاءُ all weaklings,¹⁵

فَأَسَابَهَا إِعْصَارٌ then there hits it a tornado¹⁶

فِيهِ نَارٌ wherein is fire

فَأَحْرَقَتْ and it is burnt up?¹⁷

1. *Rabwah* = high ground, elevated land.

2. *'Aşâba* = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *şâba* [*şawb* /*şaybûbah*], to hit, to be right. See at 2:264, p. 138, n. 9).

3. *'Ukul* = fruit, food.

4. *Qī'fayn* (dual of *qī'f*, double {*qī'fân*} in the accusative/genitive) = twice the double, i.e., many times as much. See *'aḍ'āf* at 2:245, p. 123, n. 7).

5. *Yuşib(u)* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aşâba*. See n. 2 above. The terminal letter is made vowelless on account of the coming of the particle *lam* before the verb; and for the same reason the imperfect verb bears the sense of the past tense).

6. *Tall* (pl. *ṭilāl*) = drizzle, fine rain, dew.

7. *Başîr* = All-Seeing, All-Observing. Here this fact is emphasized to serve as a warning against the sin of showing off in the matter of making charitable gifts, and of patronizing and hurting the recipient of the gift.

8. *Yawaddu* = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [*wadd/wudd/widd*], to love, to like. See at 2:105, p. 50, n. 1).

9. *Nakhîl* = palm, date palm.

10. *'A'nâb* (sing. *'inab*) = grapes, vines.

11. *Tajrî* = she or it flows, runs, blows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow).

12. *Thamarât* (sing. *thamarah*) = fruits, yields, results, benefits. See at 2:155, p. 73, n. 11).

13. *Kibar* = old age, greatness, eminence, bigness, grandeur, magnitude.

14. *Dhurriyyah* (pl. *dhurâriy*) = children, offspring, progeny, descendants. See at 2:128, p. 61, n. 2).

15. *Du'afâ'* (sing. *ḍa'if*) = weaklings, weak, feeble, frail, delicate.

16. *'I'sâr* (p. *'a'ûsir*) = tornado, whirlwind, cyclone, hurricane.

17. *Ihtaraqat* = she or it got burned, was burnt up, caught fire, was consumed by fire (v. iii. f. s. past from *ihtaraqâ*, form VIII of *ḥaraqâ* [*ḥarq*], to burn). Here the helplessness of a on old man with dependent minor children who finds his good and productive garden which is his sole means of livelihood and which is suddenly destroyed and burnt up by a tornado is compared with the position and helplessness of a person on the day Judgement when he will see all his apparent charitable deeds of no avail because they have been destroyed and consumed by the fire of the sin of showing off and the tornado of patronizing and hurting the recipients of benefactions.

كَذَٰلِكَ Thus

يُبَيِّنُ اللَّهُ لَكُمُ Allah makes clear¹ for you

الْآيَاتِ the revelations²

لَعَلَّكُمْ تَتَفَكَّرُونَ so that you may reflect.³



Section (Rukû') 37

يَا أَيُّهَا الَّذِينَ آمَنُوا 267. O you who believe,

انْفِقُوا مِنْ صَالِحَاتِكُمْ expend⁴ of the good things⁵

مَا كَسَبْتُمْ وَمِمَّا of what you earn⁶ and of what

أَخْرَجْنَا لَكُمْ We produce⁷ for you

مِنَ الْأَرْضِ from the earth.

وَلَا تَتَّبِعُوا And do not aim at⁸

الْبَاطِلَ the bad kind⁹ of it

تُنْفِقُونَ that you spend¹⁰

وَلَسْتُمْ تَأْخِذُونَهَا while you would not take¹¹ it

إِلَّا أَنْ تُفْضِلُوا except overlooking¹² it.

وَأَعْلَمُوا أَنَّ اللَّهَ And know that Allah is

عَلِيُّ Above Want,



حَكِيمٌ All-Pariseworthy.

الشَّيْطَانُ يَفْتِنُكُمْ 268. Satan frightens¹³ you

الْفَقْرَ of poverty

وَيَأْمُرُكُمْ and bids¹⁴ you

بِالْفَحْشَاءِ to vile acts;¹⁵

1. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be plain, clear). See at 2:242, p. 122, n. 2.

2. *'Āyât* (sing. *'āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:252, p. 128, n. 10; 2:242, p. 122, n. 3).

3. *Tatafakkaru* = you (all) reflect, contemplate, think over, consider, meditate (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect).

4. *'Anfiqū* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafīqa* [*nafaq*], to be used up, be spent. See at 2:195, p. 93, n. 11).

5. *Tayyibât* (sing. *tayyibah*) = good things, nice things, agreeable things, pleasant things.

6. *Kasabtum* = you (all) earned, acquired, gained, obtained (v. ii. m. pl. past from *kasaba* [*kasb*], to gain. See at 2:134, p. 63, n. 8).

7. *'Akhrajnâ* = we produced, brought out (v. i. pl. past from *'akhrāja*, form IV of *kharaja* [*khurāj*], to go out. See *yukhruju* at 2:256, p. 132, n. 13).

8. *Lâ tayammamû* (originally *tutayammamû*) = you (all) do not aim at, intend, set your mind on (v. ii. m. pl. imperative in form V of *tayammamu* [*tayammum*], to intend, to aim at).

9. *Khabûth* (pl. *khubuth*) = bad, evil, vicious, noxious, malignant.

10. *Tunfiqûna* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafīqa*, [*nafaq*], to be used up. See *'anfiqū* at n. 4 above).

11. *'Ākhiḍhī(na)*, pl. of *'ākhiḍh* (*'ākhiḍhūn*) in the genitive, the terminal *nūn* being omitted on account of the genitive construction = recipients, those who take, takers. Active participle from *'akhadha* [*'akhdh*], to take.

12. *Tughmidû(na)* = you (all) overlook, shut (your) eyes to, pretend not to see, connive at (v. ii. m. pl. impfct. from *'aghmaḍa*, form IV of *ghamaḍa* [*ghumūḍ*], to be hidden, to be obscure). The terminal *nūn* is omitted on account of the coming of the particle *'an* before the verb.

13. *Ya'idu* = he promises, assures, threatens, frightens (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise).

14. i.e., entices/allures/deceives you into the fear of poverty on account of giving in charity.

15. *Faḥshâ'* = vile deeds, sins, atrocious crimes, adultery, fornication (see at 2:169, p. 79, n. 14). Here it especially means prohibiting or refraining from the payment of *ṣadaqah* and *zakāh*.

وَاللَّهُ يَعِدُكُمْ but Allah assures you of
مَغْفِرَةً مِنْهُ forgiveness¹ from Him
وَفَضْلًا and grace;²
وَاللَّهُ وَاسِعٌ and Allah is All-Reaching,³
عَلِيمٌ All-Knowing.⁴

يُؤْتِي الْحِكْمَةَ 269. He gives wisdom⁵
مَنْ يَشَاءُ to whomsoever He wills;
وَمَنْ يُؤْتَ and any to whom is given
الْحِكْمَةَ wisdom
فَقَدْ أُوتِيَ has indeed been given
خَيْرًا كَثِيرًا goodness⁶ in abundance;⁷
وَمَا يَذْكُرُ but none bears in mind⁸
إِلَّا أُولَ الْأَنْبِيَاءِ save the men of perception.⁹

وَمَا أَنْفَقْتُمْ 270. Whatever you disburse¹⁰
مِنْ نَفَقَةٍ of an expenditure¹¹
أَوْ تَذَرْتُمْ or whatever vow you make¹²
مِنْ نَذْرٍ of a prayerful offering,¹³
فَإِنَّ اللَّهَ Allah indeed
يَعْلَمُهُ knows¹⁴ it.
وَمَا لِلظَّالِمِينَ And the unjust¹⁵ will not get
مِنْ أَنْصَارٍ any helper.¹⁶

1. *Maghfirah* = pardon, forgiveness, excusing, remission. See at 2:263, p. 71, n. 10.
2. i.e., an increase of His grace in this world and in the hereafter.
3. i.e., in His grace and bounty.
4. i.e., All-Knowing of the acts and intentions of His creatures, open or secret.
5. *Hikmah* (pl. *hikam*) = wisdom, sagacity. Here it means the understanding of the Qur'ân and the intelligence of acting according to its injunctions and prohibitions. See at 2:251, p. 128, n. 4.
6. i.e., goodness in this world and in the hereafter.
7. *Khayr* (pl. *khiyâr/ukhyâr*) = good, goodness, blessing, wealth, benefit. See at 2:263, p. 137, n. 11.
8. *Kathîr* (pl. *kithâr*) = many, much, plentiful, abundant, in abundance.
9. *Yadhdhakkaru* (originally *yatadhakkaru*) = he bears in mind, remembers, receives admonition (v. iii. m. s. impfct. in form V of *dhakara* [*dhikr /tadhkkâr*], to remember, to mention. See *yatadhakkaru* at 2:221, p. 109, n. 3).
10. *Albâb* (sing. *lubb*) = sense, reason, intellect, intelligence, understanding, perception, heart, core, gist, essence. See at 2:197, p. 96, n. 6.
11. *'Anfaqat* = you (all) spent, expended, laid out, disbursed (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, be used up. See at 2:215, p. 104, n. 3).
12. *Nafaqah* (pl. *nafaqât/nifâq*) = expense, expenditure, disbursement, outlay. Here it means *ṣadaqât* (charitable gifts) and *zakât*.
13. *Nadhartum* = you (all) made a vow, pledged, swore (v. ii. m. pl. past from *nadhara* [*nadh'r /nudhûr*], to make a vow, vow, dedicate).
14. *Nadh'r* (p. *nudhûr*) = solemn pledge, prayerful offering; i.e., charitable gifts for Allah's pleasure.
15. *Ya'lamu* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 2:255, p. 131, n. 5).
16. *Zâlimîn* (pl. of *zâlim* [*zâlimûn*] in the accusative / genitive) = unjust, transgressors, wrong-doers. Active participle of *zalama* [*zulm*], to transgress, do wrong. See at 2:258, p. 134, n. 3). In view of the context, the unjust (*zâlimûn*) here includes those who do charitable deeds for showing off, or flaunt their favour, or insult and hurt the beneficiaries, or those who do not fulfil their solemn vows (*nudhûr*) or spend their wealth in sinful ways.
17. *Anṣâr* (sing. *nâṣir*, active participle from *naṣara* [*naṣr/nuṣûr*], to help) = helpers; i.e., helpers against Allah's judgement and retribution.

271. If you make known¹
 the charitable gifts,
 well and good they are;
 but if you keep them secret²
 and bestow them on the poor,
 that will be the better for you;³
 and He will forgive⁴ you
 some of your sins.
 And Allah is
 of what you do All-Aware.
 272. Not upon you
 is their guidance;⁵
 but Allah guides⁶
 whomsoever He wills.
 And whatever you spend⁷
 of wealth⁸
 that is for yourselves -⁹
 and you do not spend
 except in desire of¹⁰
 Allah's Countenance-¹¹
 and whatever you spend
 of wealth
 shall be fully repaid¹² to you

1. *Tubdû(na)* = you (all) make known, disclose, reveal, express, bring to light (v. ii. m. pl. impfct. from *badâ* (*badw*), to appear, to become clear. See at 2:33, p. 18, n. 1. The terminal *nûn* is dropped here on account of the coming of the particle 'in before the verb).

2. *Tukhfû(na)* = you (all) keep unknown, secrete, hide, conceal, disguise (v. ii. m. pl. impfct. from *khafiya* [*khafy*], to be hidden. The terminal *nûn* is dropped because of the coming of the particle 'in before the first verb which governs this verb also.

3. That is because it avoids the possibility of showing off and is more conducive to sincerity (*'ikhlâṣ*).

4. *Yukaffiru* = he forgives, he pardons, grants remission, covers, hides (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. See *kufr* at 2:217, p. 105, n. 4; and *yakfuru* at 2:256, p. 132, n. 6.

5. i.e., your duty is only to preach and bring them the message.

6. *Yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead. See at 2:258, p. 134, n. 2).

7. *Tunfiqû(na)* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqu*, [*nafaq*], to be used up. See at 2:267, p. 140, n. 10). The terminal *nûn* is dropped here on account of the conditional particle *mâ* coming before the verb.

8. *Khayr* (pl. *khiyâr/akhyâr*) = good, good thing, property, wealth. See at 2:269, p. 141, n. 6).

9. i.e., the merits thereof will be credited to their account and they will be amply rewarded by Allah.

10. *Ibtighâ'* = to seek, desire, long for, hanker after, aspire after, strive for, (verbal noun in form VIII of *baghâ* [*bughâ'*], to seek. See at 2:265, p. 138, n. 11 and 2:207, p. 100, n. 2).

11. i.e., for Allah's pleasure and mercy.

12. i.e., in merits and rewards on the Day of Judgement. *Yuwaffa* = he or it is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to).

وَأَنْتُمْ	and you
لَا تَظْلَمُونَ	shall not be wronged. ¹
لِلْفُقَرَاءِ	273.[Charity is] For the poor
الَّذِينَ أُخْصِرُوا	who are detained ²
فِي سَبِيلِ اللَّهِ	in the way of Allah,
لَا يَسْتَطِيعُونَ	being unable to ³
ضَرْبًا فِي الْأَرْضِ	go about ⁴ in the land.
يَحْسِبُهُمُ الْجَاهِلُ	The ignorant reckons ⁵ them
أَغْنِيَاءَ	as rich men
مِنَ التَّعَفُّفِ	due to [their] shyness; ⁶
تَعْرِفُهُمْ	you know them ⁷
بِسِيمَتِهِمْ	by their mien; ⁸
لَا يَسْتَلْزِمُونَ النَّاسَ	they do not beg of men
إِلْحَاقًا	importunately. ⁹
وَمَا تُنْفِقُوا	And whatever you spend
مِنْ خَيْرٍ	of wealth,
فَإِنَّ اللَّهَ بِهِ	certainly Allah is about it
عَلِيمٌ	All-Aware.

Section (Rukû') 38

الَّذِينَ يُنْفِقُونَ	274. Those who spend ¹⁰
أَمْوَالَهُمْ	their riches ¹¹
بِالْأَيْلِ وَاللَّيْلِ	by night and day,
سِرًّا وَعَلَانِيَةً	secretly ¹² and openly, ¹³
فَلَهُمْ أَجْرُهُمْ	they will have their rewards

1. *Tuẓlamûna* = you (all) are wronged, done injustice (v. ii. m. pl. impfct. passive from *ẓalama* [ẓulm]), to do wrong. See *ẓalamtum* at 2:53, p. 25, n. 4).

2. *'Uḥṣirû* = they were detained, besieged, restrained, retained, encircled, blockaded, beleaguereed, (v. iii. m. pl. past passive from *'aḥṣara*, form IV of *ḥaṣara* [ḥaṣr], to surround, to besiege. See *'uḥṣirtum* at 2:196, p. 94, n. 3). The reference is to such poor persons who engage themselves fully in *jihād* and such other work in the way of Allah and cannot work for earning their livelihood.

3. *Yastaṭi'ûna* = they are able to, are capable of, are in a position to do (v. iii. m. pl. impfct. from *istaṭā'a*, form X of *ṭā'a* [ṭaw'], to obey. See *istaṭā'û* at 2:217, p. 105, n. 11).

4. *Ḍarb* = to strike, to hit. *Ḍarb fī al-'ard* is an idiomatic expression meaning to travel, to go about in the land, especially for trade or in search of livelihood.

5. *Yaḥṣabu* = he reckons, counts, calculates, assumes, supposes, considers, regards (v. iii. m. s. impfct. from *ḥasaba* [ḥasb/ḥisāb/ḥisbān/ḥusbān], to reckon, to count. See *ḥasibtum* at 2: 214, p. 103, n. 2).

6. *Ta'affuf* = shyness, modesty, restraint, continence, chastity. Verbal noun in form V of *'affa* ['iffah/'afāf], to refrain, to abstain.

7. *Ta'rifu* = you know, recognize (v. ii. m. s. impfct. from *'arifa* [ma'rifah/'irfān], to know. See *'arafû* at 2:89, p. 42, n. 5).

8. *Sīma* (pl. *siyam*) = mien, expression, mark, sign.

9. *'Ilḥāf* = importunity, insistence (of a petitioner, beggar). Verbal noun in form IV of *laḥafa* [laḥf], to wrap, to cover. Hence *'alḥafa* means to request or demand urgently, importunately or insistently.

10. *Yunfiqûna* = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [nafaq], to be used up. See at 2:262, p. 137, n. 1).

11. *'Amwāl* (sing. *māl*) = riches, wealth, property, possessions, goods, money, funds, assets, resources. See at 2:261, p. 136, n. 7.

12. *Sirran* = secretly, privately, confidentially, hiddenly. See at 2:235, p. 118, n. 10.

13. *'Alāniyatan* = openly, overtly, publicly, patently.

عِنْدَ رَبِّهِمْ with their Lord;
وَلَا خَوْفٌ عَلَيْهِمْ and no fear¹ will be on them,
وَلَا هُمْ يَحْزَنُونَ nor will they grieve.²



الَّذِينَ يَأْكُلُونَ 275. Those who consume³

الرِّبَا usury

لَا يَقُومُونَ shall not stand up⁴

إِلَّا كَمَا يَوْمُ الَّذِي save as stands the one whom

يَتَحَبَّطُهُ الشَّيْطَانُ Satan has driven to frenzy⁵

بِمِنِّهِ by the touch.⁶

ذَٰلِكَ بِأَنَّهُمْ قَالُوا That is so because they say:

إِنَّمَا الْبَيْعُ "Trading⁷ is but

مِثْلَ الرِّبَا like usury";

وَأَحَلَّ اللَّهُ الْبَيْعَ but Allah permits⁸ trading

وَحَرَّمَ الرِّبَا and prohibits⁹ usury.

فَمَنْ جَاءَهُ So he to whom has come

مَوْعِظَةٌ مِنْ رَبِّهِ exhortation¹⁰ from his Lord

فَأَنْتَهُى and hence gives [it] up,¹¹

فَلَهُ مَا سَلَفَ he shall have what is past¹²

وَأَمْرُهُ إِلَى اللَّهِ and his case will go to Allah;

وَمَنْ عَادَ but those that revert¹³ [to it],

فَأُولَٰئِكَ such ones will be

أَصْحَابُ النَّارِ the companions of the fire;

1. *Khawf* = fear, dread. See at 2:262, p. 137, n. 7).

2. *Yahzanūna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn/hazan*], to grieve, be sad. See at 2:62, p. 137, n. 8).

3. *Ya'kulūna* = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 2:174, p. 82, n. 3). Consuming or eating here means taking, using and dealing with. While the previous few *'ayahs* describe the merits and rules of conduct concerning charitable gifts, mentioning in particular that these should be paid out of the good things of what is earned (*qayyibāt*), the present and the succeeding *'ayahs* up to *'ayah* 280 describe the worst type of earning, namely *ribā* or interest on money or goods lent, make it unlawful and declare it as the most detestable thing in the sight of Allah so much so that one who indulges in it is considered to be at war with Allah and His Messenger (see *'ayah* 279 below).

4. i.e., they shall not stand up on the Day of Judgement. *Yaqūmūna* = they stand up, get up, stand erect, rise (v. iii. m. pl. impfct. from *qāma* [*qawmah/qiyām*], to stand up).

5. *Yatakhabbatu* = he drives to frenzy, makes insane, makes wild, deranges the mind, makes one lost (v. iii. m. s. impfct. from *takhabbata*, form V of *khafata* [*khaf*], to strike).

6. *Mass* = touching, bodily contact, attacking, possession, insanity, madness, hysteria, epileptic fit. See *massat* at 2:214, p. 103, n. 4).

7. *Bay'* (pl. *buyū'*/buyū'āt) = selling or buying, trading. See at 2:254, p. 130, n. 6.

8. *'Ahalla* = he permitted, made lawful, allowed, released, discharged, took or occupied the place (v. iii. m. s. in form IV of *halla* [*hall*], to unbind, unfasten. See *'ahilla* at 2:187, p. 89, n. 5).

9. *Harāma* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred (v. iii. m. s. past in form II of *haruma/harima*, to be prohibited. See at 2:173, p. 81, n. 5; and *harām* at 2:217, p. 105, n. 1).

10. i.e., this prohibition. *Maw'izah* (pl. *mawā'iz*) = exhortation, counsel. See at 2:66, p. 31, n. 11.

11. *Intahā* = he gave up, renounced, desisted, refrained, came to an end, finished (v. iii. m. s. past in form VIII of *nahā* [*nahw/nahy*], to forbid). See *intahū* at 2:193, p. 93, n. 1.

12. i.e., it shall not be taken back from him. *Salafa* = he or it was over, past, bygone (v. iii. m. s. past from *salaf*, to be over).

13. *'Ada* = he reverted, returned, relapsed (v. iii. m. s. past from *'awdal'* *awdah*, to return).

هُمْ فِيهَا they in there

خَالِدُونَ will remain for ever.¹

يَمْحَقُ اللَّهُ الرِّبَا 276. Allah effaces² usury

وَيَزِيَّ الصَّدَقَاتِ and augments³ charities;

وَاللَّهُ لَا يُحِبُّ and Allah does not like

كُلَّ كَافٍ any arch-unbeliever,⁴

أَتَمَّ engrossed in sin.⁵

إِنَّ الَّذِينَ آمَنُوا 277. Those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,⁶

وَأَقَامُوا الصَّلَاةَ and duly perform the prayers

وَأَتَوْا الزَّكَاةَ and pay the zakâh,

لَهُمْ أَجْرُهُمْ they shall have their rewards⁷

عِنْدَ رَبِّهِمْ with their Lord;

وَلَا خَوْفٌ عَلَيْهِمْ and no fear⁸ will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve.⁹



يَا أَيُّهَا الَّذِينَ آمَنُوا 278. O you who believe,

اتَّقُوا اللَّهَ beware¹⁰ of Allah

وَدُّوا and give up¹¹

مَا بَقِيَ مِنَ الرِّبَا what is in arrears¹² of usury

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.



1. *Khâlîdûn* (sing. *khâlîd*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 2:257, p. 133, n. 2; 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

2. i.e., Allah effaces the goodness and blessings of the apparent increase of wealth made through usury. *Yamhaqu* = he effaces, erases, eradicates, eliminates (v. iii. m. s. impfct. from *mahaqa* [*mahq*], to efface).

3. i.e., Allah develops and prospers the wealth on which *zakâh* and other charitable gifts are made. *Yurbi* = he augments, develops, increases, gives more (v. iii. m. s. impfct. form '*arbâ*', form IV of *rabâ* [*rabâ*/'*rubâ*'], to increase, to grow).

4. *Kaffâr* = arch-unbeliever, extremely ungrateful. Active participle in the intensive from of *fa''âl* from *kafara* [*kufr*], to disbelieve, to be ungrateful.

5. '*Athîm* (pl. '*uthamâ*') = sinful, engrossed in sin. Active participle in the intensive from of *fa''il* from '*athima* [*'ithm*/'*athan*/'*ma'tham*], to sin. The last clause of the '*âyah* emphasizes that the dealing with *ribâ* (interest) is characteristic only of an arch-unbeliever and sinful person.

6. *Ṣâliḥât* (sing. *ṣâliḥah*) = good deeds/things, sound and proper deeds (deeds approved by the Qur'ân and the *sunnah*).

7. '*Ajr* (pl. '*ujûr*') = reward, recompense, remuneration, emolument, fee. See at 2:262, p. 137, n. 6 and 2:113, p. 53, n. 9.

8. *Khawf* = fear, dread. See at 2:274, p. 144, n. 1; 2:262, p. 137, n. 7; 2:155, p. 73, n. 7; 2:113, p. 53, n. 10.)

9. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn*/*hazan*], to grieve, be sad. See at 2:274, p. 144, n. 2; 2:262, p. 137, n. 8).

10. *Ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy*/*wiqâyah*), to guard, safeguard. See at 2:231, p. 115, n. 6; 2:223, p. 110, n. 4).

11. *Dharû* = you (all) give up, abandon, renounce, forsake, leave alone, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See *yadharûna* at 2:240, p. 121, n. 4 and 2:234, p. 117, n. 13).

12. *Baqiya* = he or it remained, was left over, fell in arrears (v. ii. m. s. past from *baqa* ', to remain, to stay).

فَإِنْ لَّمْ تَفْعَلُوا 279. If you do not do [that],
 فَادْعُوا then take notice¹
 يَحْرِبُ مِنَ اللَّهِ of a war² from Allah
 وَرَسُولِهِ and His Messenger;
 وَإِنْ تَنْتَبِهْ but if you repent,³
 فَلَكُمْ you will get
 رُءُوسُ أَمْوَالِكُمْ your capital sums,⁴
 وَلَا تَظْلِمُونَ and you will not wrong⁵
 وَلَا تَظْلَمُونَ nor be wronged.⁶

وَإِنْ كَانَتْ 280. And if he is⁷
 ذُو عُسْرَةٍ a person in difficulty⁸
 فَتَنظِرَةٌ then give respite⁹
 إِلَىٰ مِيسِرَةٍ till a time of ease;¹⁰
 وَأَنْ تَصَدَّقُوا and that you make a gift¹¹
 خَيْرٌ لَّكُمْ is the better¹² for you
 إِنْ كُنْتُمْ تَعْلَمُونَ if you are aware of.¹³

وَأَتَّقُوا يَوْمًا 281. And beware¹⁴ of a day¹⁵
 تُرْجَعُونَ فِيهِ you shall be returned¹⁶ on it
 إِلَى اللَّهِ to Allah,
 ثُمَّ تُوَفَّى then fully paid will be¹⁷
 كُلُّ نَفْسٍ every individual

1. 'I'dhanû = take notice of, be appraised of, be informed of (v. ii. m. pl. imperative from 'adhina ['idhn], to allow, to learn. See 'idhn at 2:221, p. 108, n. 12).
2. Harb (pl. hurûb) = war, fight, battle, combat.
3. Tubtum = you (all) repented, became penitent (v. ii. m. pl. past from tâba [tawb/tawbah/matâb], to repent).
4. Ru'ûs 'amwâl (sing. ra's mâl) = capital sums, capitals.
5. Tazlimûna = you (all) do wrong, commit injustice, ill-treat, oppress, outrage (v. ii. m. pl. impfct. from zalama [zulm/zalm], to wrong. See the next note).
6. Tuzlamûna = you (all are wronged, ill-treated, oppressed, outraged (v. ii. m. pl. impfct. passive from zalama [zulm/zalm], to do wrong. See at 2:272, p. 143, n. 1).
7. i.e., if the debtor is.
8. 'Usrah = difficulty, hardship, distress, straitened circumstances, poverty. See 'usr at 2:185, p. 88, n. 5.
9. Nazirah = postponement, deferment, delay, respite.
10. Maysarah = ease, comfort, affluence, prosperity.
11. Tasaddaqû[na] = you (all) donated, gave charitably, made a gift, (v. ii. m. pl. past from tasaddaqa, form V of sadaqa [sadaq/sidiq], to speak the truth, to be true. The terminal nûn is dropped because of the particle 'an coming before it).
12. Khayr = good, better, best (also wealth, property). This word remains the same in its usual as well as elative forms. See at 2:263, p. 137, n. 11 and 2:272, p. 142, n. 8).
13. Ta'lamûna = you (all) know, are aware of (v. ii. m. pl. impfct. from 'alima ['ilm], to know. See at 2:239, p. 121, n. 2).
14. Ittaqû = beware, be on your guard, fear, be afraid of, protect yourselves. See at 2:276, p. 145, n. 11.
15. The day here means the Day of Judgement as well as the day one dies. See Al-Tafsîr al-Kabîr, pt. VII, p. 114.
16. Turja'ûna = you (all) are returned, taken back, sent back (v. ii. m. pl. impfct. passive from raja'a [rajû'], to return. See at 2:245, p. 123, n. 10).
17. Tuwaffâ = she or it is given in full, (v. iii. f. s. impfct. passive form waffâ, form II of wafâ [wafâ'], to fulfil, to redeem, to live up to. See yuwaffu at 2:272, p. 142, n. 12).

مَا كَسَبَتْ what it earned;¹
وَهُمْ and they
لَا يُظْلَمُونَ will not be wronged.²

Section (Rukū') 39

يَا أَيُّهَا الَّذِينَ آمَنُوا 282. O you who believe,
إِذَا تَدَايَنْتُمْ when you mutually contract³
بِذَيْنِ a loan
إِلَى أَجَلٍ مُّسَمًّى till a time⁴ specified,⁵
فَاكْتُبُوا put it in writing;⁶
وَلْيَكْتُبْ and let there write
بَيْنَكُمْ كَاتِبٌ between you a writer
بِإِعْدَالٍ with impartiality;⁷
وَلَا يَأْبَ كَاتِبٌ and no writer shall decline⁸
أَنْ يَكْتُبَ to write
كَمَا عَلَّمَهُ اللَّهُ as Allah has taught him⁹;
فَلْيَكْتُبْ so he shall write;
وَلْيُمْلِلْ and there shall dictate¹⁰
الَّذِي عَلَيْهِ the one on whom is
الْحَقُّ the liability¹¹
وَلْيَتَّقِ اللَّهَ and he shall fear Allah,
رَبَّهُ His Lord,
وَلَا يَخْشَ and shall not diminish¹²
مِنْهُ شَيْئًا from it anything.

1. *Kasabat* = she or it acquired, earned, got, obtained, gained, attained (v. iii. f. s. past from *kasaba* [kasb], to gain. See at 2:225, p. 111, n. 1).

2. *Yuzlamūna* = they are wronged, done injustice, oppressed, outraged (v. iii. m. pl. impfct. passive from *zalamā* [zulm/zalm], to do wrong. See *tuzlamūna* at 2:279, p. 146, n. 6). This 'āyah was the last to be revealed to the Prophet shortly before his death.

3. *Tadāyantum* = you (all) mutually borrow, contract for a loan (v. ii. m. pl. impfct from *tadāyana*, form VI of *dāna* (dayn) to borrow, to take a loan). This 'āyah lays down the rules of giving and taking loans. It is the longest 'āyah of the Qur'ān.

4. 'Ajal (pl. 'ājāl) = appointed time, date, deadline.

5. *Musamman* (pl. *musammayāt*) = specified, stipulated, named, designated, defined. Passive participle (m. s.) from *sammā* (to name), form II of *samā* [sumuww/samā], to be high).

6. *Uktubā* = you (all) write down, put to writing (v. ii. m. pl. imperative from *kataba* [katb /kitābah /kitabah], to write. See *katabat* at 2:79, p. 37, n. 6).

7. 'Adl = impartiality, equity, justice, fairness, uprightness, equivalence. See at 2:123, p. 58, n. 8).

8. *Ya'ba* (originally *ya'bā*, the terminal letter is rendered vowelless and hence dropped on account of the prohibitory particle *lā* coming before the verb) = he declines, refuses, rejects (v. iii. m. s. impfct from 'abā ['ibā/'ibā'ah], to refuse).

9. 'Allama = he taught, gave knowledge, instructed, informed (v. iii. m. s. past in form II of 'alima ['ilm], to know. See at 2:251, p. 128, n. 5).

10. *Yumli* (originally *yumillu*), the terminal letter is rendered vowelless on account of the imperative *lām* (li) coming before the verb) = he dictates, formulates, composes, verbalizes (v. iii. m. s. impfct from 'amalla, form IV of *malla*).

11. *Haqq* = right, truth, duty, liability, legal claim.

12. i.e., he shall not omit to mention anything of his liability, neither in respect of time and manner of repayment nor in respect of the amount or goods borrowed. *Yakhas(u)* = he diminishes, reduces, makes less, decreases, lessens (v. iii. m. s. impfct from *bakhasa* [bakhs], to decrease). The last letter of the verb is vowelless on account of the prohibitory particle *lā* coming before it.

فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ يُمِِّلَ هُوَ فَلْيُمِِّلْ فَلْيُمِِّلْ وَلِيُّهُ بِالْمَعْدِلِ وَأَنْتُمْ شَهِيدَيْنِ مِنْ رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ رَضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا

If the one upon whom lies the liability is incompetent¹ or weak,² or is not able³ to dictate he himself, then there shall dictate his legal guardian⁴ with impartiality; and you shall call to attest⁵ two witnesses from your menfolk; but if there be not two men, then a man and two women of whom you approve⁶ as witnesses, so that if one of the two errs⁷ there may remind⁸ one of them the other; and there shall not refuse the witnesses [to attend], as and when summoned;⁹ and you shall not loathe¹⁰

1. *Safih* (pl. *sufahâ'*) = incompetent, foolish, stupid, silly, insolent. See *sufahâ'* at 2:242, p. 67, n. 1).

2. *Da'if* (pl. *du'afâ'*/di'âf/da'fah) = weak, frail, feeble, debilitated, deficient (passive participle in form fa'il of *du'afa* [du'f/da'f]), to be weak. See *du'afâ'* at 2:266, p. 139, n. 15.

3. *Lâ yastati'u* = he is not able to, is not capable of, is not in a position to, has not the capacity to (v. iii. m. s. impfct. from *istatâ'a*, form X of *tâ'a* [taw'], to be obedient. See *yastati'ûna* at 2:273, p. 143, n. 3).

4. *Waliyy* (pl. *awliyâ'*) = legal guardian, patron friend, sponsor, protector, relative. See at 2:256, p. 132, n. 12. The duty to dictate, i.e., to formulate the deed of agreement is laid on the debtor or his legal guardian because in that case he will be fully conversant with the nature of obligation on him in respect of the amount, the period, the mode of repayment and such other things connected with the loan. And for that reason he is asked to be strictly fair and impartial and not to diminish in any form the nature and extent of his liability. See *Al-Tafsîr al-Kabîr*, pt. VII, p. 122.

5. *Istash-hidû* = you (all) call to witness, to testify, to attest (v. ii. m. pl. imperative from *istashhada*, form X of *shahida* [shuhûd], to witness. See *shahida* at 2:185, p. 88, n. 1).

6. *Tarḍawna* = you (all) like, are pleased with, are satisfied, agree, approve (v. ii. m. pl. impfct. from *radīya* [riḍan/riḍwân/marḍâh], to be satisfied).

7. *Taḍilla* (u) = she errs, goes wrong (v. iii. f. s. impfct. from *ḍalla* [ḍalâl/ḍalâlah], to err).

8. *Tudhakkira* (u) = she reminds, calls attention to (v. iii. f. s. impfct. from *dhakkara*, form II of *dhakara* [dhikr/tadhkkâr], to remember. See *yadhakkaru* at 2:269, p. 141, n. 8).

9. *Du'û* = they were summoned, called on, invited (v. iii. m. pl. past passive form *da'â* [du'â]), to call. See *du'â* at 2:171, p.80, n. 11).

10. *Lâ tas'amû* = you (all) do not detest, loathe, dislike, be weary of, be fed up, be bored (v. ii. m. pl. imperative (prohibition) form *sa'ima* [sa'm/sa'amah], to be weary, to dislike).

أَنْ تَكْتُبُوهُ to write it down,
 صَغِيرًا أَوْ كَبِيرًا be it small or big,
 إِلَى أَجَلٍ مُّسَمًّى to its specified period.
 ذَٰلِكُمْ أَقْسَطُ This is the more equitable¹
 عِنْدَ اللَّهِ in the sight of Allah
 وَأَقْوَمُ and the more sound²
 لِلشَّهَادَةِ as testimony,
 وَأَذَى and the more appropriate³
 أَلَّا تَرْتَابُوا that you be not in doubts;⁴
 إِلَّا أَنْ تَكُونَ except that it is
 تِجَارَةً حَاصِرَةً a trading on the spot⁵
 تُدِيرُونَهَا بَيْنَكُمْ you conduct⁶ amongst you;
 فَلَيْسَ عَلَيْكُمْ so there will not be on you
 جُنَاحٌ any impropriety⁷
 أَلَّا تَكْتُبُوهَا that you do not write it.
 وَأَشْهِدُوا And obtain witnesses⁸
 إِذَا تَبَايَعْتُمْ when you agree on a sale.⁹
 وَلَا يَصَاحَرُ And no harm shall be done¹⁰
 كَاتِبٌ وَلَا شَهِيدٌ to a writer nor to a witness.
 وَإِنْ تَفْعَلُوا If you do [so]
 فَإِنَّهُ that will surely be
 مُّسَوِّئٌ بِكُمْ an outrage¹¹ on your part.
 وَاتَّقُوا اللَّهَ And be afraid¹² of Allah –

1. 'Aqsat = more just, fairer, more correct, more equitable. Elative of *qist*.

2. 'Aqwam = more sound, more authentic, more proper, more upright. Elative form of *qawim*.

3. 'Adnā = more appropriate, better suited, nearer, closer, lower. Elative form of *dānin*.

4. *Tartābū(na)* = you (all) are in doubt, suspect, doubt, question, have misgivings (v. ii. m. pl. impfct. from *irtāba* (*irṭiyāb*), form IV of *rāba* (*rayb*), to doubt, to suspect). The terminal *nūn* is dropped on account of the coming of the particle 'an before the verb).

5. *Hādīrah* (m. *hādīr*) = on the spot, instant, present. Active participle from *hādara* [*hudār*], to be present. See *hādara* at 2:180, p. 85, n. 6).

6. *Tudīrūna* = you (all) direct, conduct, manage, operate, transact (v. ii. m. pl. impfct. from 'adāra, form IV of *dāra* [*dawr/dawrān*], to turn, to rotate).

7. *Junāh* = sin, misdemeanour, impropriety. See at 2:233, p. 117, n. 5.

8. 'Ash-hidū = you (all) obtain witness, call someone as a witness (v. ii. m. pl. imperative from 'ash-hada ('ish-hād), form IV of *shahida* [*shuhād*], to witness. See *istash-hidū* above at n. 5, p. 148).

9. *Tabāya'tum* = you (all) mutually agree on a sale, conclude a bargain, contract a deal (v. ii. m. pl. past from *tabāya'a*, form VI of *bā'a* [*bay'*], to sell. See *bay'* at 2:275, p. 144, n. 7).

10. *Yuḍārru* = he is harmed, injured, damaged, coerced, prejudiced (v. iii. m. s. impfct. passive from *ḍarra*, form III of *ḍarra* [*ḍarr*], to harm, to prejudice. See *tuḍārru* at 2:233, p. 116, n. 16).

11. *Fusūq* = outrage, iniquity, foulplay. See at 2:197, p. 95, n. 10.

12. *Ittaqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:280, p. 146, n. 14 and 2:276, p. 145, n. 11).

وَيُعَلِّمُكُمُ اللَّهُ and Allah is instructing¹ you—

وَاللَّهُ يَكُلِّ شَيْءَ and Allah is of everything

عَلِيمٌ All-Knowing.

283. And if you are

عَلَى سَفَرٍ on a travel

وَلَمْ تَجِدُوا كَاتِبًا and do not get² a writer,

فَرِهْتُمْ then there be pledges³

مَقْبُوضَةً given possession of.⁴

فَإِنْ أَمِنَ And if there trusts⁵

بَعْضُكُمْ بَعْضًا one of you the other,

فَلْيُؤَدِّ then there shall discharge⁶

الَّذِي أُؤْتِيَ the one trusted⁷

أَمْنَتَهُ his trust;⁸

وَلْيَتَّقِ اللَّهَ and he shall fear Allah,

رَبَّهُ his Lord.

وَلَا تَكْتُمُوا And do not conceal⁹

الشَّهَادَةَ the evidence;

وَمَنْ يَكْتُمْهَا for whoever conceals it,

فَأِنَّهُ رَءِيسٌ ظَالِمٌ sinful¹⁰ indeed is his heart.

وَاللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do

عَلِيمٌ All-Knowing.¹¹

1. *Yu'allimu* = he instructs, teaches, imparts knowledge (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See 2:151, p. 72, n. 6). The implication is that Allah is giving the instruction so that it must not be violated and that its violation will be intentional and with knowledge, hence inexcusable and deserving of proper punishment. An additional warning is contained in the last clause which emphasizes that Allah is All-Knowing of everything, including whether an witness or a writer is coerced or prejudiced in any way.

2. *Tajidū(na)* = you (all) get, find, obtain, come across, meet with (v. ii. m. pl. impfct. from *wajada* [*wujūd*], to find. The terminal *nūn* is dropped on account of the particle *lam* coming before the verb. See *yajid* at 2:196, p. 95, n. 1).

3. *Rihān* (sing. *rahn*) = pledges, securities, pawns, mortgages.

4. *Maqbūḍah* (m. *maqbūḍ*) = grasped, seized, grabbed, taken or given possession of. Passive participle from *qabḍa* (*qabḍ*), to seize, to grab). See *yaqbiḍu* at 2:245, p. 123, n. 8.

5. i.e., if the creditor trusts the debtor and gives him the loan without taking any security. *'Amina* = he trusted, became safe (v. iii. m. s. past from *'amni/ amān/ amānah*). See *'aminum* at 2:196, p. 94, n. 13.

6. *Yu'addi* = he discharges, carries out, fulfils, delivers, performs, executes (v. iii. m. s. impfct. from *'addā* [*ta'diyah*], form II from *'adā* [*'uduww/ ady*], to go, to proceed).

7. *U'tumina* = he is given trust, entrusted with, trusted (v. iii. m. s. impfct. passive from *i'tamana*, form VIII of *'amina*. See n. 5 above).

8. *'Amānah* = trust, trustworthiness, reliability, confidence, faithfulness, integrity.

9. *Lā taktumū* = you (all) do not conceal, hide, secrete, suppress, withhold (v. ii. m. pl. imperative [prohibition] from *katama* [*katm/kitmām*], to hide. See at 2:42, p. 21, n. 9; and *taktumāna* at 2:33, p. 18, n. 2).

10. *'Āthim* (pl. *'uthamā'*) = sinful, sinner, criminal, wicked, evil. Active participle from *'athima* [*'ithn/ma'tham*], to sin. See *'ithm* at 2:219, p. 107, n. 4).

11. While the meaning of 'All-Knowing' is general and applies to all situations, here it contains a warning that Allah knows whether one discharges one's trust or not and whether one conceals an evidence or not.

Section (Rukû') 40

لِلَّهِ 284. To Allah belongs

مَا فِي السَّمَوَاتِ whatever is in the heavens

وَمَا فِي الْأَرْضِ and whatever is in the earth.¹

وَأِنْ تُبْدُوا And whether you disclose²

مَا فِي أَنْفُسِكُمْ what is within yourselves

أَوْ تُخْفَوْهُ or keep it concealed,³

يُعَاسِبُكُمْ Allah will call you

بِهِ لِلَّهِ to account⁴ for it.

فَيَغْفِرُ Then He may forgive⁵

لِمَنْ يَشَاءُ whomsoever He pleases

وَيُعَذِّبُ and may punish⁶

مَنْ يَشَاءُ whomsoever He wills.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ And Allah is over everything

قَدِيرٌ All-Powerful.

إِمَّا أُنْزِلَ 285. The Messenger believes

إِلَيْهِ مِنْ رَبِّهِ in what has been sent down⁷

وَالْمُؤْمِنُونَ to him from his Lord,

وَالَّذِينَ آمَنُوا and so do the believers.

كُلٌّ آمَنَ Everyone believes

بِاللَّهِ وَمَلَائِكَتِهِ in Allah and His angels,⁸

وَكُتُبِهِ and His Books⁹

1. See 2:255, p. 131, n. 3.

2. *Tubdû(na)* = you (all) make known, disclose, reveal, express, bring to light (v. ii. m. pl. impfct. from *badâ* (*budâww/badâ'*); to appear, to become clear. The terminal *nân* is dropped on account of the coming of the particle 'in before the verb. See at 2:271, p. 142, n. 1).

3. *Tukhfû(na)* = you (all) keep unknown, secrete, hide, conceal, disguise (v. ii. m. pl. impfct. from *khafiya* [*khafy*], to be hidden. The terminal *nân* is dropped because of the coming of the particle 'in before the first verb which governs this verb also. See *tubdâna* at 2:271, p. 142, n. 2).

4. *Yuhâsibu* = he calls to account, holds responsible, makes answerable (v. iii. m. s. impfct. from *hâsaba*, form III of *hasaba* [*hasb/ hisâb/hisbân/husbân*], to count, to calculate. See *yahsabu* at 2:273, p. 143, n. 5).

5. *Yaghfiru* = he forgives, pardons, remits (v. iii. m. s. impfct. from *ghafara* [*ghafr / maghfirah / ghufirân*], to forgive. See *maghfirah* at 2:268, p. 141, n. 1; and *istaghfirû* at 2:199, p. 97, n. 2).

6. *Yu'adhhibu* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from 'adhhaba, form II [*ta'dhib*] of 'adhba [*'adhb*], to impede, to obstruct).

7. 'Unzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV [*'inzâl*] of *nazala* [*nuzâl*], to come down, get down. See at 2:185, p. 87, n. 12).

8. *Malâ'ikah* (sing. *malak*) = angels.

9. i.e., the Books sent down to the previous Prophets. The 'ayah emphasizes the fact that Allah has sent down the same message and religion to mankind through all the previous Prophets and that the Qur'ân is the culmination and finalization of that message. The belief in the previous Books indicated here means the belief in the fact of their having been sent down by Allah, not as they exist in their present forms; for these have been tampered with and corrupted, as the Qur'ân mentions elsewhere, and hence have been superseded by the Qur'ân.

وَرُسُلِهِ and His Messengers
[saying]:
لَا تَفَرِّقُ "We do not differentiate¹
بَيْنَ أَحَدٍ between any
مِّن رُّسُلِهِ of His Messengers."
وَكَاوُوا And they say:
سَمِعْنَا وَأَطَعْنَا "We listen² and we obey;³
عُفْرَانِكَ [we ask] Your forgiveness,⁴
رَبَّنَا our Lord,
وَالَيْكَ and to You
الْمَصِيرُ is the destination."⁵
لَا يَكِفُّ اللَّهُ 286. Allah does not burden⁶
نَفْسًا any individual
إِلَّا وَاسِعَةً except to its capacity.⁷
لَهَا He shall have
مَا كَسَبَتْ what he earns;⁷
وَعَلَيْهَا and on him shall lie
مَا أَكْسَبَتْ what he takes on himself.⁸
رَبَّنَا "Our Lord,
لَا تُؤَاخِذْنَا take us not to task⁹
إِنْ نَسِينَا if we forget¹⁰
أَوْ أَخْطَأْنَا or make a mistake.¹¹

1. i.e., we believe that all of them were commissioned by Allah as Prophets and Messengers and do not believe in some and disbelieve in the others. Otherwise they themselves had different ranks and positions as is stated in 2:253. *Nufarriqu* = we differentiate, make distinction, divide, separate (v. i. pl. impfct. from *farrāqa*, form II [*tafriq*] of *faraqa* [*faraḥfurqān*], to separate. See *yufarriqūna* at 2:102, p. 48, n. 9).

2. *Sami'nā* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*ṣam*' /*ṣamā*' /*ṣamā'ah* /*masma*'], to hear. See at 2:93, p. 44, n. 8).

3. *'Aṭā'nā* = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *tā'a* [*taw*'] to obey. See *lā yastafī'u* at 2:282, p. 148, n. 3). This part of the 'āyah implies that faith ('*imān*') must be accompanied by deeds, i.e., compliance with the requisites of the faith.

4. *Ghufrān* = forgiveness, pardon, remission. See *yaghfiru* at 2:284, p. 151, n. 1).

5. *Maṣīr* (pl. *maṣāyir*) = destination, place at which one arrives, destiny, outcome, end. See at 2:126, p. 60, n. 8). Here is also an emphasis that all of us shall have to return to Allah and to none or nowhere else.

6. *Yukallifu* = he burdens, charges, entrusts, commissions, assigns, bothers, imposes (v. iii. m. s. impfct. from *kallafa*, form II (*taklif*) of *kalifa* [*kalaf*], to be fond of, to be bent, be freckled. See *tukallafu* at 2:233, p. 116, n. 14).

7. *Wus'* = capacity, ability, capability, power. See at 2:233, p. 116, n. 15.

8. *Kasabat* = she or it earned, acquired, gained, obtained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:281, p. 147, n. 1).

9. *Lā tu'ākhidh* = you do not take to task, punish, censure, blame (v. ii. m. s. imperative (negative) from 'ākhadha, form III of 'ākhadha [*'akhdh*], to take. See *yu'ākhidhu* at 2:225, p. 110, n. 14).

10. *Nasīnā* = we forgot (v. i. pl. past from *nasiya* [*nasy*/*nisyān*], to forget. See *lā tansaw* at 2:237, p. 120, n. 8)).

11. *'Akhta'nā* = we were mistaken, made an error, were at fault (v. i. pl. past from 'akhta'a, form IV of *khaṭi'a* [*khaṭa'*], to be mistaken).

رَبَّنَا Our Lord,
وَلَا تَحْمِلْ عَلَيْنَا and do not load¹ on us
إِصْرًا a burden²
كَمَا حَمَلْتَهُ as You loaded³ it
عَلَى الَّذِينَ on those
مِنْ قَبْلِنَا before us.
رَبَّنَا Our Lord,
وَلَا تُحِمِّلْنَا and do not impose on⁴ us
مَا لَا طَاقَةَ لَنَا بِهِ what we have no power⁵ for.
وَاغْفِرْ عَنَّا And efface⁶ from us,
وَاغْفِرْ لَنَا and forgive⁷ us,
وَارْحَمْنَا and have mercy on⁸ us;
أَنْتَ مَوْلَانَا You are our Lord-Protector;⁹
فَاَنْصُرْنَا So give us help¹⁰
عَلَى against
الْقَوْمِ الْكَافِرِينَ the infidel people."



1. *Lâ tahmil* = you do not load, bring to bear on, make carry (v. ii. m. s. imperative (negative) from *hamala* [*haml*], to carry. See *taḥmilu* at 2:248, p. 126, n. 3. When followed by the particle '*alâ*' the verb gives a causative sense of making someone carry, to bring to bear).

2. '*Isr* (pl. '*âsar*)= burden, load, encumbrance, burdensome covenant.

3. *Hamalta* ('*alâ*) = you loaded, brought to bear on (v. ii. m. s. past from *hamala*. See *taḥmilu* at 2:248, p. 126, n. 3).

4. *Lâ tuḥammil* = you do not load, place a burden, make carry, impose (v. ii. m. s. imperative (negative) from *hamala*, form II of *hamala*. See n. 1 above).

5. *Tâqah* (pl. *tâqât*) = power, ability, capability, capacity, strength. See at 2:249, p. 127, n. 2.

6. *U'fû* = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from '*afâ* [*'afw/afâ*'], to efface, to excuse, to forgive. See *I'fû* at 2:109, p. 52, n. 5; and *ya'fû* at 2:271, p. 142, n. 4).

7. *Ighfir* = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr/ghufrân / maghfirah*], to forgive. See *ghufrân* at 2:285, p. 152, n. 4; and *yaghfiru* at 2:284, p. 151, n. 5).

8. *Irḥam* = you have mercy, bestow mercy, have compassion (v. ii. m. s. imperative from *raḥima* [*raḥmah/marḥamah*], to have mercy).

9. *Mwlâ* = Lord-Protector, Sovereign.

10. *Unṣur* = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr/nuṣûr*], to help, to give victory. See at 2:250, p. 127, n. 11; and *yunṣarûna* at 2:123, p. 88, n. 11).

3: SŪRAT 'ĀL 'IMRÂN (THE FAMILY OF 'IMRÂN)

[Madinan, 200 'āyahs]

This *sūrah* is a follow-on to the previous *sūrat al-Baqarah* and deals with (a) the articles of faith, namely, the evidences and arguments regarding monotheism (*tawhīd*), the prophethood of Muhammad (peace and blessings of Allah be on him) and the truth of the Qur'ān; (b) the assumptions of the People of the Book, especially of the Christians, regarding 'Īsā (p.b.h) which occupies almost a half of the *sūrah*; and as such it is named 'Āl 'Imrân or The Family of 'Imrân; (c) the battles of Badr and 'Uhud and the lessons learnt from them, particularly from the latter and (d) the instructions and rules regarding *jihād* (fighting in the way of Allah), *hajj*, *zakāh* and the illegality of *ribā* (taking of interest). The concluding 'āyahs of the *sūrah* call for reflection in the creation of the heavens and the earth and contain, like the end of *sūrat al-Baqarah*, a very appropriate prayer to be made by man to Allah. The very last 'ayah mentions the requisites of success in the struggle for the truth, particularly the need for patience and perseverance.



آل 1. Alif - Lām- Mīm.¹

الله 2. Allah,

لَا إِلَهَ إِلَّا هُوَ there is no deity² except He,

الْحَيُّ the Ever-Living,

الْقَيُّومُ the Ever-Alert.³

زَلَّ عَلَيْكَ 3. He has sent down⁴ to you

الْكِتَابَ بِالْحَقِّ the Book in truth,

مُصَدِّقًا confirming⁵

لِمَا بَيْنَ يَدَيْهِ what is before it;

وَأَنْزَلَ and He had sent down⁶

التَّوْرَةَ وَالْإِنْجِيلَ the Torah and the Injil



مِنْ قَبْلُ 4. Before,

هُدًى لِلنَّاسِ as guidance for mankind.

1. These letters are mysterious and their meaning is known only to Allah.

2. الـ *ilāh* (pl. *āliihah*) = deity, god, particularly one deserving of worship (see at 2:255, p. 130, n. 10). This 'āyah and most of what follows till 'āyah 84 of the *sūrah* were revealed in the context of a deputation of some sixty Christians of Najran who were joined by the leaders of the Madinan Jews. The 'āyah is in reply to the Christians' deification of Jesus (peace be on him), who was no more than a Prophet.

3. الْقَيُّومُ *al-Qayyūm* = the Ever-Alert, the One ever taking care of and sustaining His creation. See at 2:255, p. 131.

4. نَزَلَ *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzāl*), to come down, to descend. See at 2:176, p. 82, n. 8). This and the following 'āyah stress two things: (a) It is Allah Who sent down the Qur'ān just as He had sent down the Torah and the Injil on the previous Prophets (B) Allah has given the same message and guidance to mankind through all the Prophets; and the Qur'ān is the final and complete form of that guidance and message.

5. مُصَدِّق *muṣaddiq* = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadaq/ṣidq*], to speak the truth. See at 2:97, p. 46, n. 7).

6. أَنْزَلَ *anzala* = he sent down (v. iii. m. s. past in form IV of *nazala*. See n. 4 above).

وَأَنْزَلَ And He sent down

الْفُرْقَانَ the Furqân.¹

إِنَّ الَّذِينَ كَفَرُوا Verily those who disbelieve²

بِآيَاتِ اللَّهِ in the revelations³ of Allah,

لَهُمْ they shall have

عَذَابٌ شَدِيدٌ a punishment very severe⁴;

وَاللَّهُ and Allah is

عَزِيزٌ All-Mighty,

دُونِ الْقِيَامِ Master of Retribution.⁵

5. Verily Allah,

لَا يَخْفَى عَلَيْهِ there cannot hide⁶ from Him

شَيْءٌ فِي الْأَرْضِ anything in the earth,

وَلَا فِي السَّمَاءِ nor in the heavens.

هُوَ الَّذِي 6. He it is Who

يُصَوِّرُكُمْ gives you shape⁷

فِي الْأَرْحَامِ in the wombs⁸

كَيْفَ يَشَاءُ as He wills.

لَا إِلَهَ إِلَّا هُوَ There is no deity Except He,⁹

الْعَزِيزُ the All-Mighty,

الْحَكِيمُ the All-Wise.

1. الفرقان *furqân* = the distinguishment, that which distinguishes between the right and the wrong. It is another name for the Qur'ân, and the repetition is intended for emphasizing that it was sent down by Allah for making clear, among other things, the faults in the claims made by the Christians in respect of Jesus (peace be on him). See Al-Ṭabarî, *Tafsîr*, pt. III., p. 167.

2. كفروا *kafarû* = they disbelieved, became ungrateful, turned infidel (v. iii. m. pl. past from *kafara* [kufr], not to believe. See at 2:212, p. 101, n. 11).

3. آيات *'âyât* (sing. آية *'ayah*) = signs, miracles, revelations, evidences. See at 2:266, p. 140, n. 2).

4. شديد *shadîd* (pl. أشد *'ashiddâ*) شديد *shidâd* = severe, stern, rigorous, hard, harsh, strong. See at 2:211, p. 101, n. 10).

5. انتقام *intiḡâm* = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [naqm/naqam], to take revenge.

6. i.e., nothing remains unknown to Allah of the deeds, movements and designs of His creation, open or secret. Openness and secrecy are relevant only to the created beings, not to Allah. يخفى *yakhfî*

yakhfâ = he or it hides, remains unseen or concealed (v. iii. m. s. impfct. from *khafiya* [khafâ] /*khufyah* /*khufyah*), to be hidden. See *tukhfû* at 2:284, p. 151, n. 3).

7. يصور *yusawwiru* = he gives shape, he formulates, fashions, creates (v. iii. m. s. impfct. from *sawwara*, form II from the root *ṣûrah*, shape).

8. أرحام *'arḡâm* (sing. رحم *raḡim/riḡim*) = womb, uterus. The *ayah* refers to the instrumentality as well as the physical features of the creation in the womb. Thus, (a) Allah has the power to create a being in the mother's womb without the instrumentality of a father, as was done in the case of 'Isâ (p.b.h.). This is a reply to those who cite his miraculous birth as an argument for his supposed divinity. Similarly, (b) Allah determines the physical features of the foetus, including its sex, colour, shape, its being born in singles or in multiples, making two bodies with one head or two heads with one body and such other peculiarities, of which instances are not rare.

9. This is a further emphasis on the fact that 'Isâ (p.b.h.) or any other being, however mysterious or miraculous his birth might be, is not god.

7. He it is Who
sent down¹ on you
the Book.
Therein are revelations²
clear and firm;³
they are
the basis⁴ of the Book;
and the others,
difficult to comprehend.⁵
But as to those
in whose hearts
there is deviation⁶
they follow
what seems ambiguous⁷ of it,
seeking⁸ dissension⁹
and aiming at
its interpretation;¹⁰
but none knows
its real sense
except Allah.
And those deep-rooted¹¹
in knowledge
say: "We believe in it;

1. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV of *nazala* [*nuzâl*], to come down. See at 3:3, p. 154, n. 6).

2. آيات *'âyât*, see 3:4, p. 155, n. 3.

3. محكمات *muhkamât* (fem. pl.; sing. محكمة *muhkamah*; mas. *muhkam*) = clear, exact, precise, firm, made perfect (passive participle from *'ahkama* (to make firm, to do properly), form IV of *hakama* [*hukm*], to pass judgement).

4. أم *'umm* (pl. أمهات *'ummahât*) = mother, source, basis, essence.

5. متشابهات *mutashâbihât* (fem. pl.; sing. متشابهة *mutashâbihah*; mas. *mutashâbih*) = similar to one another, equal to one another, identical, of various meanings, obscure, not clearly intelligible, difficult to comprehend. Active participle from *tashâbaha* (to resemble one another), form VI from *shibh*, resemblance. See *mutashâbih* at 2:25, p. 13, n. 11. See also n. 7 below).

6. زغ *zaygh* = deviation, deflection, swerving, turning aside.

7. تشابه *tashâbaha* = he or it became similar to another, appears ambiguous, equivocal, obscure (v. iii. m. s. past in form VI from the root *shibh*).

8. ابتغاء *ibtighâ'* = to seek, wish, desire, for the purpose of, with a view to, aiming at (verbal noun in form VIII of *baghâ* [*bughâ*], to seek, desire. See at 2:272, p. 142, n. 10).

9. فتنة *fitnah* (pl. فتن *fitan*) = dissension, discord, trial, temptation. See at 2:217, p. 105, n. 7).

10. تأويل *ta'wîl* (pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert). The allusion is to those who seek to give a twist to difficult passages and expressions in the Qur'ân to support their particular views, such as the Christian apologists' twisting the expressions "a word from Allah" and "a spirit from Him" for attributing divinity to 'Îsâ (p.b.h.). The right course always is to understand a difficult passage in the light of the clear and specific statements, such as "There is no God except Allah" and that "He creates in any way He wills).

11. راسخون *râsikhûn* (sing. راسخ *râsikh*) = deep-rooted, firmly fixed, grounded, thoroughly versed (active participle from *rasakha* [*rusâkh*], to be deeply rooted).

كُلٌّ مِنْ عِنْدِ رَبِّنَا all is from our Lord;"
وَمَا يَذْكُرُ and none bears in mind¹
إِلَّا أُولَؤُلَآءِ الْاَلْبَبِ save the men of perception.²



رَبَّنَا 8. "Our Lord,"³
لَا تَزِغْ قُلُوبَنَا do not let our hearts deviate⁴
بَعْدَ إِذْ هَدَيْتَنَا after you have guided us;
وَهَبْ لَنَا and grant us⁵
مِنْ لَدُنْكَ رَحْمَةً mercy out of Your Grace.
إِنَّكَ أَنْتَ Verily You are
الْوَهَّابُ the Very Generous Giver."⁶

رَبَّنَا إِنَّكَ 9. "Our Lord, verily You
حَاسِبُ الْاَنَامِ will muster⁷ mankind
لِيَوْمٍ for a day⁸
لَا رَيْبَ فِيهِ there is no doubt in it.
إِنَّكَ اللَّهُ لَا يُخْلِفُ Verily Allah does not break⁹
الْاِيعَادُ the promise."¹⁰

Section (Rukâ') 2

إِنَّ الَّذِينَ 10. Verily those who
كَفَرُوا disbelieve;
لَنْ تُغْنِيَ عَنْهُمْ there shall never avail¹⁰ them

1. يَذْكُرُ *yadhdkkharu* (originally يَذْكُرُ *yadhdkkharu*) = he bears in mind, learns a lesson (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 2:269, p. 141, n. 8).

2. اَلْبَابُ *'albâb* (sing. ب *lubb*) = heart, mind, acumen, understanding, perception. See at 2:269, p. 141, n. 9).

3. i.e., such men always pray to their Lord saying: "Our Lord, etc."

4. لَا تَزِغْ *lâ tuzigh* = you do not let deviate, make go astray (v. ii. m. s. imperative [prohibition] from *'azâgha*, form IV of *zâgha* [*zaygh*], to deviate, to deflect, to turn away. See *zaygh* at 3:7, p. 156, n. 6).

5. هَبْ *hab* = you bestow, give, grant (v. ii. m. s. imperative from *wahaba* [*wahb*], to give, to donate).

6. وَهَّابُ *wahhâb* = Very Generous Giver, he who gives profusely (active participle in the intensive form of *fa'âl* from *wahaba*. See note 5 above).

7. جَامِعُ *jâmi'* (pl. جَوَامِعُ *jawâmi'*) = one who gathers, collects, musters, herds together.

8. i.e., the Day of Resurrection and Judgement.

9. لَا يُخْلِفُ *lâ yukhlifu* = he does not break, fail to keep, go back on (v. iii. m. s. impfct. from *'akhlafta*, form IV of *khalafa* [*khalaf*] to come after, to lag behind. See *yukhlifu* at 2:80, p. 37, n. 11).

10. مِيعَادُ *mî'âd* (pl. مَوَاعِيدُ *mawâ'id*) = promise, appointment, time agreed on, date. The *âyah* is a reminder that all will be resurrected and mustered before Allah for judgement on their performances in this life.

10. تُغْنِي *tughniya* (originally *tughnî*) = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan/ghanâ*], to be free from want, to be rich. The last letter takes *fathah* because of the particle *lan* coming before the verb.).

أَمْوَالُهُمْ their wealth

وَلَا أَوْلَادُهُمْ nor their children

مِنَ اللَّهِ شَيْئًا as against Allah whatsoever;

وَأُولَئِكَ and such ones,

هُمْ وَقُودُ النَّارِ they will be fuel¹ of the fire.



كَذَّابٍ 11. As was the wont² of

عَالِ فِرْعَوْنَ the people of the Pharaoh

وَالَّذِينَ مِن قَبْلِهِمْ and those before them.

كَذَّبُوا They disbelieved³

بِآيَاتِنَا in Our revelations.

فَأَخَذَهُمُ اللَّهُ So Allah got hold of them⁴

بِذُنُوبِهِمْ on account of their sins;

وَاللَّهُ and Allah is

شَدِيدُ الْعِقَابِ severe in punishing.⁵



قُلْ لِلَّذِينَ 12. Say to those who

كَفَرُوا disbelieve:

سَيُغْلَبُونَ "You will be defeated⁶

وَيُخْشَرُونَ and herded⁷

إِلَىٰ جَهَنَّمَ to hell;

وَبِئْسَ الْبَٰعِثُ and bad is the place of rest".⁸



فَدَكَانَ لَكُمْ 13. "You⁹ have already had

1. وَقُودُ *waqūd* = fuel. See *istawqada* at 2:17, p. 9, n. 9.

2. دَابَّ *da'b* = habit, wont, persistence, eagerness.

3. كَذَّبُوا *kadhhdhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhdhaba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 2:39, p. 20, n. 5).

4. أَخَذَ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhadh*. See *'akhadhnā* at 2:63, p. 30, n. 7).

5. عِقَاب *'iqāb* = infliction of punishment, penalty. See at 2:211, p. 101, n. 11.

6. تَغْلِبُونَ *tughlabūna* = you (all) are defeated, overcome, overpowered, subdued, conquered, vanquished (v. ii. m. pl. impfct. passive from *ghalaba* [*ghalb*/*ghalbah*], to conquer, to defeat. See *ghalabat* at 2:249, p. 127, n. 6). The *'āyah* is primarily addressed to the unbelievers of Makka and Madina, including the Jews of the latter place, and contains a remarkable prophecy about their ultimate defeat and discomfiture. The message and meaning are, however, universal.

7. تُخْشَرُونَ *tuhsharūna* = you are gathered, collected, assembled, mustered, herded (v. ii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 2:203, p. 98, n. 11).

8. مِهَاد *mihād* = bed, place of rest, fold that holds something. See at 2:206, p. 99, n. 16.

9 The address to the unbelievers and the Jews contained in the previous *'āyah* is continued in the present *'āyah*. It refers specifically to the battle of Badr which took place in mid-Ramādān, 2 H. in which a small band of some three hundred ill-equipped Muslims routed the far superior Quraysh army of more than a thousand, well equipped with arms, camels and horses.

آيَةً a sign¹

فِي رِجْلَيْهِمَا in the two bands² that met³ –

فِيَّةً يُقَاتِلُ one band fighting⁴

فِي سَبِيلِ اللَّهِ in the way of Allah

وَأُخْرَى كَافِرَةٌ and the other unbelievers;

يَرَوْنَهُمْ they seeing⁵ them

مِثْلَهُمْ twice their like

رَأَى الْغَيْنِ in ocular sight.

وَاللَّهُ يُؤَيِّدُ بَصْرَهُ But Allah aids⁶ with His help

مَنْ يَشَاءُ whom He wills.

إِنَّ فِي ذَلِكَ Verily therein is

لَعِبْرَةً a sure lesson⁷

لِأُولِي الْأَبْصَارِ for the owners of visions.⁸



زُيِّنَ لِلنَّاسِ 14. Embellished⁹ for man

حُبُّ الشَّهَوَاتِ is the love of passions,¹⁰

مِنَ النِّسَاءِ وَالْبَنِينَ of women and offspring,¹¹

وَالْقَنَاطِيرُ الْمُقَنْطَرَةُ and accumulated riches¹²

مِنَ الذَّهَبِ وَالْفِضَّةِ of gold¹³ and silver,¹⁴

وَالْخَيْلِ الْمُسَوَّمَةِ and horses¹⁵ of good brand,¹⁶

وَالْأَنْعَامِ وَالْحَرْثِ and cattle and tillage.¹⁷

ذَٰلِكَ مَتَاعُ That is the enjoyment¹⁸ of

الْحَيَاةِ الدُّنْيَا the worldly life;

1. آية 'āyah (pl. آيات 'āyāt) = sign, revelation, evidence, miracle. See 2:247, p. 125, n. 9.

2. رِجْلَيْنِ *fi'atayn* (dual of *fi'ah* in the acc./gen.; pl. *fi'āt*) = two bands, hosts, parties.

3. لِقَا *iltaqatā* = they (two) met, confronted each other (v. iii. f. dual past from *iltaqā*, form VIII of *laqiya* [*liqā* / *luqyān* / *luqy* / *luqyah* / *luqan*], to meet. See *mulāqū* at 2:249, p. 127, n. 4).

4. تَقَاتِلُ *tuqātīlu* = she or it fights, combats (v. iii. f. s. impfct. from *qātala*, form III of *qatala* [*qatī*], to kill. See *yūqātīlūna* at 2:217, p. 105, n. 9).

5. i.e., the Muslims seeing the unbelievers.

6. يُؤَيِّدُ *yu'ayyidu* = he aids, supports, backs (v. iii. m. s. impfct. from *āyada*, form II of *āda* ['ayd], to be strong. See *āyyadnā* at 2:253, p. 129, n. 6).

7. عِبْرَةٌ *'ibrah* (pl. عِبَر 'ibar) = lesson, example, warning, advice, rule, admonition.

8. أَبْصَارٍ *'abṣār* (sing. بَصَر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 2:7, p. 6, n. 7).

9. زُيِّنَ *zuyyina* = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [*zayn*], to adorn. See at 2:212, p. 101, n. 12).

10. شَهَوَاتٍ *shahawāt* (sing. شهوة *shahwah*) = passions, desires, cravings, greed.

11. بَنِينَ *banīn* (accusative/genitive of *banūn*, pl. of *ibn*) = sons, descendants, offspring.

12. الْقَنَاطِيرُ الْمُقَنْطَرَةُ *al-qanāṭir al-muqanṭarah* = accumulated riches, hoarded wealth [*qanāṭir*, sing. *qinṭār* = a varying weight of measure; *muqantar*, passive participle from *qantara*, to accumulate wealth]. 13. ذَهَبٍ *dhaḥab* = gold.

14. فِضَّةٍ *fiḍḍah* = silver. 15. خَيْلٍ *khayl* = the horse.

16. مُسَوَّمَةٍ *musawwamah* = beautiful, marked for goodness (passive participle from *sawwama*, form II of *sāma* [*sawm*], to mark, to brand).

17. حَرْثٍ *harṭh* = tillage, cultivation, tilth. See at 2:222, p. 109, n. 13.

18. مَتَاعٍ *matā'* (pl. أَمْتَعَة 'amti'ah) = enjoyment, delight, object of delight. see at 2:240, p. 121, n. 6.

وَاللَّهُ عِنْدَهُ but Allah has with Him

حُسْنُ الْمَآبِ the best of returns.¹

قُلْ أَوْفَيْتُكُمْ 15. Say: "Shall I inform² you

بِخَيْرٍ of something better³

مِنْ ذَلِكَ than all that?

لِلَّذِينَ اتَّقَوْا Those who fear⁴ shall have

عِنْدَ رَبِّهِمْ جَنَّاتٌ with their Lord gardens

تَجْرِي مِنْ تَحْتِهَا flowing⁵ below them

الْأَنْهَارُ the rivers—

خَالِدِينَ فِيهَا abiding for ever⁶ therein —

وَأَزْوَاجٌ مُطَهَّرَةٌ and spouses rendered pure,⁷

وَرِضْوَانٌ and pleasures⁸

مِنْ اللَّهِ of Allah.

وَاللَّهُ بَصِيرٌ And Allah is All-Seeing

بِالْعِبَادِ of the servants.

الَّذِينَ يَقُولُونَ 16. Those who say: "Our

رَبُّكَ إِنَّا آمَنَّا Lord, we surely believe;

فَاغْفِرْ لَنَا ذُنُوبَنَا so forgive us our sins

وَقِنَا and save⁹ us from

عَذَابِ النَّارِ the punishment of the fire" —

الصَّابِرِينَ 17. [Who are] patient,¹⁰

1. مآب *ma'âb* = place of return, return, recompense.

2. 'unabbi'u = I inform, notify, advise, tell (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [nab'/hubû'], to be high, prominent).

3. خير *khayr* = good, better, best. This word retains the same form in all degrees of comparison. See at 2:280, p. 146, n. 8.

4. اتقوا *ittaqaw* = they feared, were on their guard (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [waqy/wiqâyah], to guard, to preserve. See at 2:212, p. 102, n. 1).

5. تجري *tajrî* = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 2:265, p. 139, n. 11).

6. خالدین *khâlidîn* (accusative/genitive of *khâlidûn*, pl. of *khâlid*) = living for ever, everlasting, eternal (active participle from *khalada* [khalûd], to live for ever. See at 2:161, p. 76, n. 1).

7. مطهرة *muṭahharah* (f., mas. مطهر *muṭahhar*) = rendered pure, pure, immaculate, unblemished (passive participle from *ṭahhara*, form II of *ṭahara* /*tahura* [ṭahr/ṭahârah], to be pure, clean. See at 2:25, p. 13, n. 13).

8. رضوان *riḍwân* = pleasure, good will, favour, approval.

9. ق *qi* = (you) save, protect, guard (v. ii. m. s. imperative form *waqâ* [waqy/wiqâyah], to protect. See at 2:201, p. 97, n. 1).

10. صابرين *ṣâbirîn* (accusative/genitive of *ṣâbirîn*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [ṣabr], patience, forbearance. See at 2:249, p. 127, n. 7).

وَالصَّادِقِينَ and truthful,¹
وَالْقَانِتِينَ and devoutly dutiful,²
وَالْمُنْفِقِينَ and expenders,³
وَالْمُسْتَغْفِرِينَ and seekers of forgiveness⁴
بِالْأَسْحَارِ at pre-dawn hours of night.⁵

شَهِدَ اللَّهُ 18. Allah bears witness⁶
أَنَّهُ لَا إِلَهَ that there is no deity
إِلَّا هُوَ except He;
وَالْمَلَائِكَةُ – and (so do) the angels
وَأُولُوا الْعِلْمِ and the men of learning –
قَائِمًا بِالْقِسْطِ upholding justice.⁷
لَا إِلَهَ There is no deity
إِلَّا هُوَ الْعَزِيزُ Except He,⁸ the All-Mighty,
الْحَكِيمُ the All-Wise.

إِنَّ الدِّينَ 19. Verily the religion
عِنْدَ اللَّهِ in the sight of Allah
الْإِسْلَامُ is Islam;⁹
وَمَا اخْتَلَفَ and there did not differ¹⁰
الدِّينَ those who
أُوتُوا الْكِتَابَ were given the Book
إِلَّا مِنْ بَعْدِ مَا جَاءَ except after there had come

1. *صادقين* *ṣādiqīn* (accusative/genitive of *ṣādiqūn*, pl. of *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:111, p. 53, n. 4).

2. *قانتين* *qānīn* (accusative/genitive of *qānītūn*, pl. of *qānīt*) = devoutly dutiful, obedient, submissive (active participle from *qanata* [*qunūt*], to be obedient, to be devout). See at 2:238, p. 120, n. 14).

3. i. e., in the way of Allah. *منفقين* *munfiqīn* (accusative/genitive of *munfiqūn*, pl. of *munfiq*) = expenders, spenders (active participle from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaqa*], to be spent, used up. See *yunfiqūna* at 2:273, p. 143, n. 10).

4. *مستغفرين* *mustaghfirīn* (accusative/genitive of *mustaghfirūn*, pl. of *mustaghfir*) = seekers of forgiveness (active participle from *istaghfara*, form X of *ghafara* [*ghafr/maghfirah/ghufrān*], to forgive. See *istaghfirū* at 2:199, p. 97, n. 2).

5. *أَسْحَارٍ* *'as-ḥār* (sing. *saḥar*) = time before daybreak, pre-dawn hours.

6. *شَهِدَ* *shahida* = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhūd*, to witness. See at 2:185, p. 88, n. 1). The bearing of witness by Allah means He emphatically informs and notifies that there is none worthy to be regarded as god and worshipped as such except He. And the angels and the men of learning, i.e., those who are deep-rooted in knowledge, bear witness to this fact.

7. *قِسْطٍ* *qisṭ* = justice, equity, fairness. See *'aqsatu* at 2:282, p. 149, n. 1).

8. This repetition that "there is no deity except He" is for emphasis and constitutes a further repudiation of the concept of 'Īsā (p.b.h.) or anyone else being an incarnation of god.

9. i.e., the only religion acceptable to Allah is Islam, for it is the completion and finalization of the messages communicated through the previous Prophets and the Qur'ān replaces and supersedes the previously revealed scriptures.

10. i.e., they differed about the Prophethood of Muhammad, peace and blessings of Allah be on him, and the truth of the Qur'ān. *اختلف* *ikhtalafa* = he differed, disagreed, disputed, quarrelled (v. iii. m. s. past in form VIII of *khalafa* [*khalaf*], to follow, to come after. See *ikhtalafū* at 2:253, p. 129, n. 9).

هُمُ الَّذِينَ to them the knowledge,¹
بَغِيًّا مِنْهُمْ out of envy² among them.
وَمَنْ يَكْفُرْ And whoever disbelieves
فِي آيَاتِ اللَّهِ in the revelations³ of Allah,
فَإِنَّ اللَّهَ then Allah is
سَرِيعُ الْحِسَابِ Prompt⁴ in taking account.

فَإِنْ حَاجُّوكَ 20. So if they controvert⁵ you
فَقُلْ then say:
أَسَلَّمْتُ وَجْهِي لِلَّهِ "I submit⁶ myself⁷ to Allah,
وَمَنْ and (so do) those who
اتَّبَعْنِي follow me";⁸
وَقُلْ لِلَّذِينَ and say to those
أُوتُوا الْكِتَابَ who were given the Book
وَالْأُمِّيِّينَ and the unscriptured folk:⁹
"أَسَلَّمْتُمْ" "Do you submit?"
فَإِنْ أَسَلَّمُوا So if they submit,
فَقَدْ أَهْتَدَوْا they indeed get guidance;¹⁰
وَأِنْ تَوَلَّوْا but if they turn away,¹¹
فَإِنَّمَا عَلَيْكَ then it is but upon you
الْبَلَاغُ the communication.¹²
وَاللَّهُ بِصِيرٍ And Allah is All-Seeing
بِالْعِبَادِ of the servants.

1. The Jews and the Christians disagreed and refused to accept the Prophethood of Muhammad (peace and blessings of Allah be on him) after they had known about his coming, (a) through the prophecies about him in their scriptures; (b) after the Prophet had actually appeared to them and (c) after some of their learned men had believed and embraced Islam. Hence their disbelief was with knowledge and intent and out of envy as mentioned in the *âyah*.

2. *baghy* = envy, hostility, transgression, outrage. See at 2:213, p. 102, n. 12.

3. *âyat* (sing. *âyah*) = signs, miracles, revelations, evidences. See at 3:4, p. 155, n. 3).

4. *sarîf* = prompt, expeditious, quick, speedy, rapid, swift. See at 2:202, p. 98, n. 4.

5. *hâjjû* = they controverted, debated, argued, (v. iii. m. pl. past from *hâjja*, form III of *hajja*, to defeat with argument, to convince, to perform pilgrimage. See *hâjja* at 2:257, p. 133, n. 3).

6. *aslantu* = I submitted, surrendered, delivered up (v. i. s. past from *aslama*, form IV of *salima* [*salâmah/salâm*], to be safe. See *aslama* at 2:112, p. 53, n. 6). Islâm means to surrender completely to Allah.

7. *waj-hiya* = my face, my countenance. It is a figurative expression to mean one's self. See *wajh* at 2:215, p. 55, n. 3).

8. *ittaba'a* (+ni; originally *nî*) = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'u* at 2:166, p. 78, n. 7).

9. i.e., the Arabs who had not yet received any revealed scripture. *'ummiyyîn* (acc./gen. of *'ummiyyân*, pl. of *'ummi*) = unscriptured people, illiterate. See *'ummiyyân* at 2:78, p. 36, n. 10).

10. *ihtadaw* = they received guidance, got guidance (v. iii. m. pl. past from *ihdadâ*, form VIII of *hadâ* [*hady/hidâyah*], to guide. See at 2:137, p. 65, n. 2).

11. *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 2:246, p. 124, n. 7).

12. *balâgh* (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification.

Section (Rukû')³

إِنَّ الَّذِينَ 21. Verily those who
يَكْفُرُونَ disbelieve¹

يَأْتِيَتْ اللَّهُ in Allah's revelations
وَيَقْتُلُونَ النَّبِيِّنَ and kill² the Prophets
بِغَيْرِ حَقٍّ without any right,

وَيَقْتُلُونَ الَّذِينَ
يَأْمُرُونَ بِالْقِسْطِ enjoin³ justice,⁴
مِنَ النَّاسِ from among men,
فَبَشِّرْهُمْ give them the good tidings⁵
بِعَذَابٍ أَلِيمٍ of a punishment very painful.⁶

أُولَئِكَ الَّذِينَ 22. Those are they whose
حَمَلَتْ أَعْمَالُهُمْ deeds will fall through⁷

فِي الدُّنْيَا in this world
وَالْآخِرَةِ and the hereafter;
وَمَا لَهُمْ and they shall not have
مِن نَّاصِرٍ anyone to help.⁸

أَلَمْ تَرَ إِلَى الَّذِينَ 23. Have you not seen those
أُوتُوا نَصِيبًا who were given a portion⁹
مِنَ الْكِتَابِ of the Scripture
يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ being called¹⁰ to Allah's Book

1. يَكْفُرُونَ *yakfurûna* = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [kuf], to disbelieve, to cover. See at 2:61, p. 29, n. 10).

2. يَقْتُلُونَ *yaqtulûna* = they kill, slay, murder, assassinate (v. iii. m. pl. impfct. from *qatala* [qatl], to kill. See at 2:61, p. 29, n. 11).

3. يَأْمُرُونَ *ya'mrûna* = they enjoin, command, give orders, instruct (v. iii. m. pl. impfct. from *'amara* ['amr], to order. See *ya'muru* at 2:169, p. 79, n. 12).

4. قِسْطٌ *qist* = justice, equity, fairness. See 3:18, p. 161, n. 7.

5. بَشِّرْ *bashshir* = give the good tidings, announce the good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [bishr /bushr] to be delighted, to be happy. See at 2:223, p. 110, n. 7). The word is used here sarcastically.

6. أَلِيمٌ *'alim* = agonizing, anguishing, very painful. See at 2:178, p. 85, n. 3.

7. حَمَلَتْ *habîtat* = fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *habîta* [hubû], to come to nothing. See at 2:217, p. 106, n. 1). In the absence of belief in Allah, His Prophets and His revelations no good deed will carry any merit in the sight of Allah.

8. نَاصِرِينَ *nâsirîn* (acc./gen. of *nâsirîn*, pl. of *nâsir*) = helpers (active participle from *naşara* [naşr /nuşâr], to help. See 'anşâr at 2:270, p. 141, n. 6).

9. نَصِيبٌ *naşib* (pl. *nuşub/anşibâ'/anşibah*) = share, portion, lot. See at 2:202, p. 98, n. 2). The reference is to those rabbis of the Jews who had only a partial or superficial knowledge of their own scripture. It is reported that the Jews of Madina brought to the Prophet a case of a man and a woman who had committed adultery for adjudication. He awarded the punishment prescribed in the *Tawrah*, that of stoning the culprit to death. The Jewish rabbis insisted on a nominal punishment, refused to abide by their own scripture and attempted to conceal the relevant statement in it (*Bukhârî*, no. 4556).

10. يُدْعَوْنَ *yud'awna* = they are called, summoned, invited (v. iii. m. pl. impfct. passive from *da'â* [du'â'], to call. See *du'û* at 2:282, p. 148, n. 9).

لِيَحْكُمَ so that it might adjudicate¹

بَيْنَهُمْ between them,

ثُمَّ يَتَوَلَّى then there turn away²

فَرِيقٌ مِنْهُمْ a group of them,

وَهُمْ مُعْرِضُونَ they being backsliders?³

24. That is because they say:

"The fire shall not touch⁴ us

إِلَّا أَيَّامًا مَعْدُودَاتٍ save for a number of days";

وَعَرَّضَهُمْ and there deceives⁵ them

فِي دِينِهِمْ in the matter of their religion

مَا كَانُوا يَفْضَرُونَ what they use to fabricate.⁶

25. Then how about it when

جَمَعْتَهُمْ We shall get them together⁷

يَوْمٍ on a day

لَا رَيْبَ فِيهِ whereof there is no doubt,

وَوُفِّيَتْ and fully paid⁸ will be

كُلُّ نَفْسٍ every individual

مَا كَسَبَتْ what it earns,⁹

وَهُمْ and they

لَا يُظْلَمُونَ will not be wronged?¹⁰

1. يحكم *yahkuma(u)* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *hakama* [*hukm*]), to pass judgement. The last letter is given *fathah* because of a hidden 'an in the *lâm* of motivation (*li* in the sense of *kay*) coming before the impfct. verb. See at 2:113, p. 54, n. 4).

2. يتولى *yatawallâ* = he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya*, to come near. See *tawallaw* at 3:20, p. 162, n. 11).

3. معرضون *mu'ridûn* (sing. *mu'rid*) = backsliders, those that turn away (active participle from 'a'raḍa, form IV of 'arūḍa [*'arḍ*] to be wide).

4. تمس *tamassa(u)* = she or it touches, hits, afflicts (v. iii. f. s. impfct. from *massa* [*mass* /*masis*], to touch, to feel. The last letter takes *fathah* because of the particle *lan* coming before the impfct. verb. See at 2:80, p. 37, n. 8.).

5. غر *gharra* = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past [*ghurâr*]).

6. يفترون *yafstarûna* = they fabricate, make up, invent lyingly, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate). Some rabbis fabricated that the Jews would not suffer punishment in hell except for forty days, the number of days the Jews of old had worshipped the calf. They also fabricated that the Jews, as the supposedly favoured children of God, would get preferential treatment from Him. The ordinary Jews were deceived by such fabrications.

7. جمعنا *jama'nâ* = we gathered, collected, got together, assembled, mustered (v. i. pl. past from *jama'a* [*jam'*], to gather. See *jâmi'* at 3:9, p. 157, n. 7).

8. وُفِّيَتْ *wuffiyat* = she was paid fully, given in full (v. iii. f. s. past passive from *wafâ*, form II of *wafâ* [*wafâ* /*wafy*], to fulfil, to be perfect. See *yuwaffa* at 2:272, p. 142, n. 12).

9. كَسَبَتْ *kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:286, p. 152, n. 8).

10. يُظْلَمُونَ *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalamâ* [*zalm* /*zulm*], to do wrong. See at 2:281, p. 147, n. 2).

قُلِ اللَّهُمَّ 26. Say: "O Allah,

مَلِكِ Sovereign of the Dominion,

تُؤْتِي الْمُلْكَ you give¹ possession²

مَنْ تَشَاءُ to whom You will;

وَتَنْزِعُ الْمُلْكَ and you wrest³ possession

مِنْ تَشَاءُ from whom You will;

وَتُعِزُّ and You bring honour⁴

مَنْ تَشَاءُ to whom You will

وَتُذِلُّ and You bring dishonour⁵

مَنْ تَشَاءُ to whom You will.

بِيَدِكَ الْخَيْرُ In Your Hand lies all good.

إِنَّكَ عَلَى Verily You are over

كُلِّ شَيْءٍ قَدِيرٌ everything All-Powerful.

تُولِجُ اللَّيْلَ 27. You make the night enter⁶

فِي النَّهَارِ into the day

وَتُولِجُ النَّهَارَ and You make the day enter

فِي اللَّيْلِ into the night;

وَتُخْرِجُ الْحَيَّ and You produce⁷ the living

مِنْ أَلْيَتٍ out of the lifeless

وَتُخْرِجُ أَلْيَتٍ and You produce the lifeless

مِنْ الْحَيِّ out of the living;

وَتَرْزُقُ and You give sustenance⁸

1. *tu'ti* = you give, bestow, grant (v. ii. m. s. impfct. from 'atâ [ityân/aty/ma'tâh], to give, to come. See *yu'ti* at 2:258, p. 133, n. 8).

2. *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 2:247, p. 125, n. 1. It is Allah Who bestows ownership, i.e., property and wealth in all their sizes and forms, be it sovereignty over a vast dominion or possession of a little wealth. Similarly, it is Allah Who takes away wealth and ownership. And in the like manner honour, life and death and everything is in His Hand. This and the next 'ayah are as much a remarkable statement of monotheism as they constitute an ideal form of prayer.

3. *tanzi'u* = you wrest, snatch, take away, remove, divest, deprive (v. ii. m. s. impfct. from *naza'a* [naz'], to take away).

4. *tu'izzu* = you bring honour, make respectful, dignify, strengthen (v. ii. m. s. impfct. from *u'azza*, form IV of 'azza ['izz/'izzah/'azâzah], to be strong, respected).

5. *tudhillu* = you bring dishonour, degrade, debase, humiliate, lower (v. ii. m. s. impfct. from *adhalla*, form IV of *dhalla* [dhall/dhull/dhillah/dhalâlah/madhallah], to be low).

6. *tûliju* = you insert, make enter, thrust, interpolate (v. ii. m. s. impfct. from 'awlaja, form IV of *walaja* [lijah/wulâj], to enter, penetrate). This part of the 'ayah, which points out to a significant scientific truth and is properly intelligible only in the light of modern knowledge. The night and the day are a continuous process, one receding into or gradually taking the place of the other - a fact which is possible and understandable only in the case of the earth's being a sphere and in constant rotation.

7. *tukhrijû* = you bring out, produce (v. ii. m. s. impfct. from 'akhraja, form IV of *kharaja* [kharâj], to go out, to leave. See *tukhrijâna* at 2:84, p. 39, n. 8). Allah brings out the living from the lifeless such as seeds and eggs, and brings out the dead from the living, making it die and become lifeless.

8. *tarzuqu* = you give sustenance, provide means of livelihood, bestow (v. ii. m. s. impfct. from *razaqa* [rizq], to provide means of livelihood. See *razaqnâ* at 2: 172, p. 81, n. 2). This part of the 'ayah is an emphasis upon what is stated at the beginning of the previous 'ayah.

مَنْ نَشَاءُ to whom You will



بِغَيْرِ حِسَابٍ without calculation.¹

لَا يَتَّخِذُ الْمُؤْمِنُونَ 28. Let not the believers take²

الْكَافِرِينَ أَوْلِيَاءَ the unbelievers as helpers³

مِنْ دُونِ الْمُؤْمِنِينَ in lieu of the believers;

وَمَنْ يَفْعَلْ ذَلِكَ and whoever does that

فَلَيْسَ مِنَ اللَّهِ shall not be from Allah

شَيْءٌ in anything;⁴

إِلَّا أَنْ تَكْفُرُوا except that you apprehend⁵

مِنْهُمْ تَقْتُلُهُمْ from them a threat.⁶

وَيَحذِّرُكُمْ اللَّهُ And Allah cautions⁷ you

نَفْسَهُ against Himself;

وَالِلَّهِ and to Allah is

الْمَصِيرُ the destination.⁸

قُلْ 29. Say: "If you hide⁹

مَا فِي صُدُورِكُمْ what is in your breasts¹⁰

أَوْ تَبْدُوهُ or disclose¹¹ it

يَعْلَمُهُ اللَّهُ Allah knows it;

وَيَعْلَمُ and He knows

مَا فِي السَّمَوَاتِ whatever is in the heavens

وَمَا فِي الْأَرْضِ and whatever is in the earth;

1. حساب *hisâb* (pl. *hisâbât*) = calculation, reckoning, accounting, computation. See at 2:212, p. 102, n. 4. "Without calculation" means without limit, countless/countlessly, incalculably.

2. يتخذ *yattakhidh(u)* = he takes, takes up, takes on, assumes, adopts (v. iii. m. s. impfct. in form VIII of 'akhadha ['akhdh], to take. The last letter is vowelless because of the prohibitive *lâ* coming before the verb. See at 2:165, p. 77, n. 10).

3. أولياء *'awliyâ'* (pl.; sing. ولي *waliyy*) = helpers, friends, patrons, protectors, legal guardians. See *waliyy* at 2:120, p. 57, n. 6.

4. i.e., anyone taking unbelievers as friend-helpers will not be in the *dîn* of Allah and will forfeit Allah's help. (Al-Ṭabarî, *Tafsîr*, pt. III, p. 228).

5. تتقوا *tattaqû(na)* = you all fear, be afraid of (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [waqy/wiqâyah], to guard, to protect. The terminal *nûn* is dropped for the particle 'an coming before the verb. See *tattaqûna* at 2:179, p. 85, n. 5).

6. i.e., if the non-Muslims are inimical and pose a threat to the Muslims then a show of friendship may be made to them without taking them into confidence (Al-Ṭabarî, *Tafsîr*, pt. III, p. 228). تقة *tuqâh* = fear, anything to be feared, threat.

7. يحذر *yuhadhdhiru* = he cautions, warns, puts you on your guard (v. iii. m. s. impfct. from *hadhdhara*, form II of *hadhira* [hidhr/hadhar], to be cautious. See *iḥdharû* at 2:235, p. 119, n.1). Allah cautions you against Himself means He warns you against His wrath and punishment.

8. i.e., everyone shall have to return to Him and give an account of his deeds. مَصِير *maṣîr* = destination, destiny, end. See at 2:225, p.152, n. 5).

9. تخفوا *tukhfû(na)* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from 'akhfâ, form IV of *khafiya* [khafâ/'khifah/khufyah], to be hidden. The terminal *nûn* is dropped because the verb is part of a conditional clause (preceded by 'in). See at 2:284, p. 151, n. 3).

10. صدور *ṣudûr* (sing. صدر *ṣadr*) = breasts, bosoms, chests., hearts.

11. تبدا *tubdû(na)* = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from 'abdâ, form IV of *badâ* [budûww/badâ'] to appear, to come to light. The terminal *nûn* is dropped for the reason stated at n. 9 above. See at 2:284, p. 151, n. 2.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ and Allah is over everything

All-Powerful.

يَوْمَ 30. On the Day

تَجِدُ كُلَّ نَفْسٍ every individual shall find¹

مَاعَمِلَتْ مِنْ خَيْرٍ what he did² of good

مُخَضَّرًا brought face to face;³

وَمَاعَمِلَتْ مِنْ شَرٍّ and also what he did of evil.⁴

تَوَدُّ لَوْ أَنَّ He will wish⁵ if there were

بَيْنَهَا وَبَيْنَهُ between it and him

أَمَدًا بَعِيدًا a time-span⁶ far-off.⁷

وَيُحَذِّرُكُمْ اللَّهُ And Allah cautions⁸ you

نَفْسَهُ against Himself;

وَاللَّهُ رءُوفٌ and Allah is Most Kind⁹

بِالْعِبَادِ to the servants.

Section (Rukû') 4

قُلْ إِنْ كُنْتُمْ 31. Say: "If you are wont to

تُحِبُّونَ اللَّهَ love¹⁰ Allah

فَاتَّبِعُونِي then follow¹¹ me,

يُحِبِّكُمْ اللَّهُ Allah will love¹² you

وَيَغْفِرَ لَكُمْ ذُنُوبَكُمْ and forgive you your sins;

وَاللَّهُ غَفُورٌ and Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

1. *tajidu* = she finds, gets, obtains (v. iii. f. s. impfct. from *wajada* [wujûd], to find. See *tajidû* at 2:283, p. 150, n. 2).

2. *'amilat* = she or it did, performed, acted, (v. iii. f. s. past from *'amila* ['amal], to do).

3. *muhḍar* = brought face to face, brought along, fetched, presented (passive participle from *'ahḍara*, form IV of *ḥaḍara* [ḥuḍār], to be present. See *hāḍirah* at 2:282, p. 149, n. 5).

4. *sū* (pl. *aswā'*) = evil, ill, offence, bad deed. See at 2:169, p. 79, n. 13. This part of the *'ayah* stresses individual responsibility and indicates that anyone else's atonement will be of no avail against Allah's judgement.

5. *tawaddu* = she wishes, likes, loves, desires, hopes for, wants (v. iii. f. s. impfct. from *wadda* (wadd /wudd /widd /wadād /wudād/ mawaddah), to love. See *yuwaddu* at 2:266, p. 139, n. 8).

6. *'amad* (pl. *'amād*) = span or stretch of time, terminus.

7. *ba'id* (s.; pl. *bu'adā' / bu'ūd / bu'dān / bi'ād*) = far, far-off, far-away, far-reaching, distant, unlikely. See at 2:176, p. 83, n. 3).

8. i.e., cautions you against His wrath and punishment. *yuhadhdhiru* = he cautions, warns, puts you on your guard (v. iii. m. s. impfct. from *ḥadhdhara*, form II of *ḥadhira* [ḥidhr/ḥadhar], to be cautious. See at 3:28, p. 166, n.7).

9. *ra'ûf* = most kind, most compassionate, most gracious (active participle in the scale of *fa'ûl* from *ra'afa/ra'ufa* [ra'fah/ra'âfah], to show mercy. See at 2:207, p. 100, n. 4).

10. *tuhibbûna* = you (all) love, like, wish, (v. ii. m. pl. impfct. in form IV of *ḥabba* [ḥubb], to love. See *tuhibbû* at 2:216, p. 104, n. 10).

11. *ittabi'û* = you (all) follow, imitate, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 2:170, p. 80, n. 2). This *'ayah* implies that whatever he did or advised was by Allah's directive.

12. *yuhbib* (originally *yuhbibu*, i.e. *yuhbibu*) = he loves, likes, wishes (v. iii. m. s. impfct. from *'ahabba*, form IV of *ḥabba*. The final letter is vowelless because the verb is conclusion of a conditional clause.

قُلْ أَطِيعُوا اللَّهَ 32. Say: "Obey¹ Allah
وَأَطِيعُوا الرَّسُولَ and the Messenger."

فَإِنْ تَوَلَّوْا But if they turn away,²
فَإِنَّ اللَّهَ لَا يُحِبُّ then Allah does not like³
الْكَافِرِينَ the unbelievers.

إِنَّ اللَّهَ اصْطَفَىٰ 33. Verily Allah chose⁴
'Âdam and Nûh
وَعَالِ إِبْرَاهِيمَ and the family of Ibrâhîm
وَعَالِ 'IMRÂN and the family of 'Imrân⁵
عَلَى الْعَالَمِينَ above all the beings;⁶

ذُرِّيَّةَ 34. As offspring,⁷
بَعْضُهَا مِنْ بَعْضٍ one from the other;
وَاللَّهُ سَمِيعٌ and Allah is All-Hearing,
عَلِيمٌ All-Knowing.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ 35. When 'Imrân's wife⁸ said:
رَبِّ "My Lord,

إِنِّي نَذَرْتُ لَكَ I have dedicated⁹ to You
مَا فِي بَطْنِي what is in my womb
مُحَرَّرًا as an offering.¹⁰
فَتَقَبَّلَنِي So accept¹¹ [it] from me;
إِنَّكَ أَنْتَ verily You are

1. أَطِيعُوا 'aṭī'û = you (all) obey, be obedient (v. ii. m. pl. imperative from 'aṭā'a, form IV of ṭā'a [ṭaw], to obey. See 'aṭa'nā at 2:285, p. 152, n. 3). This is a repeated command to obey and follow the Prophet.

2. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya* to be near. See at 3:20, p. 162, n. 11).

3. يُحِبُّ *yuhibbu* = he loves, likes, wishes (v. iii. m. s. impfct. from *ḥabba* [ḥubb], to love. See at 2:222, p. 109, n. 10; and *yuhbib* at 3:31, p. 167, n. 12).

4. i. e., Allah chose for Prophethood and bestowal of scriptures. اصْطَفَى *iṣṭafā* he chose, selected (v. iii. m. s. past in form VIII of *ṣafā* [ṣafw/ṣufūw/ṣafā], to be clear, pure. See at 2:247, p. 125, n. 3).

5. These are mentioned by name because all the Prophets and Messengers were raised from among their progeny.

6. i. e., all the different nations of the time.

7. ذُرِّيَّةَ *dhurriyah* (pl. ذُرِّيَّاتُ *dhurriyāt*/ذُرِّيَّةٌ *dharārīy*) = offspring, progeny, children, descendant. See at 2:266, p. 139, n. 14).

8. امْرَأَةٌ *'imra'ah* = wife, woman. Her name was Hannah. This 'Imrân, husband of Hannah, is not to be confused with 'Imrân, father of Mūsā (Moses). There was a time-gap of about one thousand and eight hundred years between the two persons. Hannah's husband 'Imrân died before she gave birth to her child.

9. نَذَرْتُ *nadhartu* = I dedicated, made a vow, consecrated, pledged (v. i. past from *nadhara* [nadhrr/nadhār], to dedicate. See *nadhartum* at 2:270, p. 141, n. 12).

10. مُحَرَّرًا *muḥarrar* = freed from all ties, i. e., dedicated, consecrated to Allah, liberated, emancipated (passive participle from *harrara*, form II of *ḥarra* [ḥarr/harārah], to be hot). Hannah dedicated the child to be born to her for the service of Allah. It appears from the next 'ayah that she was hoping for a male child.

11. تَقَبَّلْ *taqabbal* = accept, receive, grant (v. ii. m. s. imperative from *taqabbala*, form V of *qabila* [qabûl/qubûl], to accept. See at 2:127, p. 60, n. 11).

السَّمِيعُ the All-Hearing,¹

الْعَلِيمُ the All-Knowing.²

فَلَمَّا 36. Then when

وَضَعَتْ she gave birth³ to her [Mary]

قَالَتْ رَبِّ إِنِّي وَضَعْتُ أَنْثَى

وَاللَّهُ أَعْلَمُ and Allah knew better⁴

بِمَا وَضَعْتُ what she gave birth to,

وَلَيْسَ الذَّكَرُ

كَالْأُنْثَى like the female —

وَإِنِّي سَمَّيْتُهَا مَرْيَمَ "and I have named⁵ her Mary

وَإِنِّي أَعِذُّهَا

بِكَ with You

وَذُرِّيَّتَهَا and for her progeny

مِنَ الشَّيْطَانِ from Satan,

الرَّجِيمِ the accursed."⁷

فَقَبَّلَهَا رَبُّهَا 37. So her Lord accepted⁸

بِقَبُولٍ حَسَنٍ her in favourable response

وَأَنْبَتَهَا and reared⁹ her up

نَبَاتًا حَسَنًا in a good rearing;

وَكَفَّلَهَا and put her under the care¹⁰

1. i.e., All-Hearing and Most Responsive to prayers.

2. i.e., All-Knowing, among other things, of the intentions of His servants.

3. وضعت *wada'at* = she laid, laid down, delivered, gave birth to (v. iii. f. s. past from *wada'a* [*wad'*], to lay, to put down).

4. أعلم *'a'lamu* = better-knowing, better aware (relative of *'alim*, active participle from *'alima* [*'ilm*], to know. The statement "and Allah knows better like the female" is a parenthetical clause.

5. سميت *sammaytu* = I named, called, designated, nominated (v. i. s. past from *sammā*, form II of *samā* [*sumuw/samā*'], to be high. See *musamman* at 2:282, p. 147, n. 5).

6. أعوذ *'u'idhu* = I seek refuge for, I place under the protection (v. i. s. impfct. from *'a'adhā*, form IV of *'ādha* [*'awdh/iyādh/ma'ādha*], to seek protection, to take refuge).

7. رجم *rajim* = accursed, damned, stoned (passive participle on the scale of *fa'il* from *rajama* [*rajm*], to stone, to curse).

8. قبل *taqabbala* = he accepted, received, granted (v. iii. m. s. past in form V of *qabila* [*qabūl/qubūl*], to accept. See *taqabbal* at 3:35, p. 168, n. 11).

9. i.e. Allah arranged for her being brought up. أنبت *'anbata* = he reared, brought up, caused to sprout, made grow (v. iii. m. s. past in form IV of *nabata* [*nabr*], to grow. See *'anbatat* at 2:261, p. 136, n. 10).

10. كفل *kaffala* = he put under the care, provided security, placed in charge (v. iii. m. s. past in form II of *kafala/kafila/kafula* [*kafūl/kufūl/kafūlah*], to be responsible). Allah arranged for Maryam to be under the care of Zakariyyā, husband of her maternal aunt. When Maryam's mother raised the question of her care and guardianship the rabbis of Bayt al-Maqdis quarrelled among themselves for her guardianship. The matter was ultimately settled by drawing lots which fell in favour of Zakariyyā (See *supra*, 3:44, at p. 173). As Maryam came of age Zakariyyā made for her a special chamber, *mihrāb*, in Bayt al-Maqdis where she stayed and devoted herself to worship and prayer.

زَكْرِيَّا to Zakariyyâ.
 كُلَّمَا دَخَلَ عَلَيْهَا زَكْرِيَّا الْمِحْرَابَ on¹ her in the chamber²
 وَجَدَ عِنْدَهَا رِزْقًا he found³ with her provision.⁴
 قَالَ يَمْرُؤُا He said: "O Mary,
 أَنَّى لَكَ هَذَا whence⁵ is this for you?"
 قَالَتْ She said:
 هُوَ مِنْ عِنْدِ اللَّهِ "It is from Allah.
 إِنَّ اللَّهَ يَرْزُقُ Verily Allah gives provision⁶
 مَنْ يَشَاءُ to whomsoever He will
 بِغَيْرِ حِسَابٍ without calculation."⁷
 هُنَالِكَ دَعَا 38. Thereat Zakariyyâ prayed
 زَكْرِيَّا رَبِّهِ. قَالَ His Lord. He said:
 رَبِّ هَبْ لِي "My Lord, bestow⁸ on me
 مِنْ لَدُنْكَ out of Your grace⁹
 ذُرِّيَّةً طَيِّبَةً a noble¹⁰ offspring.
 إِنَّكَ Verily You are
 سَمِيعٌ دَلِيلٌ All-Responsive¹¹ to prayer."
 فَدَانَتْهُ الْمَلَائِكَةُ 39. So the angels called out¹²
 وَهُوَ to him – and he was still
 قَائِمٌ يُصَلِّي standing erect¹³ praying¹⁴

1. دخل *dakhala* = he entered, went in [followed by the particle 'alâ it means to enter someone's room, to call on] (v. iii. m. s. past [from *dukhâl*], to enter. See 'udkhlû at 2:208, p. 100, n. 5).
2. محراب *mihrâb* (pl. محاريب *mahârib*) = prayer niche, private chamber.
3. وجد *wajada* = he found, got, came across (v. iii. m. s. past [from *wijûd*], to find. See *tajidu* at 3:29, p. 167, n. 1).
4. رزق *rizq* (pl. أرزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 2:233, p. 116, n. 11).
5. أنى *'annâ* = whence, wherefrom, how, when.
6. يرزق *yarzuqu* = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [rizq], to give the means of subsistence. See *tarjuqu* at 3:27, p. 165, n. 8).
7. حساب *hisâb* (pl. حسابات *hisâbât*) = calculation, reckoning, accounting, computation. "Without calculation" means without limit, countless/countlessly, incalculably. See at 3:27, p. 166, n. 1).
8. هب *hab* = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [wahb], to grant. See at 3:8, p. 157, n. 5).
9. من لَدُنْكَ *min ladunka* = from your side, i.e., out of your grace, not in lieu of any merit on the part of the seeker.
10. طيبة *ṭayyibah* (pl. طيبات *ṭayyibât*; mas. ṭayyib) = good, noble, virtuous. See *ṭayyibât* at 2:267, p. 140, n. 5).
11. سميع *samî'* = All-Responsive, All-Hearing, Intensely Listening. Active participle in the intensive scale of *fa'il* from *samî'a* [*sam'* / *samâ'* / *samâ'ah* / *masma'*], to hear. See *samî'nâ* at 2:285, p. 152, n. 2).
12. نادت *nâdat* = she called out, shouted, (v. iii. f. s. past from *nâda*, form III of *nadâ* [nadw], to call). See *nidâ'* at 2:171, p. 80, n. 12).
13. قائم *qâ'im* = standing, upright, erect (active participle from *qâma* [qawmah/qiyâm], to stand up). See *yaqûmûna* at 2:175, p. 144, n. 4).
14. يصلي *yuṣallî* = he prays, worships, performs prayer (v. iii. m. s. impfct. from *ṣallâ* [ṣalâh], to pray, worship).

فِي الْمَحْرَابِ in the chamber – [saying] :

أَنَّ اللَّهَ يَبْشِرُكَ "Allah gives you the glad

تِئِدَاتٍ¹ of Yahyâ,

مُصَدِّقًا attesting the truth²

بِكَلِمَةٍ مِنَ اللَّهِ of a word from Allah,³

وَسَيِّدًا وَحَصَوًّا of a leader⁴ and a celibate,⁵

وَنَبِيًّا and a Prophet,

مِنَ الصَّالِحِينَ being one of the righteous."⁶

40. قَالَ رَبِّ أَنَّى He said: "My Lord, how⁷

يَكُونُ لِي عُلَمٌ can there be a son⁸ for me

وَقَدْ بَلَغَنِيَ الْكِبَرُ and old age⁹ has reached¹⁰ me

وَأَمْرَأَتِي عَاقِرٌ and my wife is barren?"¹¹

قَالَ He [Allah] said: "Thus Allah

يَفْعَلُ مَا يَشَاءُ does what He wills."

41. قَالَ رَبِّ He said: "My Lord,

اجْعَلْ لِّي آيَةً set¹² for me a sign."¹³

قَالَ مَا يَشَاءُ He [Allah] said: "Your sign

أَلَّا تُكَلِّمَ is that you shall not speak¹⁴

الْأَنَاسَ ثَلَاثَةَ أَيَّامٍ to men for three days

إِلَّا رَمَزًا except by signals;¹⁵

وَاذْكُرْ رَبَّكَ and remember¹⁶ your Lord

1. يَبْشِرُ *yubashshiru* = he gives good tidings (v. iii. m. s. impfct. from *bashshara*, form II of *busharu/bashira* [*bishr/bushr*], to rejoice, to be happy. See *bashshir* at 2:223, p. 110, n. 7).

2. مُصَدِّقٌ *muṣaddiq* = that which confirms, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣaddq/sidq*], to speak the truth. See at 3:3, p. 154, n. 5).

3. i.e., 'Isâ, peace be on him is called "a word from Allah" because he came into existence in his mother's womb by Allah's command *kun* (be).

4. سَيِّدٌ *sayyid* (pl. *asyâd/sûdah/sûdât*), leader, chief, noble.

5. حَصَوٌّ *ḥaṣûr* = celibate, one who remains unmarried and refrains from sexual intercourse. Active participle in the scale of *fa'âl* from *ḥaṣara* [*ḥaṣr*], to hold back, to detain, to contain).

6. صَالِحِينَ *ṣâliḥîn* (acc/genitive of *ṣâliḥûn*, pl. of *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ṣulâḥ/maṣlahah*], to be good, right, proper. See at 2:130, p. 62, n. 5).

7. أَنَّى *annâ* = whence, wherefrom, how, when. See at 3:37, p. 170, n. 5).

8. غُلَامٌ *ghulam* (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave.

9. كِبَرٌ *kibar* = old age, bigness, eminence.

10. بَلَغَ *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulâgh*, to reach. See *balaghna* at 2:232, p. 115, n. 8).

11. عَاقِرٌ *âqir* = barren, sterile (f.)

12. اجْعَلْ *ij'al* = (you) place, put, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 2:260, p. 136, n. 2

13. آيَةً *âyah* (pl. *âyât*) = sign, revelation, evidence, miracle. See at 3:13, p. 159, n. 1.

14. تَكَلَّمَ *tukallima(mu)* = you speak, talk, address (v. ii. m. s. impfct. from *kallama*, form II of *kalama* (*kalm*), to wound. See *kallama* at 2:253, p. 129, n. 2. Prophet Zakariyyâ was granted the sign that he would be unable to speak to men for three days when his wife became pregnant; but he was not made unable to pray (Ibn Kathîr, II, p. 31).

15. رَمَزَ *ramz* (pl. *rumûz*) = sign, signal.

16. i. e., say prayer.

كَثِيرًا in profusion
وَسَبِّحْ بِالْعِشِيِّ and glorify¹ in the afternoon²
وَالْإِبْكَارِ and the morning."³

Section (Rukû') 5

وَإِذْ قَالَتْ 42. And when the angels
الْمَلَائِكَةُ بَعْرَمَ said: "O Maryam,⁴
إِنَّ اللَّهَ اصْطَفَاكِ verily Allah has chosen⁵ you
وَطَهَّرَكِ and purified⁶ you
وَاصْطَفَاكِ and has selected you
عَلَى نِسَاءٍ over the women of
الْعَالَمِينَ all the beings."

يَعْرِمُ أَتَى 43. "O Maryam, be obedient⁷
لِرَبِّكِ to your Lord
وَأَسْجُدِي and prostrate⁸ yourself
وَأَرْكَعِي and bow⁹ in prayer
مَعَ الرَّاكِعِينَ along with the bowing ones."

ذَلِكَ مِنْ 44. This is of
أَنْبَاءِ الْغَيْبِ the tidings of the unseen that
نُوحِيهِ إِلَيْكَ We communicate¹⁰ to you;
وَمَا كُنْتَ لَدَيْهِمْ and you were not by them

1. سَبِّح *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabaha*, form II of *sabaha* [*sabih sibāḥah*] to swim, to float. See *Nusabbihū* at 2:30, p. 16, n. 8).

2. عِشْيٍ *'ashiy* (sing. *'ashiyah*) = evening, afternoon, the time between noon and sunset.

3. اِبْكَارٍ *'ibkār* = morning, forenoon.

4. After the description of the birth of Yahyā to a very old father and an equally old and barren mother reference is made to a still more miraculous deed of Allah in the birth of 'Īsā (p.b.h.) through a mother only and to the other miracles that Allah caused to happen at his hand. This is done only to illustrate the fact that he was only a creation of Allah's and a Messenger.

5. اصْطَفَى *iṣṭafā* = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *saḥā* [*ṣafw/ṣufūw/safā*]), to be clear. See at 2:247, p. 125, n. 3; 2:132, p. 62, n. 9; and *iṣṭafaynā* at 2:130, p. 62, n. 4).

6. طَهَّرَ *tahhara* = he purified, rendered pure, cleansed (v. iii. m. s. past in form II of *tahara/tahura* [*ṭahr/tahārah*]), to be clean, pure. See *tahhirā* at 2:125, p. 59, n. 14. This part of the 'āyah emphasizes that Allah selected Maryam for the honour of the miraculous birth of 'Īsā (p.b.h.) through her and that she was chaste and free from the blame hurled at her by the Jews.

7. أَتَى *uqnūṭi* = be devout, dutiful, obedient (v. ii. f. s. imperative from *qanata* [*qunūṭ*], to be obedient). See *qānūtīn* at 3:17, p. 161, n. 2).

8. اِسْجُدِي *usjudī* = prostrate yourself (v. ii. f. s. imperative from *sajada* [*sujūd*], to go into prostration. See *usjudū* at 2:34, p. 18, n. 3).

9. ارْكَعِي *irka'i* = bow, bend the body in prayer, kneel down (v. ii. f. s. imperative from *raka'* [*rukū'*], to bow. See *irka'ū* at 2:43, p. 22, n. 3).

10. نُوحِي *nūḥī* = we communicate (v. i. pl. impfct. from *'awhā*, form IV of *wahā* [*wahy*]), to communicate. The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ān at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4.

إِذْ يُلْقُونَ¹ when they were casting
 أَقْلَامَهُمْ² their arrows as to
 يَكْفُلُ³ who of them should sponsor
 مَرْيَمَ Maryam;
 وَمَا كُنْتَ لَدَيْهِمْ nor were you with them
 إِذْ يَخْتَصِمُونَ⁴ when they were quarrelling.
 45. When the angels said:
 "يَمْرُؤُا إِنَّ اللَّهَ بِمَا تَعْمَلُ بَصِيرٌ" "O Maryam, verily Allah
 gives you the good tidings⁵
 of a word from Him⁶ —
 اِسْمُهُ الْمَسِيحُ his name will be Messiah,
 عِيسَى ابْنُ مَرْيَمَ 'Isâ, son of Maryam,
 وَجِهَاً فِي الدُّنْيَا esteemed⁷ in the world
 وَالْآخِرَةِ and the hereafter
 وَمِنَ الْمُعَرَّيْنِ⁸ and of those placed near." ⁸
 46. And He will speak to men
 فِي الْهَدْيِ while in the cradle⁹
 وَكَهْلًا and during manhood,¹⁰
 وَمِنَ الصَّالِحِينَ and will be of the righteous.
 47. She said: "My Lord,
 أَنَّى يَكُونُ لِي وَلَدٌ how can there be a son to me

1. يُلْقُونَ *yulqûna* = they throw, cast, fling (v. iii. m. pl. impfct. from *'alqa*, form IV of *laqiya* [*liqâ* / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See *lâ tulqû* at 2:195, p. 93, n. 12).

2. i.e., they were casting lots with their arrows to decide who should take charge of Maryam. *'aqlâm* (sing. *qalam*) = reed pens, pens, arrows for casting lots.

3. يَكْفُلُ *yakfulu* = he sponsors, takes charge of, becomes responsible for (v. iii. m. s. impfct. from *kafala* [*kaf* / *kufûl* / *kafûlah*], to be responsible for. See *kaffala* at 3:37, p. 169, n. 10).

4. i.e., they were quarrelling about the matter of taking charge of Maryam. Maryam's mother had dedicated her to the service of Allah and took her to Bayt al-Maqdis where the rabbis quarrelled as to who should take charge of Maryam. The matter was settled by casting lots which fell in favour of Zakariyyâ. See Al-Ṭabarî, pt. III, 241-242, 267; Ibn Kathîr, II, 34. See also *infra*, 3:37, at p. 169).

يَخْتَصِمُونَ *yakhtašimûna* = they quarrel, dispute, argue, contest one another (v. iii. m. pl. impfct. from *ikhtašama*, form VIII of *khašama* [*khašm* / *khišâm* / *khušûmah*], to defeat in argument. See *khišâm* at 2:204, p. 99, n. 4).

5. يُبَشِّرُ *yubashshiru* = he gives the good tidings, announces the good news (v. iii. m. s. impfct. from *bashshara*, form II of *bashara* / *bashira* [*bishr* / *bushr*], to be happy. See *bashshir* at 2:223, p. 110, n. 7; 2:155, p. 73, n. 12; 2:25, p. 13, n. 40).

6. 'Isâ (p.b.h.) is called a "word from Allah" because he came into existence in his mother's womb by Allah's word "be" (Ibn Kathîr, II, 34).

7. وَجِيه *wajîh* (pl. *wujahâ*) = esteemed, notable, distinguished.

8. الْمُعَرَّيْنِ *muqarrabîn* (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed near (passive participle from *qarraba*, form II of *qaraba* [*qurb* / *maqrabah*], to be near. See *lâ taqrabû* at 2:222, p. 109, n. 7).

9. This is one of the miracles given by Allah to 'Isâ (p.b.h.). مَهْد *mahd* (pl. *muhûd*) = cradle. See *mihâd* at 3:12, p. 158, n. 8.

10. كَهْل *kahl* (pl. *kuhhâl* / *kihâl* / *kuhûl* / *kuhlân*) = man of mature age, full manhood. The reference to his childhood and growth into full manhood is an indirect refutation of the claim of divinity for him (*Ṣafwat al-Bayân*, 81).

وَلَمْ يَمَسِّنِي and there did not touch¹ me
بَشَرٌ any man?"

قَالَ كَذَلِكَ He said: "So it will be.

اللَّهُ يَخْلُقُ مَا يَشَاءُ Allah creates² what He wills.

إِذَا قَضَىٰ أَمْرًا When He decrees³ a thing

فَأَنَّمَا يَقُولُ لَهُ، He but says for it

كُنْ فَيَكُونُ 'Be', and it becomes."

وَيُعَلِّمُهُ 48. And He will teach⁴ him

الْكِتَابَ وَالْحِكْمَةَ the Book and wisdom⁵,

وَالْتَّوْرَةَ and the Torah

وَالْإِنْجِيلَ and the Injil —

وَرَسُولًا 49. And [will make him]

إِلَىٰ بَنِي a Messenger to the Children

إِسْرَءِيلَ of Isrâ'îl [and he will say]:

أَنِّي قَدْ جِئْتُكُمْ "I have indeed come to you

بِآيَاتٍ مِّن رَّبِّكُمْ with a sign from your Lord —

أَنِّي أَخْلُقُ لَكُمْ that I shall make⁶ for you

مِّنَ الطِّينِ out of clay⁷

كَهَيْئَةِ الطَّيْرِ as if the figure⁸ of a bird,⁹

فَأَنفُخُ فِيهِ then I shall blow¹⁰ into it,

فَيَكُونُ طَيْرًا so it will become a bird

1. i.e., did not cohabit with me. يَمَسُّ *yamsas* (*yamassu* from *yamsasu*)= he touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masis*]), to feel, to touch. The terminal letter is vowelless because of the particle *lam* coming before the verb. See *massat* at 2:214, p. 103, n. 4 and *tamassû* at 2:236, p. 119, n. 3.

2. يَخْلُقُ *yakhluqu* = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalqa* [*khalq*]), to create. See *khalqa* at 2:228, p. 112, n. 2 and 2:21, p. 11, n. 4).

3. قَضَىٰ *qadâ* = he decreed, adjudicated, decided, judged, settled, concluded, executed (v. iii. m. s. past from *qadâ*), to conclude. See at 2:117, p. 55, n. 9; *qadaytum* at 2:200, p. 97, n. 3 and *quḍiya* at 2:210, p. 101, n. 3.

5. يُعَلِّمُ *yu'allimu* = he teaches, instructs, trains, educates, informs, makes aware, earmarks (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*]), to know. See at 2:282, p. 150, n. 1).

5. i.e., the *sunnah* of the Prophets.

6. أَخْلُقُ *'akhluqu* = I make, give shape, create (v. i. s. impfct. from *khalqa*). See *yakhluqu* at n. 2 above. Here follows the mention of some of the miracles that Allah caused to happen at the hands of 'Isâ p.b.h.).

7. طِينٍ *ṭīn* = clay, soil.

8. هَيْئَةٍ *hay'ah* (pl. هَيَآت hay'ât) = shape, form, body, committee, board, skeleton organization.

9. طَيْرٍ *ṭayr* (coll. n.; pl. طُيُور *ṭuyûr*) = bird. See at 2:260, p. 135, n. 13.

10. أَنفُخُ *'anfukhu* = I blow, breathe, inflate, fill with air (v. i. s. impfct. from *nafakha* [*nafkh*]), to blow).

بِإِذْنِ اللَّهِ by Allah's leave¹;
وَأُبْرِئُ الْأَكْمَهَ and I shall cure² the blind³
وَالْأَبْرَصَ and the leper⁴ and
وَأُحْيِي الْمَوْتَى shall give life⁵ to the dead
بِإِذْنِ اللَّهِ by Allah's leave;⁶
وَأُنَبِّئُكُمْ and shall inform⁷ you
بِمَا تَأْكُلُونَ of what you eat⁸
وَمَا تَدْخِرُونَ and what you store up⁹
فِي بُيُوتِكُمْ in your houses.
إِنَّ فِي ذَلِكَ لَآيَةً Verily therein is a sign
لَكُمْ for you,
إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers."

﴿١٩﴾

وَأَنْتَ 50. "And [I have come to you]
مُصَدِّقًا as one attesting the truth¹⁰
لِمَا بَيْنَ يَدَيَّ of what has come before me
مِنَ التَّوْرَةِ of the Torah
وَلَا أُحْدِلُ لَكُمْ and to make lawful¹¹ for you
بَعْضَ الَّذِي some of what
حُرِّمَ عَلَيْكُمْ was forbidden¹² to you;
وَجِئْتُكُمْ and I have come to you
بِآيَةٍ مِّن رَّبِّكُمْ with a sign from your Lord.
فَاتَّقُوا اللَّهَ So beware of Allah

1. اِذْنٌ 'idhn (pl. اِذْنَاتٌ 'udhûn / اِذْنَاتٌ 'udhûnât) = leave, permission, authorization, order (See at 2:221, p. 108, n.12). Note that whatever miracle happened at the hands of 'Isâ (p.b.h.) was by Allah's authorization.

2. اُبْرِئُ 'ubri'u = I cure, heal, acquit, absolve, (v. i. s. impfct. from 'abra'a, form IV of bari'a [barâ'ah], to be clear (especially from a blemish or guilt). See tabarra'u at 2:166, p. 78, n. 5

3. اَكْمَهَ 'akamah (pl. كُمَه kumh) = blind since birth, born blind

4. اَبْرَصُ 'abraṣ = leper, leprous.

5. اُحْيِي 'uhyî = I give life, bring to life (v. i. s. impfct. from 'ahyâ, form IV of hayiya [ḥayah], to live. See at 257, p. 133, n. 6).

6. Note the repeated emphasis on Allah's leave which means that 'Isâ (p.b.h.) is not to be deified on account of bringing forth the miracles.

7. اُنَبِّئُ 'unabbi'u = I inform, notify, advise, tell, make known (v. i. s. impfct. from nabba'a, form II of naba'a [nab'/nubû'], to be high, prominent. See at 3:15, p. 160, n. 2).

8. تَأْكُلُونَ ta'kulûna = you (all) eat, consume (v. ii. m. pl. impfct. from 'akala ['akl/ma'kal], to eat. See ya'kulûna at 2:274, p. 144, n. 3).

9. تَدْخِرُونَ taddakhirûna (originally تَدْتَحْكِرُونَ tadhtakhirûna) = you store up, accumulate, amass, hoard (v. ii. m. pl. impfct. from iddakhara [idhtakhara], form VIII of dhakhara [dhakhr/dhukhr], to keep, to preserve).

10. مُصَدِّقٌ muṣaddiq = one who or that which confirms, verifies, attests (active participle from ṣaddaqa, form II of sadaqa [ṣadq/sidq], to speak the truth. See at 3:39, p. 171, n. 2).

11. اُحْلِلْ 'uhilla(u) = I make lawful, permit, allow, release, disengage (v. i. s. impfct. from 'ahalla, form IV of ḥalla [ḥall/hill], to untie, to be lawful. See 'ahalla at 2:275, p. 144, n. 8. The terminal letter takes fathah because of an implied 'an in the particle lām (li in the sense of kay, i.e., lām of motivation), coming before the verb.

12. حُرِّمَ ḥurrima = he or it was forbidden, made unlawful, made inviolable (v. iii. m. s. past passive from ḥarrama, form II of ḥarima/ḥarima to be prohibited. See ḥarrama at 2:275, p. 144, n. 9).

وَأَطِيعُوا and obey me."¹

إِنَّ اللَّهَ 51. Verily Allah is

رَبِّي وَرَبُّكُمْ my Lord and your Lord.

فَاعْبُدُوهُ

So worship² Him.هَذَا صِرَاطٌ This is a way³مُسْتَقِيمٌ straight and correct.⁴فَلَمَّا أَحَسَّ عِيسَى 52. Then when 'Isâ perceived⁵مِنْهُمْ الْكُفْرَ infidelity⁶ on their part

قَالَ مَنْ he said: "Who are

أَنْصَارِي إِلَى اللَّهِ my helpers⁷ towards Allah?"قَالَ الْحَوَارِيُّونَ The disciples⁸ said:

نَحْنُ أَنْصَارُ اللَّهِ "We are the helpers of Allah.

وَأَمَنَّا بِاللَّهِ We believe in Allah

وَأَشْهَدُ and you bear witness⁹بِأَنَّا مُسْلِمُونَ that we are Muslims."¹⁰

رَبَّنَا آمَنَّا 53. "Our Lord, we believe

بِمَا أُنْزِلَ in what you have sent down¹⁰وَاتَّبَعْنَا and we follow¹¹

الرَّسُولَ the Messenger

فَاكْتُبْنَا¹² so write us¹² down withالشَّاهِدِينَ the bearers of witness."¹³

1. أَطِيعُوا 'atî'û + ni (originally 'atî'û+ni) = you (all) obey me, submit to me, follow me (v. ii. m. pl. imperative from 'atâ'a, form IV of 'atâ'a [taw'], to obey. See 'atî'û at 3:32, p. 168, n. 1).

2. عِبُدُوا u'budû = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibâdah /'ubûdah /'ubûdiyah], to worship, to serve. See at 2:21, p. 11, n. 2). Like all other Prophets of Allah, 'Isâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

3. صِرَاطٌ şirât = way, path, road. See at 1:6, p. 2, n. 3.

4. مُسْتَقِيمٌ mustaqîm = straight, upright, erect, correct, right, sound, proper. (Active participle from istaqâma, form X of qâma [qawmah/qiyâm], to stand up, to get up. See at 2:213, p. 103, n. 1). Note that the way of monotheism (tawhîd) and the worship of Allah Alone is the straight and correct way.

5. أَحَسَّ 'ahassa = he sensed, realized, perceived (v. iii. m. s. past in form IV of hassa [hass], to feel).

6. كُفْرٌ kufr = disbelief, unbelief, ingratitude, infidelity. See at 2:217, p. 105, n. 4 and kafarû at 2:212, p. 101, n. 11.

7. أَنْصَارٌ 'anşâr (sing. nâşir) = helpers, aiders, supporters, patrons (active participle from naşara [naşir/nuşûr], to help. See at 2:270, p. 141, n. 16).

8. حَوَارِيُونَ ḥawâriyyûn (sing. ḥawâriyy) = disciples, believing and sincere followers of 'Isâ (p.b.h.).

9. أَشْهَدُ ish-had = bear witness, attest, confirm (v. ii. m. imperative from shahida [shuhûd], to witness. See ash-hidû at 2:282, p. 149, n. 8).

10. أُنْزِلَ 'anzala = you sent down, caused to descend (v. ii. m. s. past from 'anzala, form IV of nazala [nuzûl], to come down, to descend. See 'anzalnâ at 2:159, p. 75, n. 3).

11. اتَّبَعْنَا ittaba'nâ = we followed, obeyed, heeded, pursued, succeeded (v. i. pl. past from ittaba'a, form VIII of tabi'a [taba'/tabâ'ah], to follow. See ittaba'a at 3:20, p. 162, n. 8).

12. اُكْتُبْ uktub = register, write down (v. ii. m. s. imperative from kataba [katb/ kitbah kitâbah], to write. See uktubû at 2:282, p. 147, n. 6).

13. i.e., to monotheism and the truth of the Prophethood of 'Isâ (p.b.h.).

وَمَكَرُوا 54. And they schemed;¹
وَمَكَرَ اللَّهُ and Allah made a plan;²
وَاللَّهُ and Allah is
خَيْرُ الْمَكْرِينَ the best of planners.

Section (Rukū') 6

إِذْ قَالَ اللَّهُ 55. When Allah said:
يَبْعَثُ إِلَيَّ رَسُولًا "O 'Īsā, I shall fully take³ you
وَرَأْفَعُكَ إِلَيَّ and raise⁴ you to Me;
وَمُطَهِّرُكَ and shall clear⁵ you
مِنَ الَّذِينَ كَفَرُوا of those who disbelieve;
وَجَاعِلُ الَّذِينَ
اتَّبَعُوكَ follow⁷ you
فَوْقَ الَّذِينَ كَفَرُوا above⁸ those who disbelieve
إِلَى يَوْمِ الْقِيَمَةِ till the Day of Resurrection.
ثُمَّ إِلَيَّ Then unto Me shall be
مَرْجِعُكُمْ the return⁹ of you all and
فَأَحْكُمُ بَيْنَكُمْ I will judge¹⁰ between you
فِيمَا كُنْتُمْ فِيهِ about what you have been
تَخْتَلِفُونَ at variance¹¹ with.

فَأَمَّا الَّذِينَ 56. So as to those who
كَفَرُوا disbelieve

1. i.e., they planned to kill 'Īsā (p.b.h.). مَكَرُوا *makarū* = they schemed, plotted, planned, had recourse to a ruse (v. iii. m. pl. past from *makara* [makr], to deceive, to delude).

2. i.e., Allah planned to rescue 'Īsā (p.b.h.) without any harm being done to him. مَكَرَ *makara* = he planned, made a strategem. Often the same word is used in the Qur'ān to convey a contrary or different meaning. Thus, while *makr* used in respect of the unbelievers implies malevolence, it means in respect of Allah countering that malevolence and punishing for it.

3. متوفى *mutawaffī* = one who takes in full, causes to die (active participle from *tawaffā*, form V of *wafā* [wafā'/wafy], to be perfect, to fulfil).

4. رافع *rāfi* = one who raises, takes up, lifts, elevates (active participle from *rafa'a* [raf], to raise. See *rafa'a* at 2:253, p. 129, n. 3). See also 4:157-158 and 5:117.

5. مطهر *muṭahhir* = one who purifies, clears, makes clean (active participle from *ṭahhara*, form II of *ṭahara*/ṭahura [ṭahr/ṭahārah], to be clean, pure. See *ṭahhara* at 3:42, p. 172, n. 6).

6. جاعل *jā'il* = one who puts, sets, makes (active participle from *ja'ala* [ja'l], to make, to put. See at 2:124, p. 59, n. 1).

7. اتبعوا *ittaba'ū* = they followed, obeyed, heeded, succeeded (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [taba'/tabā'ah], to follow. See at 2:166, p. 78, n. 7).

8. i.e., in respect of rank and honour or in respect of evidence and truth.

9. مرجع *marji* (pl. مراجع *marāji*) = return, place of refuge, source to which something returns, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See *turja'āna* at 2:280, p. 146, n. 16).

10. أحكم *aḥkumu* = I decide, decree, adjudicate, judge (v. i. s. impfct. from *ḥakama* [ḥukm], to pass judgement. See *yahkuma* at 3:23, p. 164, n. 1).

11. تختلفون *takhtalifūna* = you differ (from one another), disagree, are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [khalf] to follow, to succeed. See *yakhtalifūna* at 2:176, p. 83, n. 1 and 2:113, p. 54, n. 5).

فَأَعَذِّبُهُمْ I shall chastise¹ them
 عَذَابًا شَدِيدًا with a severe² punishment
 فِي الدُّنْيَا وَالْآخِرَةِ in the world and the hereafter
 وَمَا لَهُمْ and they will not have
 مِّن نَّصِيرٍ anyone to help.³
 57. And as to those who
 ءَامَنُوا وَعَمِلُوا believe⁴ and do
 الصَّالِحَاتِ the good deeds,⁵
 فَيُؤْتِيهِمْ He will pay them in full⁶
 أَجُورَهُمْ their rewards.⁷
 وَاللَّهُ لَا يُحِبُّ And Allah does not like⁸
 الظَّالِمِينَ the wrong-doers.⁹
 58. This is what We recite¹⁰
 عَلَيْكَ مِنَ الْآيَاتِ unto you of the revelations¹¹
 وَالذِّكْرِ الْحَكِيمِ and the Wise¹² Recollection.
 59. Verily the simile¹³ of 'Îsâ
 عِنْدَ اللَّهِ in the sight of Allah
 كَمَثَلِ ءَادَمَ is like the simile of 'Âdam;
 خَلَقَهُ مِنْ تُرَابٍ He created¹⁴ him from dust
 ثُمَّ قَالَ لَهُ كُنْ then said to him "Be",

1. أعذب 'u'adhhibu = I chastise, punish (v. i. s. impfct. from 'adhhaba, form II of 'adhaba ['adh] to obstruct. See yu'adhhibu at 2:284, p. 151, n. 6).

2. شديد *shadîd* (s.; pl. أشد *'ashidâ'*/شد *shidâd*) = severe, rigorous, harsh, difficult. See at 3:4, p. 155, n. 4).

3. ناصرين *nâsirîn* (acc./gen. of *nâsirûn*, sing. *nâsir*) = helpers, assistants (active participle from *naṣara* [naṣr/ nuṣûr], to help. See at 3:22, p. 163, n. 8).

4. ءامنوا '*âmanû* = they believed (v. iii. m. pl. past from '*âmana*, from IV of '*amina*, to be safe, feel safe. See at 2:137, p. 65, n. 1).

5. صالحات *ṣâlihât* (pl.; sing. *ṣâlihaḥ*) = good deeds/ things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 2:276, p. 145, n. 6.

6. يوفي *yuwaffî* = he gives in full, fulfils (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [wafâ'] fulfil. See *yuwaffa* at 2:272, p. 142, n. 12).

7. أجور '*ujûr* (pl.; sing. *ajr*) = remuneration, rewards. See '*ajr* at 2:276, p. 145, n. 7.

8. يحب *lâ+yuhibbu* = he does not like, does not love (v. iii. m. s. impfct. from '*aḥabba*, form IV of *ḥabba*. See *yuhibbûna* at 3:32, p. 168, n. 3).

9. ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimân*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [ẓulm]; to transgress, do wrong. See at 2:270, p. 141, n. 15).

10. i.e., of the account of 'Îsâ (p.b.h.). نزل *natlû* = we recite, read aloud (v. i. pl. impfct. from *talâ* [tilâwah], to recite. See at 2:251, p. 128, n. 11).

11. آيات '*âyât* (pl.; sing. *âyah*) = signs, miracles, revelations, evidences. See at 3:19, p. 162, n. 3; 3:7, p. 156, n. 2; 3:4, p. 155, n. 3).

12. حكيم *ḥakîm* (s.; pl. *ḥukamâ'*) = wise, judicious. (Active participle on the scale of *fa'il* from *ḥakama* [ḥukm], to pass judgement. See '*aḥkumu* at 3:55, p. 177, n. 10). *Al-dhikr al-ḥakîm* is another name of the Qur'ân.

13. مثل *mathal* (s.; pl. أمثال '*amthâl*) = simile, likeness, example, parable, model, ideal.

14. خلق *khalaga* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 2:228, p. 112, n. 2; and 2:29, p. 15, n. 11).

فَيَكُونُ and he came into being.

الْحَقُّ 60. The truth is [this]

مِنْ رَبِّكَ from your Lord.

فَلَا تَكُنْ So do not be

مِنَ الْمُتَمَرِّينَ of the sceptics.¹

فَمَنْ حَاجَّكَ 61. So whoever controverts²

فِيهِ you about him

مِنْ بَعْدِ مَا جَاءَكَ after what has come to you

مِنَ الْإِلْمِ of the knowledge,³

فَقُلْ تَعَالَوْا نَدْعُ say: "Come on,⁴ let us call

أَبْنَاءَنَا وَأَبْنَاءَكُمْ our sons⁵ and your sons, and

وَنِسَاءَنَا وَنِسَاءَكُمْ our women and your women,

وَأَنْفُسَنَا وَأَنْفُسَكُمْ and ourselves and yourselves

ثُمَّ نَبْتَهِلْ and then pray in earnest⁶

فَنَجْعَلَ لَكُمُ اللَّهَ and thus lay⁷ Allah's curse

عَلَى الْكَافِرِينَ upon the ones that lie."⁸

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إِنَّ هَذَا لَهُوَ 62. This indeed is

الْقَصَصُ الْحَقُّ the true narrative;⁹

وَمَا مِنْ إِلَهٍ and there is none of a deity¹⁰

إِلَّا اللَّهُ; except Allah;

1. *mumtarin* (acc./gen. of *mumtarūn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts. (Active participle from *imtirā*, form VIII from *miryah/muryah*, doubt, dispute. See at 2:147, p. 70, n. 5).

2. *ḥajja* = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *ḥajja*, to overcome, to convince, to perform the *hajj*. See at 2:257, p. 133, n. 3). The immediate reference here is to the Christian delegation of Najrān who came to Madina and, joined by the Jewish scholars of that place, had a discussion with the Prophet about 'Isā (p.b.h.) and his message; but the statement is general and is applicable to similar situations at all times and places.

3. *'ilm* = knowledge. Here it means the especial knowledge communicated to the Prophet through *wahy*, particularly the *'āyahs* concerning 'Isā (p.b.h.). See *Al-Bahr*, III, 187.

4. *ta'ālaw* = you all come, come on, (v. ii. m. pl. imperative from *ta'āla*, form VI of *'alā* [*'uluww*], to be high).

5. *'abnā'* (sing. *ibn*) = sons, offspring, descendants. See *banīn* at 3:14, p. 159, n. 11).

6. *nabtahil(u)* = we pray humbly, pray in earnest, supplicate, curse one another (v. i. pl. impfct. from *ibtahala*, form VIII of *bahala* [*bahl*], to curse).

7. *naj'al(u)* = we lay, make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See *naj'ala* at 2:259, p. 135, n. 4).

8. *kādhībīn* (acc./gen. of *kādhībūn*, sing. *kādhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/kadhib/kadhbah/kidhbah*], to lie. See *kadhhabtum* at 2:87, p. 41, n. 11).

9. *qasas* = narrative, tale, story, clippings.

10. This is a repeated emphasis on monotheism and an unequivocal rejection of the Christians' claim of divinity for 'Isā (p.b.h.).

وَاللَّهُ and verily Allah,
لَهُوَ الْعَزِيزُ He indeed is the All-Mighty,
الْحَكِيمُ the All-Wise.

فَإِنْ تَوَلَّوْا 63. So if they turn away,¹

فَإِنَّ اللَّهَ then verily Allah is

عَلِيمٌ All-Aware

بِالْمُفْسِدِينَ of the mischief-makers.²

Section (Rukû') 7

قُلْ 64. Say:

يَا أَهْلَ الْكِتَابِ "O People of the Book,

تَعَالَوْا إِلَى كَلِمَةٍ come to a word³
سَوَاءٍ بَيْنَنَا وَبَيْنَكُمُ straight⁴ between us and you

أَلَّا نَعْبُدَ that we worship⁵ none

إِلَّا اللَّهَ but Allah, nor

نُشْرِكُ بِهِ شَيْئًا associate⁶ with Him anything

وَلَا يَتَّخِذَ بَعْضُنَا

بَعْضًا أَرْبَابًا others as lords

مِنْ دُونِ اللَّهِ in lieu of Allah."

فَإِنْ تَوَلَّوْا فَقُولُوا Then if they turn away, say:

أَشْهَدُوا بِأَنَّا "Bear witness⁸ that we are

مُسْلِمُونَ Muslims."

1. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 3:32, p. 168, n. 2).

2. مُفْسِدِينَ *mufsidîn* (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers, disturbers; active participle from '*afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 2:60, p. 28, n. 10).

3. i.e., an agreed and equitable formula. كَلِمَة *kalimah* (pl. *kalimât*) = word, speech, saying, maxim, formula, brief statement. The '*âyah*' was revealed in the context of the Prophet's discussion with the Christian delegation of Najrân joined by the Jewish savants of Madina, but it holds good for similar situations at all times. It constitutes a call to the worship of Allah Alone to the exclusion of all other beings and shows that those who deify 'Isâ (peace be on him) and other personages are not monotheists according to the Qur'ân. The Prophet, peace and blessings of Allah be on him, also made this call and incorporated this part of the '*âyah*' in his letter to the Roman emperor Heraclius. See *Bukhârî*, nos. 7, 2941, 4553, 7541.

4. سَوَاءٍ *sawâ'* = straight, even, equal, same. See at 2:6, p. 6.

5. نَعْبُدُ *na'buda(u)* = we worship, adore, serve; (v. i. pl. imperfect from '*abada* [*'ibâdah /'ubûdah /'ubûdiyah*] to worship, serve. See at 2:133, p. 63, n. 3 and 1:5, p. 2, n.1). The terminal letter takes *fathah* because of the particle '*an* ('*an-lâ*) coming before the verb. This particle also governs the succeeding two verbs, *nushrika* and *yattakhidha*. See notes 6 and 7 below.

6. نُشْرِكُ *nushrika(u)* = we associate, set partner, give a share (v. i. pl. impfct. from '*ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. See *mushrikîn* at 2:221, p. 108, n. 7). Setting partner with Allah is the worst of sins and an enormous injustice and wrong (see 31:13).

7. يَتَّخِذُ *yattakhidha* = he takes up, takes for himself, takes, adopts (v. iii. s. impfct. from *itakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. See *lâ yattakhidh* at 3:28, p. 166, n. 2).

8. أَشْهَدُوا *ish-hadû* = you (all) bear witness, call someone as a witness (v. ii. m. pl. imperative from '*ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See at 2:282, p. 149, n. 8).

يَا أَهْلَ الْكِتَابِ 65. O People of the Book,

لِمَ تَحَادُّثُونَ why do you dispute¹

فِي إِبْرَاهِيمَ about Ibrāhīm

وَمَا أُنزِلَتْ and there were not sent down²

الْتَّوْرَةُ وَالْإِنْجِيلَ the *Torah* and the *Injīl*

إِلَّا مِنْ بَعْدِهِ except after him?

أَفَلَا تَعْقِلُونَ Do you not use reason?³



هَآأَنَّمْ هَآؤَآَ 66. Here you are the ones,

حَآجَجْتُمْ فِيمَا you have disputed⁴ about what

لَكُمْ بِهِ عِلْمٌ you have knowledge of;⁵

فَلِمَ تَحَادُّونَ then why do you dispute

فِيمَا لَيْسَ لَكُمْ about what you have not

بِهِ عِلْمٌ any knowledge of?⁶

وَاللَّهُ يَعْلَمُ And Allah knows⁷

وَأَنْتُمْ لَا تَعْلَمُونَ while you do not know.



مَا كَانَ إِبْرَاهِيمَ 67. Ibrāhīm was neither

يَهُودِيًّا وَلَا نَصْرَانِيًّا a Jew nor a Christian;

وَلَكِنْ كَانَ حَنِيفًا but he was a *ḥanīf*⁸—

مُسْلِمًا a Muslim;⁹

وَمَا كَانَ and he was not

مِنَ الْمُشْرِكِينَ of those that set partnerts.¹⁰



1. i.e., why do you say that you are on the religion of Ibrāhīm and that he was a Jew or a Christian, while the fact is that the *Torah* and the *Injīl* were sent down long after his time? تحادون

tuḥājjūna = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from *ḥajja*, form III of *hajja* [*hijj/hajj*]), to aim at, to overcome. See at 2:139, p. 65, n. 9).

2. أنزلت '*unzilat* = she was sent down (v. iii. f. s. past passive from '*anzala*, form IV of *nazala* [*nuzāl*]), to come down. See '*anzalta* at 3:53, p. 176, n. 10).

3. تعقلون *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from '*aqala* [*'aql*]), to be endowed with reason. See at 2:242, p. 122, n. 4).

4. حاجتكم *ḥājjatūm* = you (all) disputed, argued, controverted, debated (v. ii. m. pl. past from *ḥajja*, form III of *hajja*. See n. 1 above).

5. i.e., about 'Īsā (peace be on him) and his teachings because he had lived amidst you and you knew him closely.

6. i.e., how could you then dispute about Ibrāhīm (peace be on him) who lived long before the time of 'Īsā (peace be on him) and how could you claim that he was a Jew or a Christian?

7. i.e., Allah knows the truth about Ibrāhīm and 'Īsā while you do not know it. This part of the '*āyah* constitutes an authoritative summons to those who do not know to accept the truth from the One Who knows it. (See *Al-Baḥr*, III, 201).

8. حنيف *ḥanīf* (s.; pl. *ḥunafā'*) = one who shuns the surrounding false religions and follows the true religion, a true monotheist. The word *ḥanīf* has been used in the Qur'ān always in contrast with a polytheist. The '*āyah* is a reply to the Jews' and Christians' claim that they were the followers of the religion of Ibrāhīm. It says that while he was a true monotheist and not at all a polytheist, they were not so. See at 2:135, p. 64, n. 3).

9. This term, *Muslim*, is in apposition to the term *ḥanīf* and shows that the two words are synonymous.

10. This part of the '*āyah* further explains the meaning of *ḥanīf* and emphasizes that those who claim divinity for 'Īsa (peace be on him) or others are *mushriks* (polytheists) while Ibrāhīm was not at all so.

إِنَّ أَوْلَى النَّاسِ 68. Verily the closest¹ of men

يَا إِبْرَاهِيمَ to Ibrâhîm

لِلَّذِينَ اتَّبَعُوهُ are those who follow him,²

وَهَذَا النَّبِيُّ and this Prophet³

وَالَّذِينَ آمَنُوا and those who believe.⁴

وَاللَّهُ وَلى And Allah is the Guardian

وَالْمُؤْمِنِينَ of the believers.

وَدَّتْ طَائِفَةٌ 69. There wish⁵ a section⁶

مِنَ أَهْلِ الْكِتَابِ of the People of the Book

لَوْ يَصُوتُونَ if they could lead you astray;

وَمَا يَصُولُونَ but they do not lead astray⁷

إِلَّا أَنْفُسَهُمْ any except themselves,

وَمَا يَشْعُرُونَ and they do not realize⁸ [it].

يَا أَهْلَ الْكِتَابِ 70. O People of the Book,

لِمَ تَكْفُرُونَ why do you disbelieve⁹

بِمَا نَزَّلَ اللَّهُ in Allah's revelations,¹⁰

وَأَنْتُمْ تَشْهَدُونَ while you bear witness?¹¹

يَا أَهْلَ الْكِتَابِ 71. O People of the Book,

لِمَ تَلْبِسُونَ الْحَقَّ why do you clothe¹² the truth

بِالْبَاطِلِ with the untruth¹³

1. i.e., 'awlâ = the closest, the nearest, having the best claim to' (relative of waliyy. See waliyy at 2:282, p. 148, n. 6).

2. i.e., his faith and practice. اتبعوا ittaba'û = they followed, obeyed (v. iii. m. pl. past from ittaba'a, form VIII of tabi'a [taba'/tabâ'ah], to follow. See at 3:55, p. 177, n. 7).

3. i.e., Prophet Muḥammad, peace and blessings of Allah be on him, because he represents and fulfils the dîn of Ibrâhîm, peace be on him.

4. i.e., the believers and followers of Prophet Muḥammad, peace and blessings of Allah be on him. آمنوا 'amanû = they believed (v. iii. m. pl. past from 'amana, from IV of 'amina, to be safe, feel safe. See at 3:57, p. 178, n. 4).

5. وددت waddat = she wished, desired, loved (v. iii. f. s. past from wadda [wadd/wudd/widd], to love, to like. See tuwaddu at 3:30, p. 167, n. 5 and yuwaddu at 2:266, p. 139, n. 8).

6. طائفة tawâ'if (s.; pl. طوائف tawâ'if) = section of people, sect, group, denomination, band.

7. يضلون yudilluna = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from 'adalla, form IV of dalla [dalâl/dalâlah], to go astray. See yudillu at 2:26, p. 14, n. 6).

8. يشعرون yash'urûna = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from sha'ara [shu'ûr], to realize, to know. See at 2:12, p. 12, n. 2).

9. تكفرون takfurûna = you (all) disbelieve, be ungrateful, deny, cover (v. ii. m. pl. impfct. from kafara [kufr/kafr], to disbelieve, to cover. See at 2:85, p. 40, n. 8).

10. آيات 'âyât (pl.; sing. 'ayah) = signs, miracles, revelations, evidences. See at 3:58, p. 178, n. 11; 3:19, p. 162, n. 3.

11. i.e., you know them to be true. تشهدون tash-hadûna = you (all) witness, see with your own eyes (v. ii. m. pl. impfct. from shahida [shuhûd/shahâdah], to witness, to testify. See at 2:84, p. 39, n. 10).

12. تلبسون talbisûna = you (all) clothe, garb, cover, obscure (v. ii. m. pl. impfct. from labisa [lubs], to wear. See lâ talbisû at 2:42, p. 21, n. 9).

13. باطل bâṭil = untruth, false, falsehood, vain, futile, baseless, void. See at 2:188, p. 90, n. 9.

وَتَكْتُمُونَ الْحَقَّ and conceal¹ the truth

وَأَنْتُمْ تَعْلَمُونَ while you know?²

Section (Rukû') 8

وَقَالَتْ طَائِفَةٌ 72. And there say a section³

مِنَ أَهْلِ الْكِتَابِ of the People of the Book:

ءَامِنُوا بِالَّذِي "Believe⁴ in that which

أُنْزِلَ has been sent down

عَلَى الَّذِينَ ءَامَنُوا unto those who believe

وَجَهَ النَّهَارِ at the appearance⁵ of the day

وَأَكْفَرُوا مَا بَعَثَهُ and disbelieve⁵ at its end;

لَعَلَّهُمْ يَرْجِعُونَ may be that they revert."⁶

وَلَا تُؤْمِنُوا 73. "And do not believe⁷ any

إِلَّا لِمَنْ except the one that

تَّبِعَ دِينَكُمْ follows your religion" —

قُلْ إِنَّ الْهُدَى say: "Verily guidance is

هُدَى اللَّهِ the guidance of Allah" —

أَنْ يُؤْتَى أَحَدٌ "lest⁸ one should be given

مِثْلَ مَا the like of what

أُوتِيتُمْ you have been given⁹

أَوْ يَحْجُوزُوا or they may controvert¹⁰ you

عِنْدَ رَبِّكُمْ before your Lord."

1. i.e., why do you conceal the truth about the coming of the last Prophet as foretold in the Scripture given to you? تَكْتُمُونَ *taktumûna* = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm* / *kitmân*], to hide, secrete, conceal. See at 2:72, p. 34, n. 8).

2. i.e., you conceal the truth knowingly and wilfully. تَعْلَمُونَ *ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:280, p. 146, n. 13. See also *lâ ta'lamûna* at 3:66, p. 181).

3. i.e., *ta'ifah* (s.; pl. طوائف *ṭawâ'if*) = section of people, sect, group, band. See at 3:69, p. 182, n. 6.

4. ءَامِنُوا *'âminû* = you (all) believe (v. ii. m. pl. imperative from *'âmana*, form IV of *'amina* [*'amn*/*'amân*/*'amânah*], to be safe, feel safe. See at 2:13, p. 8, n. 3). This *'âyah* has reference to the manoeuvre of the Madinan Jewish leaders to prevent the spread of Islam there. They advised their followers to pretend conversion to Islam in the morning and to renounce it in the evening in order to confuse the weak-minded.

5. وَجَه *wajh* (s.; pl. *wujûh*) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 2:115, p. 55, n. 3 and *wujûh* at 2:177, p. 83, n. 6.

6. i.e., revert to their former state of unbelief. يَرْجِعُونَ *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [*rujû'*] to come back, return. See at 2:18, p. 10, n. 4).

7. This clause is a continuation of the Jewish leaders' advice to their followers. لَا تُؤْمِنُوا *lâ tu'minû* = you (all) do not believe (v. ii. m. pl. imperative {prohibition} from *'âmana*, form IV of *'amina* [*'amn*/*'amân*/*'amânah*], to be safe, feel safe. See n. 4 above.

8. This is also a continuation of the Jewish leaders' advice to their followers.

9. The Jewish leaders did not like that Prophethood should be given to any other people.

10. يَحْجُوزُوا *yuhâjjû* (originally *yuhâjjûna*) = they (all) dispute, debate, argue, contest (v. iii. m. pl. impfct. form *hâjja*, form III of *hajja* [*haji*/*hijj*], to defeat, to intend, to aim at. See at 2:76, p. 36, n. 6).

قُلْ إِنَّ الْفَضْلَ Say: "Verily the grace¹ is

بِإِذْنِ اللَّهِ in the Hand of Allah;

يُؤْتِيهِ مَنْ يَشَاءُ He gives it to whom He will;

وَاللَّهُ وَاسِعٌ and Allah is All-Reaching,²

عَلِيمٌ All-Knowing."

يَخْتَصُ 74. He singles out³

رِحْمَتِهِ مَنْ يَشَاءُ for His mercy whom He will;

وَاللَّهُ ذُو And Allah is the Owner

اَنْفَضْلِ الْعَظِيمِ of magnificent⁴ grace.



وَمِنْ 75. And among

أَهْلِ الْكِتَابِ the People of the Book

مَنْ إِنْ تَأَمَّنْهُ is he who, if you trust⁵ him

بِقِنطَارٍ with a hoard,⁶

يُؤَدِّهِ إِلَيْكَ will deliver⁷ it up to you;

وَمِنْهُمْ مَنْ and among them is he who,

إِنْ تَأَمَّنْهُ if you trust him

بِدِينَارٍ with a *dînar*,⁸

لَا يُؤَدِّهِ إِلَيْكَ will not deliver it to you

إِلَّا مَا دُمْتَ unless you do not cease⁹

عَلَيْهِ وَقَائِمًا standing over him.¹⁰

ذَلِكَ بِأَنَّهُمْ قَالُوا That is so because they say:

1. فضل *faḍl* (pl. فضول *fuḍûl*) = grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:237, p. 120, n. 9. Here *faḍl* (grace) means the special grace of Prophethood and *waḥy* which Allah bestows on whomsoever He likes.

2. i.e., in His grace and favour. واسع *wâsi'* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasī'ah/wasū'ah* [wasā'ah], to be wide. See at 2:247, p. 125, n. 7).

3. يختص *yakhtaṣṣu* = he singles out, earmarks, selects (v. iii. m. s. impfct. from *ikhtaṣṣa*, form VIII of *khaṣṣa* [khaṣṣ/khuṣṣ] to distinguish, single out. See at 2:105, p. 50, n. 4). Allah entrusts with His special mercy, Prophethood and revelation, anyone He wills of His servants despite the jealousy and ill-will of any individual or group of individuals.

4. عظيم *'aẓīm* = great, big, grand, huge, stupendous, immense, enormous, tremendous, magnificent. See at 2:114, p. 55, n. 1.

5. تأمن *ta'man(u)* = you trust (v. ii. m. s. impfct. from *'amina* ['*amni*/*amân*/*amānah*] to trust, to be safe. The terminal letter is vowelless for the verb is part of a conditional clause (preceded by *'in*). See *'amina* and *i'tumina* at 2:283, p. 150, ns. 5 and 7).

6. قنطار *qintār* (pl. *qanāṭir*) = a varying weight of measure, a hoard, an accumulated wealth. See *al-qanāṭir al-muqanṭarah* at 3:14, p. 159, n. 12.

7. يؤد *yu'addi* (originally *yu'addi*) = he discharges, carries out, fulfils, delivers, performs, executes (v. iii. m. s. impfct. from *'addā* [*ta'diyah*], form II of *'adā* [*'uduww/ady*], to go, to proceed. The last letter *yā* becomes vowelless and hence it is dropped because the verb is conclusion of a conditional clause. See at 2:283, p. 150, n. 6).

8. A small denomination of coin. It means here a small amount.

9. ما دمت *mā dumta* = you did not cease, you continued, you remained (v. ii. m. s. past from *mā dāma*).

10. i.e., you continue to attend him and ask for return of the amount.

لَيْسَ عَلَيْنَا "There does not lie on us,
 فِي الْاٰمِيْنَ regarding the unscriptured,¹
 سَيِّلٌ any guilt;"²

وَيَقُولُوْنَ عَلَى اللّٰهِ
 الْكَذِبَ the lie,³

وَهُمْ يَعْلَمُوْنَ and they know [it].⁴

بَلَىٰ مَنۢ بَرَّ 76. O yes, whoever fulfils⁵

عَهْدِهٖ وَاتَّقَىٰ his pledge⁶ and fears⁷,

فَإِنَّ اللّٰهَ يُحِبُّ verily Allah loves

الْمُتَّقِيْنَ the godfearing.⁸

إِنَّ الَّذِيْنَ يَشْرُوْنَ 77. Verily those who buy⁹

عَهْدَ اللّٰهِ with the covenant of Allah

وَأَيْمَانِهِمْ and their oaths¹⁰

لِنَمَاقِلٍ a little value;

أُولَٰئِكَ such people

لَا خَلَقَ لَهُمْ will have no portion¹¹

فِي الْآخِرَةِ in the hereafter,

وَلَا يَكَلِّمُهُمُ اللّٰهُ nor will Allah speak to them

وَلَا يَنْظُرُ إِلَيْهِمْ nor will He look at them

يَوْمَ الْقِيٰمَةِ on the Day of Resurrection,

وَلَا يَزْكِيهِمْ nor will He clear¹² them;

1. اٰمِيْنَ 'ummiyyîn (acc./gen. of 'ummiyyûn, pl. of 'ummi) = unscriptured people, illiterate. See at 3:20, p. 162, n. 9). The reference here is to the Arabs who had not yet received any scripture.

2. سَبِيلٌ *sabîl* (pl. سُبُلٌ *subul*/سَبِيلَةٌ *asbilah*) = way, path, road, means, guilt, blame, wrong. See at 2:244, p. 123, n. 1. This word has been used in the Qur'ân in at least a dozen shades of meaning. (See Al-Dâmaghânî, *Qâmûs al-Qur'ân*, pp. 228-229). The Jews despised the Arabs as a people without any scripture and claimed that Allah would not take them to task if they spoliated the unscriptured people. (See Al-Tabarî, pt. IV, p. 318).

3. i. e., the lie that Allah had allowed them to spoliolate others. كَذِبٌ *kadhib* = lie, falsehood,

untruth, deceit. See *kâdhibîn* at 3:61, p. 179, n. 8.

4. i. e., they lied knowingly and wilfully. يَعْلَمُوْنَ *ya'lamûna* = they know, are aware of (v. iii. m. pl. impfct. from 'alima ['ilm], to know. See at 2:230, p. 114, n. 8).

5. اَوْفَىٰ 'awfâ = he fulfilled, gave to the full (v. iii. m. s. past in form IV of *wafâ* [*wafâ'*], to be perfect, to live up to. See 'awfû at 2:40, p. 20, n. 12).

6. عَهْدٌ 'ahd (s.; pl. عُهُودٌ 'uhûd) = covenant, pledge, pact, vow, commitment. See at 2:124, p. 59, n. 4. 7. i. e., fears Allah. اتَّقَى *ittaqa* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 2:203, p. 98, n. 8).

8. مُتَّقِيْنَ *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqa*. See n. 7 above.

9. يَشْرُوْنَ *yashtarûna* = they purchase, buy, (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *shara* [*shiran/shirâ'*], to buy. See at 2:174, p. 82, n. 1).

10. اَيْمَانٌ 'aymân (pl., sing. اَيْمَانٌ *yamîn*) = oaths, right hands.

11. خَلَاقٌ *khalâq* = portion, merit. See at 2:200, p. 97, n. 1).

12. يَزْكِيهِمْ *yuzakkî* = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, be pure, be just. See at 2:174, p. 82, n. 4).

وَلَهُمْ and they shall have
 عَذَابٌ أَلِيمٌ 78. And verily among them
 وَإِنَّ مِنْهُمْ is a faction¹ that twist²
 أَلْسِنَهُم بِالْكِتَابِ their tongues³ with the Book
 لِيَحْسَبُوهُ so that you think⁴ it is
 مِنَ الْكِتَابِ from the Book,
 وَمَا هُوَ مِنَ الْكِتَابِ but it is not from the Book;
 وَيَقُولُونَ هُوَ from Allah";
 مِنْ عِنْدِ اللَّهِ but it is not from Allah;
 وَيَقُولُونَ عَلَى اللَّهِ and they say against Allah
 الْكَذِبَ the lie,⁵
 وَهُمْ يَعْلَمُونَ and they know.⁶

79. It is not for a man⁷
 أَنْ يُؤْتِيَهُ اللَّهُ that Allah gives⁸ him
 الْكِتَابَ وَالْحُكْمَ the Book and judgement⁹
 وَالنَّبُوَّةَ and Prophethood
 ثُمَّ يَقُولُ لِلنَّاسِ then he would say to men:
 كُونُوا عِبَادًا لِي "Be worshippers¹⁰ of me
 مِنْ دُونِ اللَّهِ instead of Allah";
 وَلَكِنْ but (would say):

1. *fariq* (pl. فرقة *furûq*, افريقه *afriqah*) = section, group, faction, party, band. See at 2:146, p. 70, n. 10). Here it refers to the leaders and rabbis of the Jews.

2. *yalwûna* = they twist, turn, crook, curve, distort, flex, avert (v. iii. m. pl. impfct. from *lawâ* [layy/lawiy], to turn, to crook).

3. i.e., they mispronounce and pervert the sound and wording while they recite or read out the Book in order to give the text a different meaning. *'alsinah* (pl.; sing. لسان *lisân*) = tongues, languages).

4. *tahsibû* (na) = you (all) think, reckon, count, assume, suppose, (v. ii. m. pl. impfct. from *hasiba*: [hasb, hisâb/hisbân/hasbân], to reckon, to count. The terminal *nûn* is dropped because of a hidden 'an in the *lâm* of motivation [li in the sense of *kay*] coming before the verb. See *yahsabu* at 2: 273, p. 143, n. 5).

5. *kadhib* = lie, falsehood, untruth, deceit. See at 3:75, p. 185, n. 3.

6. i.e., they did so knowingly and wilfully. *ya'lamûna* = they know, are aware of (v. iii. m. pl. impfct. from *'alima* ['ilm], to know. See at 3:75, p. 185, n. 4).

7. i.e., it is neither right nor rationally conceivable for a Prophet. The negation, *mâ kâna*, is general and is intended to demonstrate the absolute unreasonableness of the idea that a Prophet should or could ever ask his followers to regard him as a divine being and worship him as such. The '*ayah* was revealed in the context of the discussion of the Najran Christian delegation to the Prophet at Madina who were also joined by the Jewish leaders of that place. They asked the Prophet whether he intended to be worshipped by his followers as the Christians worshipped 'Isâ, peace be on him. (See Al-Tabarî, pt. III, pp. 324-325; Ibn Kathîr, II, pp.54-55). The denial is made for all the Prophets, including 'Isâ (p.b.h.).

8. *yu'tî* = he gives, bestows, grants (v. iii. m. s. impfct. from *'âtâ*, form IV of *'atâ* [ityân/ aty/ ma'tâh], to come. See '*âtâ* at 2:251, p. 128, n. 3).

9. *hukm* (pl. احكام *'ahkâm*) = judgement, order, decree, wisdom, judiciousness.

10. *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 2:40, p. 43, n. 4).

كُونُوا رَبَّانِينَ "Be practising savants,¹
 يَمَا كُنْتُمْ تُعَلِّمُونَ because you do teach²
 أَلِكِتَابِ وَبِمَا كُنْتُمْ the Book and because you do
 تَدْرُسُونَ study [it]."³

وَلَا يَأْمُرُكُمْ 80. Nor would he order⁴ you
 أَنْ تَتَّخِذُوا الْمَلَائِكَةَ that you take⁵ the angels
 وَالنَّبِيِّينَ أَرْبَابًا and the Prophets as lords.⁶
 أَيَأْمُرُكُمْ Would he command you
 بِالْكَفْرِ بَعْدَ إِذٍ to unbelief⁷ after that
 أَنْتُمْ مُسْلِمُونَ you are already Muslims?

Section (Rukū') 8

وَإِذْ أَخَذَ اللَّهُ 81. And when Allah took
 مِيثَاقَ النَّبِيِّينَ the covenant⁸ of the Prophets
 لَمَّا آتَيْنَاكُمْ (saying): "Whatever I give
 مِنْ كِتَابٍ وَحِكْمَةٍ you of a Book and Wisdom,
 ثُمَّ جَاءَكُمْ then there shall come to you
 رَسُولٌ مُصَدِّقٌ a Messenger confirming⁹
 لِمَا مَعَكُمْ what is with you,
 لَتُؤْمِنُنَّ بِهِ you must believe¹⁰ in him
 وَلَتَنْصُرُنَّهُ and you must help¹¹ him."
 قَالَ أَفَرَأَيْتُمْ He said: "Do you affirm¹²

1. *rabbāniyyīn* (acc./gen. of *rabbāniyyūn*, sing. *rabbānī*) = model savants who educate and train people. (See Al-Ṭabarī, pt. III, pp. 326-327).

2. *tu'allimūna* = you (all) teach, instruct, educate (v. ii. m. pl. impfct. from 'allama, form II of 'alima ['ilm], to know. See *yu'allimu* at 3:48, p. 174, n. 5).

3. *tadrusūna* = you (all) study, learn (v. ii. m. pl. impfct. from *darasa* [dars], to study).

4. *Ya'muru* = he commands, orders, bids (v. iii. m. s. impfct. from 'amara ['amr], to order, to command. See at 2:169, p. 79, no. 12).

5. *tattakhidhū(na)* = you (all) take up, take for yourselves, adopt (v. ii. m. pl. impfct. from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take. The terminal *nūn* is dropped for the particle 'an coming before the verb. See *yattakhidha* at 3:64, p. 180, n. 7).

6. *'arbāb* (pl.; sing. *rabb*) = lords, masters. See at 3:64, p. 170.

7. *kufr* = unbelief, disbelief, ungratefulness, infidelity. See at 3:52, p. 176, n. 6).

8. *mīthāq* (s.; pl. *mawāthiq*) = covenant, pact, solemn agreement, compact. See at 2:93, p. 44, n. 5. Allah took the covenant from each Prophet to believe in one another and a succeeding Prophet and to instruct his followers to do so. (See Al-Ṭabarī, pt. III, pp. 331-333).

9. *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [ṣadq/ṣidq], to speak the truth. See at 3:50, p. 175, n. 10).

10. *la+tu'minunna* = you must believe, you have to believe (v. ii. m. s. impfct. from 'āmana, form IV of 'amina ['amn/'amān/'amānah], to be safe, feel safe. The terminally doubled *nūn* is for emphasis. See 'āminū at 3:72, p. 183, n. 4.).

11. *la+taṣsurunna* = you must help, you have to help (v. ii. m. s. impfct. from *naṣara* [naṣr/ nuṣūr], to help. See *nāṣirīn* at 3:56, p. 178, n. 3).

12. *aqrartum* = you (all) affirmed, agreed, assented, averred, avowed, settled (v. ii. m. pl. past from 'aqarra, form IV of *qarra* [qarār], to settle down. See *mustaqarr* at 2:36, p. 19, n. 10).

وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ and take on that [condition]

إِصْرِي My Covenant?"¹

قَالُوا أَتَقْرَرْنَا They said: "We affirm."²

قَالَ فَاشْهَدُوا He said: "Then bear witness,"³

وَأَنَا مَعَكُمْ مِنْ and I am with you among

الشَّاهِدِينَ those bearing witness."⁴

فَمَنْ تَوَلَّى 82. So whoever turns away⁴

بِمَدَّالِكَ after this,

فَأُولَٰئِكَ then such people,

هُمُ الْفَاسِقُونَ they are the sinful ones.⁵



أَفَعَيِّرَ 83. Is it then other than

دِينِ اللَّهِ the religion of Allah

يَبْتَغُونَ they seek to attain,⁶

وَلَهُ أَسْلَمَ while to Him surrenders⁷

مَنْ فِي whoever⁸ are there in

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth,

طَوْعًا وَكَرْهًا willingly⁹ or unwillingly,¹⁰

وَالِلَّهِ and to Him

يُرْجَعُونَ they shall all be taken back?¹¹

قُلْ ءَامَنَّا بِاللَّهِ 84. Say: "We believe in Allah

1. *'iṣr* (pl. *'aṣār* 'aṣār) = covenant, compact, bond, encumbrance, burden, load. See at 2:286, p. 153, n. 2).

2. *'aqararnâ* = we affirmed, agreed, avowed, assented, settled (v. i. pl. past from *'aqarra*, form IV of *qarra* [qarâr], to settle down. See *'aqartum* at p. 187, n. 12).

3. *ish-hadû* = you (all) bear witness, witness, attest, testify (v. ii. m. pl. imperative from *shahida* [shuhûd], to witness. See *ish-had* at 3:53, p. 176, n. 9).

4. *tawallâ* = turned away, desisted, refrained (v. iii. m. s. in form V of *waliya*, to be near. See *tawallaw* at 63, p. 180, n. 1).

5. *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 2:99, p. 47, n. 3).

6. *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [bughâ], to seek, desire. See *ibtighâ* at 3:7, p. 156, n. 8).

7. *'aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [salâmah/salâm], to be safe, secure. See at 2:112, p. 53, n. 6; and *'aslamtu* at 3:20, p. 162, n. 6).

8. Note the pronoun, *man*, which stands particularly for living beings. This clause of the *'âyah* thus constitutes a clear indication that there are living beings in the heavens (skies) apart from the living beings on the earth.

9. *taw'ân* = willingly, obediently; from *taw'*, to obey, be obedient. See *'aḥî'û* at 3:50, p. 176, n. 1).

10. *karhan* = unwillingly, hatefully, reluctantly, grudgingly; from *karh*, hate, detestation, aversion, dislike, antipathy. See *'ikrâh* at 2:256, p. 132, n. 1).

11. *yurja'ûna* = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [rujâ], to return. See *turja'ûna* at 2:280, p. 146, n. 16; and *marji'* at 3:55, p. 177, n. 9).

وَمَا أُنْزِلَ and what has been sent down
 عَلَيْنَا وَمَا أُنْزِلَ upon us and what was sent
 عَلَىٰ إِبْرَاهِيمَ down upon Ibrâhîm
 وَإِسْمَاعِيلَ وَإِسْحَاقَ and Ismâ'îl and Ishâq
 وَيَعْقُوبَ وَالْأَسْبَاطَ and Ya'qûb and the Tribes,¹
 وَمَا أُوتِيَ مُوسَىٰ and what was given to Mûsâ
 وَعِيسَىٰ وَالنَّبِيِّينَ and 'Isâ and the Prophets
 مِنْ رَبِّهِمْ from their Lord.
 لَا نَفْرَقُ We do not differentiate²
 بَيْنَ أَحَدٍ مِنْهُمْ between any of them,
 وَنَحْنُ لَهُ and we are to Him
 مُسْلِمُونَ all-submissive (Muslims)."

وَمَنْ يَبْتَغِ 85. And whoever seeks³
 غَيْرَ الْإِسْلَامِ other than Islam
 دِينًا as a religion,
 فَلَنْ يُقْبَلَ it shall not be accepted⁴
 مِنْهُ and he will be
 فِي الْآخِرَةِ in the hereafter
 مِنَ الْخَاسِرِينَ of those in loss.⁵

كَيْفَ يَهْدِي اللَّهُ 86. How can Allah guide
 قَوْمًا كَفَرُوا a people that disbelieved⁶

1. أسباط 'asbât (sing. سبط sibt) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 2:136, p. 64, n. 6 and 2:140, p. 66, n. 1.

2. نفرق *nufarriqu* = we differentiate, make distinction, divide, separate (v. i. pl. impfct. from *farrāqa*, form II [tafriq] of *faraqa* [farq/furqân], to separate. See at 2:285, p. 152, n. 1; and 2:136, p. 64, n.7). The meaning here is that we do not differentiate between the Prophets in respect of our belief in them; but they were given different ranks by Allah, as stated at 2:253 - "Those Messengers, We preferred some of them to the others; some of them Allah spoke to and raised some of them over the others in ranks..." Like 2:136 and 2:285, this 'ayah (3:84) also emphasizes the fact that Allah has sent the same religion to mankind through all his Prophets and that that religion has been completed and finalized by the Final Prophet, Muhammad, peace and blessings of Allah be on him, and the Qur'ân which has abrogated and replaced all the previous scriptures.

3. يبتغ *yabtaghi*(i) = he seeks, desires, aims at, aspires after, strives for (v. iii. m. s. impfct. from *ibtaghâ*, form VIII of *baghâ* [bughâ'], to seek, desire. See *ibtighâ'* at 3:7, p. 156, n. 8; and *yabghûna* at 3:83, p. 186, n. 6). The last letter *yâ'* is vowelless and hence dropped because the verb is part of a conditional clause (preceded by *man*).

4. يقبل *yugbala(u)* = it is accepted, received (v. iii. m. s. impfct. passive from *qabila* [qabûl/qubûl], to accept. The last letter takes *fathah* because of the particle *lan* coming before the verb. See *yugbala* at 2:123, p. 58, n. 7; and at 2:48, p. 23, n. 9).

5. خاسرين *khâsirîn* (acc./gen. of *khâsirîn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [khusr /khasâr /khasârah /khusrân] to lose, be in loss. See at 2:64, p. 31, n. 2). Such persons will be the losers in the hereafter.

6. كفروا *kafarû* = they disbelieved, became ungrateful, turned infidel (v. iii. m. pl. past from *kafara* [kufr], not to believe. See at 3:4, p. 155, n. 2; and 2:12, p. 101, n. 11).

بَعْدَ إِيمَانِهِمْ after they had believed
وَشَهِدُوا and had borne witness¹
أَنَّ الرَّسُولَ حَقٌّ that the Messenger is true,
وَجَاءَهُمْ and there had come to them
الْبَيِّنَاتُ the clear evidences?²
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ And Allah does not guide the transgressing people.³



أُولَئِكَ 87. Those people,
حَزَّاءُ وَهُمْ their recompense⁴ is
أَنَّ عَلَيْهِمُ that there lies on them
لَعْنَةُ اللَّهِ the curse of Allah
وَالْمَلَائِكَةِ and the angels
وَالنَّاسِ أَجْمَعِينَ and of mankind as a whole;



خَالِدِينَ فِيهَا 88. Abiding therein for ever.⁵
لَا يُخَفَّفُ No mitigation will be made⁶
عَنْهُمْ الْعَذَابُ for them in the punishment,
وَلَا هُمْ يُنْظَرُونَ nor shall they be respited.⁷



إِلَّا الَّذِينَ 89. Except for those who
تَابُوا مِنْ بَعْدِ ذَلِكَ repent⁸ after that

1. شهدوا *shahidû* = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida*, [shuhûd], to witness. See *shahida* at 3: 18, p. 161, n. 6). The 'ayah applies as well to the People of the Book who knew the description of the Prophet Muḥammad, peace and blessings of Allah be on him, in their scripture and believed in his coming but disbelieved in him when they found that he was raised from another people, as also to those who believe and accept Islam and then falls away from it. See Al-Tabarî, pt. III, pp. 340-341; Ibn Kathîr, II, pp. 58-59.

2. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 2:213, p. 102, n. 10; and 2:253, p. 129, n. 5).

3. ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [ẓulm], to transgress, do wrong. See at 3:57, p. 178, n. 9; and 2:270, p. 141, n.15).

4. جزاء *jazâ'* = requital, recompense, reward, return. See at 2:85, p. 40, n. 9.

5. خالدين *khâlidîn* (accusative/genitive of *khâlidûn*, pl. of *khâlid*) = living for ever, everlasting, eternal (active participle from *khalada* [khlûd], to live for ever. See at 3:15, p. 160, n. 6; and 2:161, p. 76, n. 1).

6. يخفف *yukhaffafu* = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [khiffah], to be light. See at 2:162, p. 76, n. 31; and 2:86, p. 41, n. 1).

7. ينظرون *yunẓarûna* = they are respited, reprieved, given time, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *nazara* [nazr/manẓar], to see, view, look at. See at 2:162, p. 76, n. 4).

8. تابوا *tâbû* = they repented, became penitent, turned from sin (v. iii. m. pl. past from *tâba* [tawb/tawbah/matâb], to repent, be penitent. Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:160, p. 76, n. 9; and *tâba* at 2:187, p. 89, n. 8).

وَأَصْلَحُوا and make amends,¹

فَإِنَّ اللَّهَ for verily Allah is

عَفُورٌ Most Forgiving,



رَحِيمٌ Most Merciful.

إِنَّ الَّذِينَ 90. Verily those who

كَفَرُوا disbelieve

بَعْدَ إِيمَانِهِمْ after their having believed,

ثُمَّ زَادُوا and then they increase²

كُفْرًا in disbelief,

لَنْ يُقْبَلَ never will there be accepted³

تَوْبَتُهُمْ their repentance;

وَأُولَئِكَ هُمُ and they are the ones

الضَّالُّونَ gone astray.⁴

إِنَّ الَّذِينَ 91. Verily those who

كَفَرُوا وَمَاتُوا disbelieve and die

وَهُمْ كُفَّارٌ while they are unbelievers,

فَلَنْ يُقْبَلَ there shall not be accepted

مِنْ أَحَدِهِمْ from any of them

مِلْءُ الْأَرْضِ ذَهَبًا the earth's fill⁵ in gold

وَلَوْ أَفْنَدْتَنِي even if he ransomed⁶ himself

بِهِ therewith.⁷

أُولَئِكَ لَهُمْ Such people shall have

1. أَصْلَحُوا 'aslahû = rectified, made good, made amends, mended, put right (v. iii. m. pl. past from 'aslahâ, form IV of şalahâ. [şalâh/ şulûh/ maşlahah], to be good, proper. See at 2:160, p. 75, n. 10).

2. زَادُوا izdâdû = they increased, grew, compounded (v. iii. m. pl. past from izdâda, form VIII of zâda [ziyâdah], to be more, to increase. See zâda at 2:247, p. 125, n. 4).

3. تَقْبَلُ tuqbala(u) = she or it is accepted, received, approved (v. iii. f. s. impfct. passive from qabila [qabâl/qubâl], to accept. The last letter takes faḥah because of the particle lan coming before the verb. See yuqbala at 3:86, p. 189, n. 4).

4. ضَالُّونَ ḍallûn (sing. ضالّ ḍall) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from ḍalla [ḍalâl/ḍalâlah], to go astray, to stray, to err. See ḍallîn at 2:198, p. 96, n. 12 and at 1:7, p. 3, n. 7).

5. مِلْءٌ mil' (s.; pl. اَمْلَاءٌ 'amlâ') = filling, quantity which fills something. Mil' al-'arḍ = such a quantity as fills the earth, an earth's fill.

6. افْتَدَى iftadâ = he ransomed himself, redeemed himself, freed himself (v. iii. m. s. past in form VIII of fadâ [fidan/fidâ]), to redeem, to ransom, to sacrifice. See iftadat at 2:229, p. 113, n. 6).

7. The 'āyah has a two-fold meaning: (a) That a person who disbelieves and dies in that state, all his munificence and benevolent deeds, however great, will be of no avail in the hereafter. The Prophet, peace and blessings of Allah be on him, was once asked about 'Abd Allah ibn Jud'ân, the wealthiest and most benevolent man of Makka at his time, whether his benevolence will benefit him in any way on the Day of Judgement. The Prophet replied in the negative saying that he ('Abd Allah) had never prayed for Allah's forgiveness. (See Muslim, no. 214 (Kitâb al-'Imân) and Ibn Kathîr, II, p. 59. (b) That such a person shall not avert due punishment when faced by it even if he were then able and willing to make amends as big as paying a ransom equalling the earth's fill in gold. This is reiterated at many places in the Qur'ân. See for instance, 2:48; 2:123; 10:54; 13:18; 39:47; 57:15 and 70:11-14. See also for an authentic ḥadîth to the same effect reported by 'Anas ibn Mâlik (r.a.) in Bukhârî, no. 6538; Musnad Aḥmad, III, pp. 127; Ibn Kathîr, II, p. 60.

عَذَابٌ أَلِيمٌ an agonizing¹ punishment

وَمَا لَهُمْ and they shall not have

مِنْ نَّاصِرٍ anyone to help.²

PART (Juz') 4

Section (Rukû') 10

لَنْ نَنَالُوا الْبِرَّ 92. You shall not attain³ piety

حَتَّى تُنْفِقُوا unless you spend⁴

مِمَّا تُحِبُّونَ out of what you love;⁵

وَمَا تُنْفِقُوا and whatever you spend

مِنْ شَيْءٍ of anything

فَإِنَّ اللَّهَ surely Allah is

بِهِ عَلِيمٌ about it All-Aware.

كُلُّ الطَّعَامِ 93. All the food⁶

كَانَ حِلًّا was lawful

لِبَنِي إِسْرَءِيلَ for the Children of Isrâ'il

إِلَّا مَا حَرَّمَ إِسْرَءِيلُ save what Isrâ'il had tabooed⁷

عَلَى نَفْسِهِ upon himself

مِنْ قَبْلِ أَنْ before that

تُزَلَّ التَّوْرَةُ the Torah was sent down.⁸

قُلْ فَأْتُوا بِالتَّوْرَةِ Say: "Bring then the Torah

وَأَتْلُوهَا إِن كُنتُمْ and recite it, if you are

صَادِقِينَ truthful."

مَنْ أَفْتَرَى 94. Then whoever fabricates⁹

عَلَى اللَّهِ الْكَذِبَ against Allah the lie

1. أَلِيمٌ 'alim = agonizing, anguishing, very painful. See at 3:21, p. 163, n. 6.

2. i.e., against the judgement of Allah. نَاصِرِينَ *nâsirîn* (acc./gen. of *nâsirîn*, sing. *nâsir*) = helpers, assistants (active participle from *naṣara* [*naṣr/ nuṣûr*], to help. See at 3:56, p. 178, n. 3).

3. تَنَالُوا *tanâlû*(na) = you (all) attain, reach, get hold of, affect (v. ii. m. pl. impfct. from *nāla* [*nayl/ manāl*], to reach, attain. The terminal *nûn* is dropped on account of the particle *lan* coming before the verb. See *yanâlu* at 2:124, p. 59, n. 5).

4. i.e., spend in the way of Allah. تُنْفِقُوا *tunfiqû*(na) = you (all) spend, expend. disburse, lay out (v. ii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. The terminal *nûn* is dropped for an implied 'an in *hattâ* coming before the verb. See at 2:272, p. 142, n. 7).

5. i.e., you spend in charity what you yourself would like to have and possess. See 2:267, p. 140.

تُحِبُّونَ *tuhibbûna* = you (all) love, like, wish, want (v. ii. m. pl. impfct. from 'ahabba, form IV of *habba* [*hubb*], to love. See at 3:31, p. 167, n. 10).

6. طَعَامٍ *ta'am* (pl. أَمْعَةٍ *at'imah*) = food, diet, meal. See at 2:259, p. 135, n. 1.

7. حَرَّمَ *harrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *haruma/harima*, to be prohibited. See at 2:275, p. 144, n. 9; and *harâm* at 2:217, p. 105, n. 1). The reference is here to the meat and milk of camel which the Jews considered unlawful and which Isrâ'il (Ya'qûb) tabooed in consequence of his vow not to take the food and drink he loved most if he were healed of an ailment he had been suffering from. Allah had not made these unlawful. (Ibn Kathîr, II, pp. 61-62).

8. تَزَلَّ *tunazzala*(u) = she is sent down, caused to descend (v. iii. f. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See 'unzilât at 3:65, p. 181, n. 2). The terminal letter takes *fathah* because of the particle 'an coming before the verb.

9. أَفْتَرَى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See *yaftarûna* at 3:24, p. 164, n. 6).

مِنْ بَعْدِ ذَلِكَ after that;

فَأُولَٰئِكَ then such people,

هُمُ الظَّالِمُونَ they are the transgressors.¹

قُلْ 95. Say:

صَدَقَ اللَّهُ "Allah speaks the truth."²

فَاتَّبِعُوا So you all follow³

مِلَّةَ إِبْرَاهِيمَ the religion⁴ of Ibrâhîm

حَنِيفًا as a *hanîf*,⁴

وَمَا كَانَ and he was none

مِنَ الْمُشْرِكِينَ of a polytheist.

إِنَّا أَوَّلَ بَيْتٍ 96. Verily the first house⁵

وُضِعَ لِلنَّاسِ set up⁶ for mankind

لَلَّذِي بِكَاءِ is indeed that at Makka,⁷

مَبَارَكًا full of blessing⁸

وَهُدًى لِّلْعَالَمِينَ and guidance for all beings.⁹

﴿١٦﴾

فِيهِ آيَاتٌ 97. Therein are signs

بَيِّنَاتٌ all too clear,¹⁰ (such as)

مَقَامُ إِبْرَاهِيمَ the Stand-spot¹¹ of Ibrâhîm;

وَمَن دَخَلَهُ and whoever enters it

كَانَ أَمِنًا becomes secure.¹²

1. i.e., *ẓālimân* (sing. *ẓālim*) = transgressors, wrong-doers, unjust persons. See at 3:86, p. 190, n. 3).

2. i.e., Allah speaks the truth in all that He communicates to His Prophet by means of *waḥy*, particularly relating to the matters dealt with in the previous 'āyahs about the conduct and assumptions of the People of the Book.

3. After the emphasis on Ibrâhîm's not being a Jew or a Christian, here is a command to follow the religion of Ibrâhîm, which is Islam and true monotheism. *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 3:31, p. 167, n. 11).

4. *hanîf* (pl. *ḥunafā'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 3:67, p. 181, n. 7). The 'āyah is a reply to the Jews' and Christians' claim that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist, they were not so. (See *Al-Baḥr*, III, 266).

5. i.e., the first house for mankind in general for their worship and pilgrimage. (Ibn Kathîr, II, 631; *Al-Ṭabari*, pt. IV, 8-9).

6. *wuḍi'a* = it was set up, erected, laid, laid down, placed (v. iii. m. s. past passive from *waḍa'a* [*wad'*], to lay. See *waḍa'at* at 3:36, p. 169, n. 3).

7. i.e., the Ka'ba.

8. *mubârak* = blessed, full of blessings. The blessings consist of the immense merits of prayers at it and of the great material provisions that flow to it from all directions.

9. i.e., as *qiblah* and as the place from where guidance emanates. (*Al-Baḥr*, III, 269).

10. i.e., clear signs and evidences that it was erected by Ibrâhîm and that it is full of blessings.

11. *maqâm* = spot, site, standing, station. The stone on which Ibrâhîm stood while raising the foundation of the Ka'ba and which is still preserved by its side.

12. The Ka'ba and its precincts are rendered inviolate and secure by Allah (See 28:57, 29:67 and 4:106.) Even in pre-Islamic times the Ka'ba precincts were inviolate and a killer, if he took shelter therein, was not attacked in retaliation as long as he remained there. (Ibn Kathîr, II, 65).

وَلِلّٰهِ عَلَى النَّاسِ And Allah's due upon man is

حُجَّ الْبَيْتِ pilgrimage¹ to the House —

مَنْ أَسْطَاعَ إِلَيْهِ whoever is able to make² to it

سَبِيلًا a way;³

وَمَنْ كَفَرَ and whoever disbelieves,⁴

فَإِنَّ اللَّهَ then verily Allah is

غَنِيٌّ عَنِ الْعَالَمِينَ in no need⁵ of all the beings.



قُلْ 98. Say:

يَا أَهْلَ الْكِتَابِ "O People of the Book,

لِمَ تَكْفُرُونَ why do you disbelieve⁶

بِقَايَتِ اللَّهِ in the revelations⁷ of Allah,

وَاللَّهُ شَهِيدٌ while Allah is a Witness⁸

عَلَى مَا تَعْمَلُونَ over what you do?

قُلْ 99. Say:

يَا أَهْلَ الْكِتَابِ "O People of the Book,

لِمَ تَصُدُّونَ why do you deter⁹

عَنْ سَبِيلِ اللَّهِ from the way of Allah

مَنْ آمَنَ those who believe,

تَعْوَهَا عَوَجًا seeking¹⁰ it to get crooked,¹¹

وَأَنْتُمْ شُهَدَاءُ while you are witnesses?¹²

وَمَا لِلَّهِ بِغَفْلٍ And Allah is not unmindful¹³

1. *hijj* حج = pilgrimage. The pilgrimage to the Ka'ba was proclaimed by Prophet Ibrâhîm, peace be on him, on Allah's command. See 22-26-27.

2. i. e., financially as well as physically able to travel to it. (Al-Ṭabarî, pt. IV, 15-18). استطاع *istatâ'a* = he was able to, was capable of (v. iii. m. s. past in form X of *istâ'a* [taw'], to obey. See *istatâ'a* at 2:217, p. 105, n. 11; and *lâ yasta'î'u* at 2:282, p. 148, n. 3).

3. سبيل *sabîl* (pl. *asbîl* اسبيل) = way, path, road, means, guilt, blame. See at 3:75, p. 185, n. 2.

4. i. e., whoever refrains from performing it in spite of his ability to do so is guilty of unbelief, *kufur* (Ibn Kathîr, II, 69). كفر *kafara* = he disbelieved, denied, turned ungrateful (v. iii. m. s. past from *kufur*, to disbelieve, to cover. See *yakfurûna* at 3:21, p. 163, n. 1).

5. غنى *ghanîyy* (s.; pl. *aghniyâ*) = above want, free from want, rich. Followed by the particle 'an the word gives the meaning of : "has no need". See *tughniya* at 3:10, p. 157, n. 10.

6. تكفرون *takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*. See n. 4. above; and *takfurûna* at 3:69, p. 182, n. 9).

7. آيات *âyat* (pl.; sing. *âyah*) = signs, miracles, revelations, evidences. See at 3:70, p. 182, n. 10.

8. شهيد *shahîd* (pl. *shuhadâ*) = witness, martyr. See *shuhadâ* at 2:133, p. 63, n. 1.

9. تصدون *taṣuddûna* = you (all) deter, hinder, divert, dissuade, alienate, turn away, prevent (v. ii. m. pl. impfct. from *ṣadda* [ṣadd], to turn away. See *ṣadd* at 2:217, p. 105, n. 3).

10. تبغون *tabghûna* = you (all) seek, seek to attain, wish, desire, covet (v. ii. m. pl. impfct. from *baghâ* [bughâ'], to seek, desire. See *yabghûna* at 3:83, p. 188, n. 6).

11. عوج *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted.

12. i. e., you know that it is true but still try to distort it. See n. 8 above for *shuhadâ*.

13. غافل *ghāfil* (s.; pl. *ghāfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to. Active participle from *ghafala* [ghaflah / ghufûl], to neglect, not to heed. See at 2:140, p. 66, n. 7.

عَمَّا تَصِلُونَ of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا 100. O you who believe,¹
 إِن تَطِيعُوا أَرْبَابًا if you obey² a group of those
 الَّذِينَ أُوتُوا الْكِتَابَ who were given the Book,
 يَرُدُّوكُمْ they will drive you back,³
 بَعْدَ إِيمَانِكُمْ after you have believed,
 كَافِرِينَ as unbelievers.

وَكَيْفَ 101. And how could

تَكْفُرُونَ you disbelieve

وَأَنْتُمْ and you are the ones,

نُنَزِّلُ عَلَيْكُمْ unto you are recited⁴

آيَاتُ اللَّهِ the revelations of Allah,

وَفِيكُمْ and amidst you is

رَسُولُهُ His Messenger?

وَمَنْ يَعْصِمْ And whoever holds fast⁵

بِاللَّهِ to Allah

فَقَدْ هُدِيَ إِلَى has indeed been guided⁶ to

صِرَاطٍ مُسْتَقِيمٍ a straight⁷ path.⁸

Section (Rukû') 11

يَا أَيُّهَا الَّذِينَ آمَنُوا 102. O you who believe,

1. The 'ayah has immediate reference to the manoeuvres of some Jewish leaders of Madina to mislead the new Muslims there and to create dissension among them by recalling and fanning the old jealousy and enmity between the 'Aws and the Khazraj tribes; but its meanings and implications are general. See 2:109 and 3:69.

2. *tufi'û' (na)* = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from 'afâ'a, form IV of fâ'a [faw'], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by 'in'). See 'afî'û at 3:50, p. 176, n. 1; and *istafâ'a* at 3:97, p. 194, n. 2).

3. *yaruddû' (na)* = they drive back, put back, send back, repel (v. iii. m. pl. impfct. from *radda* [radd], to put back. The terminal *nûn* is dropped because the verb is the conclusion of a conditional clause. See *yaruddûna* at 2:217, p. 105, n. 10).

4. *tutlû* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [tilâwah], to recite. See *natlû* at 3:58, p. 178, n. 11; and at 2:251, p. 128, n. 11).

5. Holding fast to Allah means to hold fast to His *dîn* as taught by Him through His Messenger, that is Islam. *ya'taşim(u)* = he holds fast, clings, resorts, keeps up (v. iii. m. s. impfct. from *i'taşama*, form VIII of 'aşama [a'şm], to restrain, to protect. The terminal letter is vowelless (*sâkin*) because the verb is part of a conditional clause (preceded by *man*).

6. *hudiya* = he is guided, led, shown the way (v. iii. m. s. past passive from *hadâ* [hady/hudan/ hidâyah], to guide, to lead. See *hadâ* at 2:143, p. 68, n. 3).

7. *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [qawmah/qiyâm], to stand up, to get up. See at 3:51, p. 176, n. 4 and 2:213, p. 103, n. 1).

8. *şirât* = way, path, road. See at 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

اتَّقُوا اللَّهَ dread¹ Allah

حَقَّ تَقَاتُلُهُ the true dreading² of Him;

وَلَا تَمُوتُنَّ and let you not die³

إِلَّا وَأَنْتُمْ مُسْلِمُونَ except as you are Muslims.



وَأَعِصُوا 103. And hold fast⁴

بِحَبْلِ اللَّهِ to the rope⁵ of Allah

جَمِيعًا all together,

وَلَا تَفْرَقُوا and do not be divided;⁶

وَاذْكُرُوا and remember

يَعْمَتُ اللَّهُ عَلَيْكُمْ Allah's favour upon you

إِذْ كُنْتُمْ أَعْدَاءَ when you were enemies⁷

فَأَلَّفَ بَيْنَ قُلُوبِكُمْ and Allah united⁸ your hearts;

فَأَصْبَحْتُمْ so you have become⁹

بِإِيمَانِهِ إِخْوَانًا by His Grace brethren;

وَكُنْتُمْ عَلَى شَفَا and you were on the verge¹⁰

حُفْرَةٍ مِنَ النَّارِ of a pit¹¹ of fire,

فَأَنْقَذَكُمْ مِنْهَا and He rescued¹² you from it.

كَذَلِكَ يُبَيِّنُ اللَّهُ Thus Allah makes clear¹³

لَكُمْ آيَاتِهِ for you His revelations,

لَعَلَّكُمْ تُهْتَدُونَ that you might be guided.



وَلَنْتُكُنَّ 104. And let there be

1. اتَّقُوا *ittaqu* = you (all) beware, be on your guard, fear, dread of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:233, p. 117, n. 10).

2. تَتَّقُوا *tuqāh* = fearing, dreading, threat. See at 3:28, p. 166, n. 6. True fearing means carrying out His injunctions and abstaining from His prohibitions. (Ibn Kathīr, II, 71).

3. i.e., remain on Islam till death. لَا تَمُوتُنَّ *lā tamūtunna* = you must not die, let you not die (v. ii. m. pl. impfct. (negative) from *māta* [*mawt*], to die. See at 2:132, p. 62, n. 10).

4. اعْتَصِمُوا *i'taṣimū* = you (all) hold fast, cling, keep up (v. ii. m. pl. imperative from *i'taṣama*, form VIII of *'aṣama* [*'aṣm*], to restrain, to protect. See ya *'taṣim* at 3:101, p. 195, n. 5).

5. i. e. the Qur'ān and Islam (See Ibn Kathīr, II, 73). حَبْل *ḥabl* (pl. *ḥibāl*/*aḥbul*/*aḥbāl*/*ḥubāl*) = rope, cord, string, vein, sinew.

6. لَا تَفْرَقُوا *lā tafarraqu* (originally *lā tatafarraqu*) = you (all) be not divided, separated from one another (v. ii. m. pl. imperative [prohibition] from *tafarraqa*, form V of *faraqa* [*farq/furqān*], to separate. See *nufarriq* at 3:84, p. 189, n. 2).

7. أَعْدَاءَ *'a'dā'* (pl.; sing. *'aduww*) = enemies, adversaries. See *'adīww* at 2:208, p. 100, n. 11. The immediate reference is to the 'Aws and Khazraj tribes of Madina, but it is applicable to the Muslims of all times and climes.

8. أَلَّفَ *'allafa* = he united, joined, combined, put together, composed, tamed, habituated (v. iii. m. s. past in form II of *'alifa* [*'alf*], to be acquainted).

9. أَصْبَحْتُمْ *aṣbaḥtum* = you (all) became, became in the morning (v. ii. m. pl. past from *'aṣbaḥa*, form IV of *ṣabaha* [*ṣabḥ*], to be in the morning).

10. شَفَا *shafā* = edge, rim, brink, verge, border.

11. حُفْرَةً *ḥufrah* (pl. *ḥufar*) = pit, hollow, hole.

12. أَنْقَذَ *'anqadha* = he rescued, saved, salvaged, recovered, delivered (v. iii. m. s. past in form IV of *naqadha* [*naqdh*], to save, to rescue).

13. يُبَيِّنُ *yubayyinu* = he makes clear, explains, elucidates (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear). See at 2:266, p. 140, n. 1).

مِّنكُمْ أُمَّةٌ from among you a class¹

يَدْعُونَ إِلَى الْخَيْرِ calling² to the good,³

وَيَأْمُرُونَ بِالْمَعْرُوفِ enjoining⁴ the approved,⁵ and

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ forbidding⁶ the detestable.⁷

وَأُولَئِكَ هُم And such are the ones

الْمُفْلِحُونَ to have attained success.⁸

وَلَا تَكُونُوا 105. And do not be

كَالَّذِينَ نَفَرُوا like those who got divided⁹

وَاخْتَلَفُوا and ran into disagreement¹⁰

مِّن بَعْدِ مَا جَاءَهُمُ after there had come to them

الْبَيِّنَاتِ the clear evidences.

وَأُولَئِكَ هُم And such people will have

عَذَابٌ عَظِيمٌ a stupendous punishment.

يَوْمَ 106. On the day

تَبْيَضُّ وُجُوهٌ white will turn¹¹ faces

وَسَوْدُ وُجُوهٌ and black will turn¹² faces.

فَأَمَّا الَّذِينَ So as to those whose

أَسْوَدَّتْ وُجُوهُهُمْ faces will turn black –

أَكْفَرْتُمْ "Did you disbelieve

بَعْدَ إِيمَانِكُمْ after you had believed?

فَذُوقُوا الْعَذَابَ Then taste¹³ the punishment

1. أمة 'ummah (pl. *umam*) = community, people, nation, generation, species, category, class, one in whom all the good qualities are combined. See at 2:213, p. 102, n. 5.

2. يدعون *yad'ûna* = they call, call upon, invite (v. iii. m. pl. impfct. from *da'â* [*du'â*'], to call, to summon. See at 2:221, p. 108, n. 10).

3. i.e., to Allah and Islam.

4. يأمر *ya'murûna* = they enjoin, command, give orders (v. iii. m. pl. impfct. from *'amaru* [*'amr*'], to order. See *ya'muru* at 2:169, p. 79, n. 12).

5. معروف *ma'rûf* = known, well-known, generally recognized, beneficence, approved by *shari'ah* (passive participle from *'arafa*/*arifa* [*ma'rifa* / *'irfân*], to know. See at 2:263, p. 137, n. 9).

6. ينها *yanhawna* = they forbid, prohibit, proscribe (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See *intahâ* at 2:275, p. 144, n. 11).

7. منكر *munkar* (pl. *munkarât*) = detestable, disagreeable, abominable, disapproved (passive participle from *'ankara*, form IV of *nakara* [*nakr/nukr/nukûr/nakîr*], not to know).

8. مفلحون *muflihûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and rewards; act. participle from *'afalaḥa*, form IV of *falaha* [*falḥ*] = to split, cleave. See at 2:5, p. 5, n. 10).

9. تفرقوا *tafarraqû* = they became divided, separated (v. iii. m. pl. past from *tafarraqa*, form V of *faraqa* [*faraq/furqân*], to divide, to separate. See *lâ tafarraqû* at 3:103, p. 196 (36), n. 6).

10. اختلفوا *ikhhtalafû* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 2:253, p. 129, n. 9).

11. تبيض *tabyaddu* = she turns white, brightens up (v. iii. f. s. impfct. from *abyadḍa*, form IX of *bâda* [*bayḍ*], to lay eggs, to settle down).

12. تسود *taswaddu* = she becomes black, blackened (v. iii. f. s. impfct. in form IX from *sawida*, to blacken).

13. ذوقوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq*], to taste).

بِمَا كُنْتُمْ for that you had been

تَكْفُرُونَ disbelieving."¹

وَأَمَّا الَّذِينَ 107. And as to those whose

أَبْيَضَتْ وَجُوهُهُمْ faces became white,²

فَفِي رَحْمَةِ اللَّهِ they will be in Allah's mercy.

هُمْ فِيهَا They in there

خَالِدُونَ shall abide for ever.³

تِلْكَ 108. These are

آيَاتُ اللَّهِ the revelations⁴ of Allah —

نَتْلُوهُنَّ لَكَ We recite⁵ them to you

بِالْحَقِّ in truth.

وَمَا اللَّهُ يُرِيدُ And Allah does not intend⁶

ظُلْمًا لِلْعَالَمِينَ injustice⁷ to the creatures.⁸

وَلِلَّهِ 109. And to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth;

وَالِلَّهِ and to Allah shall be

رُجْعُ الْأُمُورِ referred back⁹ all matters.¹⁰



Section (Rukû') 12

كُنْتُمْ خَيْرَ أُمَّةٍ 110. You are the best nation

1. تَكْفُرُونَ *takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [kufɾ], to disbelieve. See at 3:98, p. 194, n.6).

2. أَبْيَضَتْ *abyaḍḍat* = she became white, brightened up (v. iii. f. s. past in form IX of *bāḍa* [bayɗ], to lay eggs, to be settle down. See *tabyaḍḍu* at 3:106, p. 197, n. 12).

3. خَالِدُونَ *khâlidûn* (sing. خَالِد *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [khulâd], to live or remain for ever. See at 2:275, p. 145, n. 1; 2:257, p. 133, n. 2; 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

4. آيَات *'âyât* (pl.; sing. آيَة *'ayah*) = signs, miracles, revelations, evidences. See at 3:98, p. 194, n. 7; 3:70, p. 182, n. 10.

5. نَتْلُو *nattû* = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [tilâwâh], to recite. See at 3:58, p. 178, n. 10; 2:251, p. 128, n. 11).

6. يُرِيدُ *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arâda, for IV from *râda* [rawɗ], to walk about. See at 2:253, p. 130, n. 2; 2:185, p. 88, n.3).

7. ظَلَمَ *zulm* =injustice, iniquity, wrong, oppression. See *zâlimîn* at 3:94, p. 193, n. 1.

8. عَالَمِينَ *'âlamîn* (acc./gen. of عَالَم *'âlamûn*; sing. عَالَم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 2:131, p. 62, n. 7; 1:2, p. 1, n. 4.

9. تُرْجَعُ *turja'u* = she is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [rujâ'], to return). See at 2:210, p. 101, n. 4; and *turja'ûna* at 2:280, p. 146, n. 16).

10. أُمُور *'umûr* (pl.; sing. أَمْر *'amr*) = affairs, matters, issues, concerns. See at 2:210, p. 101, n. 5.

أُخْرِجَتِ لِلنَّاسِ raised¹ for mankind,
تَأْمُرُونَ بِالْمَعْرُوفِ enjoining² the approved
وَتَنْهَوْنَ and forbidding³ the detested,
عَنِ الْمُنْكَرِ and believing in Allah.
وَيُؤْمِنُونَ بِاللَّهِ And if there believe
وَلَوْ أَنَّهُمْ the People of the Book,
لَكَانَ خَيْرًا لَهُمْ it will be good for them.
مِنْهُمْ الْمُؤْمِنُونَ Some of them are believers,
وَأَكْثَرُهُمْ but most of them
الْفَاسِقُونَ are sinful.⁴
لَنْ يَضُرُّوكُمْ 111. They cannot harm⁵ you
إِلَّا أَذَى except hurting;⁶
وَأِنْ يَفْتَلِتُوا and if they fight with you
يُؤَلِّمُوا they will turn⁷ towards you
الْأَدْبَارَ the backs;⁸
ثُمَّ لَا يَنْصُرُوكَ then they will not be helped.⁹

ضَرَبَتْ عَلَيْهِمُ 112. Struck¹⁰ on them will be
الذِّلَّةُ ignominy¹¹
أَيْنَ مَا تُقِفُوا wherever they are met with¹²,
إِلَّا بِحَبْلِ مِنَ اللَّهِ except by a rope¹³ from Allah
وَحَبْلِ مِنَ النَّاسِ and a rope from men;
وَبِأَنَّهُمْ and they have incurred¹⁴
غَضَبَ اللَّهِ the wrath of Allah

1. أُخْرِجَتِ *'ukhrijat* = she is raised, produced, brought out (v. iii. f. s. past passive from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *'akhrajnâ* at 2:267, p. 140, n. 7).

2. تَأْمُرُونَ *ta'murûna* = you (all) enjoin, command, give orders (v. ii. m. pl. impfct. from *'amara* [*'amr*], to order. See *ya'murûna* at 3:104, p. 197, n. 4).

3. تَنْهَوْنَ *tanhawna* = you (all) forbid, prohibit (v. ii. m. pl. impfct. from *'nahâ*, [*nahw/nahy*], to forbid. See *yanhawna* at 3:104, p. 197, n. 6).

4. فَاسِقُونَ *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 3:82, p. 188, n. 5).

5. يَضُرُّوهُمْ *yaḍurrû(na)* = they harm, hurt, damage, impair (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. The terminal *nûn* is dropped for the particle *lan* before the verb. See at 2:102, p. 48, n. 13).

6. أَذَى *'adhan* = insult, offence, harm, injury, hurt. See at 2:262, p. 137, n. 5; 2:196, p. 94, n. 9.

7. يُولَوُا *yuwallû(na)* = they turn, turn away (v. iii. m. pl. impfct. from *wallâ*, form II of *waliya*, to lie next. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause. See *tawallâ* at 3:82, p. 188, n. 4).

8. أَدْبَارَ *'adbâr* (sing. *dubr/dubur*) = backs, backsides, rear parts.

9. يَنْصُرُونَ *yunṣarûna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *nasara* [*naṣr/nuṣâr*], to help. See at 2:123, p. 58, n. 11).

10. ضَرَبَتْ *ḍaribat* = she or it was struck, hit, pitched (v. iii. f. s. past passive from *ḍaraba* [*ḍarb*], to strike. See at 2:61, p. 29, n. 5).

11. الذِّلَّةُ *dhillah* = ignominy, debasement, lowness, depravity. See *tudhillu* at 3:26, p. 165, n. 5.

12. تُقِفُوا *thuqifû* = they are found, met with (v. iii. m. pl. past passive from *thaqifa* [*thaqf*], to meet, be skilful). See *thaqiftumû* at 2:191, p. 91, n. 14).

13. حَبْلَ *ḥabl* = see at 3:103, p. 196, n. 5.

14. بَاءَهُ *bâ'û* = they returned, came back, incurred (v. iii. m. pl. past from *bâ'a* [*baw'*], to come back, to return. See at 2:90, p. 43, n. 5).

وَصَرَّيْتْ عَلَيْهِمْ and pitched on them
الْمَسْكَنَةَ is poverty.¹

ذَلِكَ بِأَنَّهُمْ This is so because they
كَانُوا يَكْفُرُونَ have been disbelieving

يَنَّايْتِ اللَّهُ in Allah's revelation
وَيَقْتُلُونَ الْأَنْبِيَاءَ and killing² the Prophets
بِغَيْرِ حَقٍّ without any right³ –

ذَلِكَ بِمَا this is so because
عَصَوْا they defied⁴
وَكَانُوا يَعْتَدُونَ and went on trasgressing.⁵

لَيْسُوا سَوَاءً 113. They are not all alike.⁶
مِنَ أَهْلِ الْكِتَابِ Of the People of the Book
أُمَّةٌ قَائِمَةٌ there is an upright⁷ group⁸,
يَتْلُونَ آيَاتِ اللَّهِ reciting⁹ Allah's revelations
عَنَاءَ اللَّيْلِ during the night hours,¹⁰ and

وَهُمْ يَسْجُدُونَ they prostrate themselves.¹¹

يُؤْمِنُونَ بِاللَّهِ 114. They believe in Allah
وَالْيَوْمِ الْآخِرِ and the Last Day;
وَيَأْمُرُونَ and they enjoin¹¹
بِالْمَعْرُوفِ the approved¹²

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ and forbid¹³ the detested,¹⁴
وَيُسْرِعُونَ and they rush¹⁵

1. مَسْكَنَةٌ *maskanah* = poverty, indigence.

2. يَقْتُلُونَ *yaqtulûna* = they kill, slay, murder, assassinate (v. iii. m. pl. impfct. from *qatala* [*qatl*], to kill. See at 3:21, p. 163, n. 2).

3. حَقٌّ *haqq* = right, truth, duty, liability, legal claim, justification. See at 2:282, p. 147, n. 11.

4. عَصَوْا *'asaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'asâ* [*'iṣyân/ma'siyah*], to rebel, to oppose, to disobey, to defy. See at 2:61, p. 29, n. 12).

5. يَعْتَدُونَ *ya'tadûna* = they transgress, cross the limits, overstep (v. iii. m. pl. impfct. from *i'tadâ*, form VIII *'adâ* [*'adw*], to run, dash).

6. سَوَاءٌ *sawâ* = straight, even, equal, same, alike. See at 3:64, p. 180, n. 4.

7. قَائِمَةٌ *qâ'imah* (f.; mas. *qâ'im*) = standing, upright, erect, straight (active participle from *qâma* [*qawmah/qiyâm*], to stand up, to get up). See *qâ'im* at 3:39, p. 170, n. 13.

8. أُمَّةٌ *'ummah* (pl. اسم *'umam*) = community, people, nation, generation, species, class, category. See at 3:104, p. 197, n. 1.

9. i.e., reciting during the prayers. يَتْلُونَ *yatlûna* = they read aloud, recite (v. iii. m. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 2:121, p. 57, n. 8).

10. عَنَاءَ *'ânâ* (pl.; sing. *'anyf/iny*) = hours, especially of night.

11. يَأْمُرُونَ *ya'murûna* = they enjoin, command, give orders, (v. iii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 3:104, p. 197, n. 4).

12. مَعْرُوفٌ *ma'rûf* = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *shari'ah* (passive participle from *'arafa* [*'arafa/arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 3:104, p. 197, n. 5).

13. يَنْهَوْنَ *yanhawna* = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 3:104, p. 197, n. 6).

14. مُنْكَرٌ *munkar* (pl. مَنكَرَات *munkarât*) = detested, disapproved. See at 3:110, p. 199, n. 5).

15. يُسْرِعُونَ *yusâri'ûna* = they make haste, rush (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira/sara/sur'ah*], to be quick. See *sari'* at 3:19, p. 162, n. 4).

فِي الْخَيْرَاتِ at the good deeds;¹

وَأُولَئِكَ and they are

مِنَ الصَّالِحِينَ among the righteous.²

وَمَا يَنْفَعُكُمُ 115. And whatever they do³

مِنْ خَيْرٍ of a good deed

فَلَنْ يُكْفَرُوا they will not be denied⁴ that;

وَاللَّهُ عَلِيمٌ and Allah is All-Aware

بِالْمُنْفِقِينَ of the godfearing.⁵

إِنَّ الَّذِينَ 116. Verily those who

كَفَرُوا disbelieve,

لَنْ تُنْفِيَ عَنْهُمْ there shall not avail⁶ them

أَمْوَالُهُمْ their riches⁷

وَلَا أَوْلَادُهُمْ nor their children

مِنَ اللَّهِ شَيْئًا against Allah whatsoever.

وَأُولَئِكَ And they will be

أَصْحَابُ النَّارِ the dwellers⁸ of the fire;

هُمْ فِيهَا they in there

يَخْلُدُونَ will abide for ever.⁹

مَثَلٌ 117. The likeness¹⁰ of

مَا يَنْفِقُونَ what they spend¹¹

1. خَيْرَاتِ *khayrât* (pl.; sing. خَيْرَةٌ *khayrah*) = good things, good deeds. See at 2:148, p. 70, n. 9.

2. صَالِحِينَ *ṣāliḥīn* (accusative/genitive of *ṣāliḥ*, sing. *ṣāliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalāḥ/sulūḥ/maṣlahah*], to be good, right, proper. See at 3:39, p. 171, n. 6).

3. يَفْعَلُوا *yaf'alû(na)* = they do (v. iii. m. pl. impfct. from *fa'ala*, [*fa'lfi'l*], to do. The terminal *nûn* is dropped because the verb is part of a conditional clause (preceded by *mā*)).

4. يَكْفَرُوا *yukfurû(na)* = they are denied, rejected, disbelieved, covered (v. iii. m. pl. impfct. passive from *kafara* [*kufra*], to disbelieve, to cover. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *kafara* at 3:97, p. 194, n. 4 and *takfurûna* at 3:106, p. 198, n. 1).

5. مُتَّقِينَ *muttaqīn* (acc./gen. of *muttaqīn*, sing. *muttaqīn*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqāyah*], to guard, to protect. See at 3:76, p. 185, n. 8).

6. تُنْفِي *tughniya(nī)* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan / ghanā'*], to be free from want, to be rich. The last letter takes *fathah* for the particle *lan* coming before the verb. See at 3:10, p. 157, n. 10).

7. أَمْوَالٍ *'amwāl* (pl.; sing. *māl*) = riches, wealth, properties, possessions, goods.

8. أَصْحَابٍ *'aṣḥāb* (pl.; sing. *ṣāhib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 2:257, p. 133, n. 1).

9. خَالِدُونَ *khalidûn* (sing. *khalid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khalûd*], to live or remain for ever. See at 3:107, p. 198, n. 3).

10. مَثَلٌ *mathal* (pl. *amthāl*) = simile, likeness, example, parable, model, ideal. See at 3:59, p. 178, n. 13.

11. يَنْفِقُونَ *yunfiqûna* = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 2:273, p. 143, n. 10).

فِي هَذِهِ الْحَيَاةِ الدُّنْيَا in this worldly life

كَمَثَلِ رِيحٍ is the likeness of a wind¹

فِيهَا صِرٌ wherein is extreme cold² that

أَصَابَتْ حَرْثَ قَوْمٍ strikes³ the tillage⁴ of a people

ظَلَمُوا أَنْفُسَهُمْ who wronged themselves

فَأَهْلَكَتْهُ and destroys⁵ it.

وَمَا ظَلَمَهُمُ اللَّهُ Allah did not wrong them

وَلَكِنْ أَنْفُسَهُمْ but themselves

يَظْلِمُونَ they wronged.

يَا أَيُّهَا الَّذِينَ آمَنُوا 118. O you who believe,

لَا تَتَّخِذُوا وِطَاقَةً do not take⁶ as intimates⁷

مِنْ دُونِكُمْ those that are not of you.

لَا يَأْتِيَنَّكُمْ They will not fail to do⁸ you

حَبَالًا mischief.⁹

وَدُّوْا They love¹⁰ that which

عَيْنُكُمْ you would suffer adversely.¹¹

قَدْ بَدَتْ There already has come out¹²

الْبَغْضَاءُ extreme hatred¹³

مِنْ أَفْوَاهِهِمْ from their mouths,¹⁴ and

وَمَا تُخْفِي what their breasts conceal¹⁵

صُدُورُهُمْ أَكْبَرُ is graver.

قَدْ بَيَّنَّا We have indeed made clear

لَكُمْ الْآيَاتِ to you the revelations,

إِنْ كُنْتُمْ تَعْقِلُونَ if you do understand.

1. رِيح *rīḥ* (pl. *riyāḥ/arwāḥ/aryāḥ*) = wind, smell.

2. صِرٌ *ṣirr* = extreme cold, severe sound.

3. أَصَابَتْ *aṣābat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'asāba*, form IV of *ṣāba* [*ṣawb/ṣaybūbah*], to hit the mark, to be right. See at 2:156, p. 73, n. 13).

4. حَرْث *ḥarth* = tillage, cultivation, tilth, crops. See at 3:14, p. 159, n. 18.

5. أَهْلَكَتْ *ahlakat* = she destroyed, devastated, ruined (v. iii. f. s. past from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy. See at 2:205, p. 99, n. 7).

6. لَا تَتَّخِذُوا *lā tattakhidhū* = you (all) do not take up, take for yourselves (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *tattakhidhū* at 3:80, p. 187, n. 5). This and the following two *'āyahs* warn the Muslims against taking the hypocrites and non-Muslims as close friends.

7. وِطَاقَةً *bitānah* (pl. *بطائن* *baṭā'in*) = inside, inner side, lining; figuratively intimates, close friends.

8. لَا يَأْتِيَنَّكُمْ *lā ya'tī'unnā* = they do not fail, do not fall short, spare no effort (v. iii. m. pl. impfct. from *'alā* [*'alw*], to neglect, to fail to).

9. حَبَالًا *khabāl* = mischief, evil, confusion.

10. وَدُّوْا *waddū* = they wished, desired, loved (v. iii. m. pl. past from *wadda* [*wadd/wudd/widd*], to love, to like. See *waddat* at 3:69, p. 182, n. 5).

11. عَيْنُكُمْ *'anītum* = you suffered adversely, felt distressed, grieved, (v. ii. m. pl. past from *'anīta* [*'anar*], to be in distress, to suffer adversely. See *'a'nata* at 2:220, p. 108, n. 1).

12. بَدَتْ *badat* = she became clear, evident, manifest (v. iii. f. s. past from *badā* [*budūww/badā*] to appear, to come to light. See *tubdū* at 3:29, p. 166, n. 11).

13. بَغْضَاءٌ *baghdā'* = extreme hatred, detestation, animosity, antipathy, aversion.

14. أَفْوَاهُ *'afwāh* (pl.; sing. *fūhah*) = mouths.

15. تُخْفِي *tukhfī* = she conceals, secretes, hides (v. iii. f. s. impfct. from *'akhfā*, form IV of *khafiya* [*khafā/khīfah/khufyah*], to be hidden. See *tukhfū* at 3:29, p. 166, n. 9).

هَآأَنَـمُ أُولَآءِ 119. Ha, here you are those,
 يُحِبُّونَهُمْ you love them¹
 وَلَا يُحِبُّونَكُمُ but they do not love² you;
 وَتُؤْمِنُونَ بِالْكِتَابِ and you believe in the Book
 كُلِّهِ in its entirety;
 وَإِذَا لَقُواكُمْ and when they meet³ you
 قَالُوا آمَنَّا they say: "We believe",
 وَإِذَا خَلَوْا but when they are alone⁴
 عَصَوْا عَلَيْكُمْ they bite⁵ against you
 الْأَنَامِلَ the tips⁶ of fingers
 مِنَ الْغَيْظِ out of rage.⁷
 قُلْ مَوْتُوْا بِغَيْظِكُمْ Say: "Die with your rage;
 إِنَّ اللَّهَ عَلِيمٌ verily Allah is All-Knowing
 بِذَاتِ الصُّدُورِ of what lies in the breasts."⁸

إِنْ تَمَسَّكُمْ 120. If there touches⁹ you
 حَسَنَةٌ سَوَّاهُمْ any good, it grieves¹⁰ them;
 وَإِنْ تُضَيِّكُمْ and if there afflicts¹¹ you
 سَيِّئَةٌ يَفْرَحُوا بِهَا any evil, they rejoice¹² at it;
 وَإِنْ تَصْبِرُوا but if you persevere
 وَتَتَّقُوا and be on your guard¹³
 لَا يَضُرَّكُمْ there shall not harm¹⁴ you
 كَيْدُهُمْ their machination¹⁵
 شَيْئًا whatsoever.

1. تُحِبُّونَهُمْ *tuhibbūna* = you (all) love (v. ii. m. pl. impfct. from 'aḥabba, form IV of ḥabba [ḥubb], to love. See at 3:92, p. 192, n. 5).

2. i.e., the hypocrites do not love you.

3. لَقُوا *laqu* = they met, came across (v. iii. m. pl. past from *laqiya* [liqā' / luqyān / luqy / luqyah / luqan] to meet. See at 2:76, p. 36, n. 1).

4. خَلَوْا *khalaw* = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from *khalā* [khalā' / khalā'], to be empty. See at 2:214, p. 103, n. 3).

5. عَصَوْا *'addū* = they bit, grabbed with teeth (v. iii. m. pl. past from 'aḍḍa ['aḍḍ' / aḍiḍ], to bite).

6. أَنَامِلَ *'anāmīl* (pl.; sing. أُنْمَلَة *'unmulah*) = fingertips.

7. غَيْظَ *ghayẓ* = rage, wrath, anger, fury.

8. صُدُورِ *ṣudūr* (pl.; sing. صدر *ṣadr*) = breasts, bosoms, hearts, front, beginning, start. See at 3:29, p. 166, n. 10.

9. تَمَسَّى *tamsas(u=tamassu)* = she touches, hits, afflicts (v. iii. f. s. impfct. from *massa* [mass / masis], to touch. The last letter is vowelless (*sākin*) for the verb is part of a conditional clause (preceded by 'in). See at 3:24, p. 164, n. 4).

10. تَوَّسَّوْا *tasu'(u)* = she grieves, saddens, hurts (v. iii. f. s. impfct. from *sā'a* [saw' / sū' / masā' / ah], to be bad). The final letter is vowelless for the verb is the conclusion of a conditional clause.

11. تُضَيِّبُ *tusīb(tusību)* = she afflicts, befalls, hits (v. iii. f. s. impfct. from 'aṣāba, form IV of *sāba* [ṣawb / ṣaybūbah], to hit the mark, to be right. The final letter is vowelless and hence the medial yā' is dropped for the verb is part of a conditional clause. See 'aṣābat at 3:117, p. 202, n.3).

12. يَفْرَحُوا *yafraḥū(na)* = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariḥa* [farah], to be glad. The terminal nūn is dropped).

13. تَتَّقُوا *tattaqū(na)* = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* (waqy / waqāyah), to guard, safeguard. The terminal nūn is dropped).

14. يَضُرُّهُ *yaḍurru* = he or it harms, hurts, damages (v. iii. m. s. impfct. from *ḍarra* [ḍarr], to harm. See at 2:102, p. 48, n. 13).

15. كَيْدَ *kayd* = machination, plot, ruse.

إِنَّ اللَّهَ Verily Allah is,

يَسَاطِعُ مَا يَعْمَلُونَ about what they do,

مُحِيطٌ All-Encompassing.¹

Section (Rukû') 13

وَإِذْ 121. And (remember) when

عَدَوْتَ you left early in the morning²

مِنْ أَهْلِكَ your household

ثَوِيٍّ الْمُؤْمِنِينَ making the believers³

مَقَاعِدَ لِلْقِتَالِ take positions⁴ for the battle—

وَاللَّهُ سَمِيعٌ and Allah is All-Hearing,

عَلِيمٌ All-Knowing.

إِذْ هَمَّتْ 122. When there thought⁵

طَائِفَتَانِ مِنْكُمْ two sections⁶ of you

أَنْ تَفْشَلَا to act cowardly⁷ —

وَاللَّهُ وَلِيُّهَا and Allah is their Protector —

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ and upon Allah should rely⁸

الْمُؤْمِنُونَ the believers.

وَلَقَدْ نَصَرَكُمُ اللَّهُ 123. And indeed Allah had

بَدْرٍ given you victory⁹ at Badr

وَأَنْتُمْ أَذِلَّةٌ when you were despicable.¹⁰

فَاتَّقُوا اللَّهَ لَعَلَّكُمْ So fear Allah that you may

تَشْكُرُونَ express gratitude.

1. i.e., in knowledge. مُحِيطٌ *muhîṭ* = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *'ahāta*, form IV of *hāta* [*hawṭ* / *hīṭah* / *hīyāṭah*], to encircle, enclose, guard. See at 2:19, p. 10, n. 12).

2. غَدَوْتَ *ghadawta* = you left early in the morning, (v. ii. m. s. past from *ghadāw* [*ghudūw* / *ghadw* / *ghadwah*], to go or come or be in the early morning). This and the succeeding *'āyahs* till *'āyah* 180 refer to the battle of 'Uḥud and related matters and allude to the battle of Badr and Allah's special help on that occasion by way of encouraging the Muslims to keep up their spirits.

3. تَوَيَّ *tubawwi'u* = you make (someone) take position, settle, put up, provide accommodation (v. ii. m. s. impfct. from *bawwa'u*, form of *bā'u* [*baw*], to be back. See *bā'u* at 3:112, p. 199, n. 17).

4. مَقَاعِدَ *maqā'id* (pl.; sing. *maq'ad*) = positions, seats, places to settle down (adverb of place on the scale of *maṣ'al* from *qa'ada* [*qu'ūd*], to sit down).

5. هَمَّتْ *hammat* = she thought (of doing), was about to, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important). The reference is here to what happened on the eve of the battle of 'Uḥud as 'Abd Allah ibn 'Ubayy, the arch-hypocrite, suddenly withdrew with about one thousand of his followers causing concern among the Muslims, especially the two clans of Banū Salimah and Banū Hārithah.

6. طَائِفَتَانِ *tā'ifatān* = (dual; sing. *ṭā'ifah*; pl. *ṭawā'if*) = two sections of people, two sects, two group See *tā'ifah* at 3:72, p. 183, n. 3.

7. تَفْشَلَا *tafshalā* = they (two, fem.) lost heart, despaired, failed (v. iii. f. dual impfct. from *fashila* [*fashal*], to lose heart, be cowardly, fail).

8. يَتَوَكَّلِ *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl* / *wukūl*], to entrust). The final letter becomes vowelless (*sākin*) for the particle *lām* of command coming before the verb.

9. نَصَرَ *naṣara* = he helped, gave victory, assisted (v. iii. m. s. past from *naṣr* / *nuṣūr*, to help. See *yaṣṣurūna* at 3:111, p. 199, n. 12).

10. أَذِلَّةٌ *'adhillah* (pl.; sing. *dhalīl*) = despicable, despised, lowly, contemptible.

124. And when you¹ said

لِلْمُؤْمِنِينَ to the believers:

أَلَنْ يَكْفِيَكُمْ "Will it not suffice² you

أَنْ يُعِزَّكَ رَبُّكَ that your Lord reinforce³ you

بِثَلَاثَةِ أَلْفٍ with three thousand

مِنَ الْمَلَائِكَةِ of the angels

مُنْزِلِينَ being sent down?"⁴

125. O yes; if you persevere⁵

وَتَتَّقُوا and be on your guard,⁶

وَيَأْتِيَكُمْ and they⁷ come upon you

مِنْ قَوَرِهِمْ هَذَا at this very instant⁸ of theirs,

يُعِزُّكَ رَبُّكَ your Lord will reinforce⁹ you

بِخَمْسَةِ أَلْفٍ with five thousand

مِنَ الْمَلَائِكَةِ of the angels

مُسَوِّمِينَ making their marks.¹⁰

126. And Allah set it not

إِلَّا بُشْرَى لَكُمْ but as good tidings¹¹ for you

وَلَنْظَمٍ and that reassured¹² might be

قُلُوبِكُمْ your hearts thereby;

وَمَا الْغَنَاءُ and no victory can there be

إِلَّا مِنْ عِنْدِ اللَّهِ except from Allah,

الْعَزِيزِ the All-Mighty,

الْحَكِيمِ the All-Wise.

1. The address here is to the Prophet, peace and blessings of Allah be on him.

2. *yakfi* = it or he suffices, is enough (v. iii. m. impfct. from *kafâ* [*kifâyah*], to be enough).

3. *yumidda(u)* = he helps, supplies, reinforces (v. iii. m. s. impfct. from '*amadda*, form IV of *madda* [*madd*], to extend, to prolong. See *yamuddu* at 2:15, p. 9, n. 2. The final letter takes *fathah* because of the particle '*an* coming before the verb).

4. *munzalîn* (acc./gen. of *munzalûn*, sing. *munzal*) = the sent down ones, those descended (passive participle from '*anzala*, form IV of *nazala* [*nuzûl*], to come down. See '*unzilât* at 3:65, p. 181, n. 2).

5. *tasbirû* (na) = you have patience, persevere, bear calmly (v. ii. m. pl. impfct. from '*ṣabara* [*ṣabr*], to be patient, to bind. See '*ṣâbirin* at 3:15, p. 160, n. 10). The terminal *nûn* is dropped for the verb is in a conditional clause (preceded by '*in*).

6. *tattaqû* (na) = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from '*ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to protect. The terminal *nûn* is dropped for the verb is in a conditional clause (preceded by '*in*). See at 3:28, p. 166, n. 5).

7. i.e., the enemies.

8. *fawra* = immediately; *min fawrihi/min al-fawr/ alâ al-fawr* = instantly, at once, forthwith, straight away, immediately.

9. *yumdid* = see *yumiddu* at n. 3 above. The final letter is rendered vowelless and hence not assimilated because the verb comes as the conclusion of a conditional clause.

10. *musawwimîn* (acc./gen. of *musawwimûn*, sing. *musawwim* = making marks, being distinguished (act. participle from '*sawwama*, form II of *sâma* [*sawm*], to impose, to mark. See *musawwamah* at 3:14, p. 159, n. 16).

11. *bushrâ* = glad tidings, good news. See at 2:97, p. 46, n. 9.

12. *taṭma'inna(u)* = she is reassured, gets rest, is at ease (v. iii. f. s. impfct. from '*ṭama'anna*. The final letter takes *fathah* because of a hidden '*an* in the *lâm* of motivation (*li* in the sense of *kay*) coming before the verb. See *yaṭma'innu* at 2:260, p. 135, n. 11).

لَيَقْطَعَنَّ 127. That He might cut off¹

طَرَفًا مِّنَ الَّذِينَ

كَفَرُوا disbelieve

أَوْ يَكْبِتَهُمْ or repel³ them disgracefully

فَيَنْقَلِبُوا so that they fall back⁴

خَائِبِينَ disappointed.⁵

لَيْسَ لَكَ 128. It is not for you

مِنَ الْأَمْرِ شَيْءٌ to determine anything;

أَوْ يُؤْتِبَهُمْ whether He forgives⁶ them

أَوْ يُعَذِّبُهُمْ or He punishes⁷ them;

فَإِنَّهُمْ for verily they are

ظَالِمُونَ wrong-doers.⁸

وَلِلَّهِ 129. And to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth.

يَغْفِرُ لِمَن يَشَاءُ He forgives whom He will

وَيُعَذِّبُ مَن يَشَاءُ and punishes whom He will;

وَاللَّهُ غَفُورٌ and Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

Section (Rukû') 14

يَا أَيُّهَا الَّذِينَ آمَنُوا 130. O you who believe,

لَا تَأْكُلُوا الرِّبَا do not devour⁹ usury¹⁰

1. يقطع *yaqta'a(u)* = he cuts, cuts off, severs (v. iii. m. s. impfct. from *qata'a* [*qat'*], to cut. The final letter takes *fathah* for a hidden 'an in the lâam of motivation (*li* meaning *kay*) coming before the verb. See *yaqta'âna* at 2:27, p. 14, n. 10).

2. i.e., the unbelieving Makkan leaders. طرف *taraf* (sing.; pl. *'atrâf*) = part, utmost part, fringe, side.

3. يَكْبِتُ *yakbita(u)* = he repels with disgrace, stifles, restrains (v. iii. m. s. impfct. from *kabata* [*kabr*], to stifle. The final letter takes *fathah* for an implied 'an in 'aw coming before the verb).

4. يَنْقَلِبُوا *yanqalibû(na)* = they turn, turn about, retreat, fall back (v. iii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. The terminal *nûn* is dropped because of a hidden 'an in the *fa* before the verb).

5. خَائِبِينَ *khâ'ibîn* (acc./gen. of *khâ'ibân*, sing. *khâ'ib*) = disappointed, frustrated, thwarted, unsuccessful (active participle from *khâba* [*khaybah*], to fail, to be disappointed).

6. يُؤْتِبُهُم *yatûba(u)* = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tâba* [*tawb*, *tawbah* / *matâb*], to turn. The final letter takes *fathah* because of an implied 'an in 'aw coming before the verb). Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See *tâba* at 2:187, p. 89, n. 8.

7. يُعَذِّبُ *yu'adhhibu(u)* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 2:284, p. 151, n. 6. The final letter takes *fathah* because of the reason mentioned in the previous note).

8. ظَالِمُونَ *ẓâlimûn* (pl.; sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See *ẓâlimîn* at 3:94, p. 193, n. 1; and *ẓâlimûn* at 2:229, p. 113, n. 9).

9. لَا تَأْكُلُوا *lâ ta'kulû* = you (all) do not eat, consume, devour (v. ii. m. pl. imperative [prohibition] from *'akala* [*'akhl/ma'kal*], to eat. See at 2:188, p. 90, n. 8).

10. رِبَا *riban* = usury, usurious interest, interest. See 2:275 and 280.

أَضْعَفًا مَضْعَفَةً² in doubles¹ compounded,

وَأَتَوْا اللَّهَ and be afraid³ of Allah

لَمَّا تَنْفَلِحُونَ that you might succeed.⁴



وَأَتَوْا النَّارَ 131. And beware of the fire

الَّتِي أُعِدَّتْ which has been prepared⁵



لِلْكَافِرِينَ for the unbelievers.

وَأَطِيعُوا اللَّهَ 132. And obey⁶ Allah

وَالرَّسُولَ لَعَلَّكُمْ and the Messenger that you



تُرْحَمُونَ might be shown mercy.⁷

وَسَارِعُوا إِلَى 133. And rush⁸ towards

مَغْفِرَةٍ مِنْ رَبِّكُمْ forgiveness from your Lord

وَجَنَّةٍ and a paradise

عَرْضُهَا the width of which is

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth,

أُعِدَّتْ لِلْمُتَّقِينَ prepared for the godfearing⁹—



الَّذِينَ يُنْفِقُونَ فِي 134. Who spend¹⁰ in

الْبَرِّ وَالْأَصْرَارِ prosperity¹¹ and adversity,¹²

وَالْكَاظِمِينَ الْغَيْظَ and are in control¹³ of anger,

وَالْعَافِينَ عَنِ النَّاسِ and forgiving¹⁴ to men.

وَاللَّهُ يُحِبُّ And Allah loves

1. أضعاف 'ad'âf (pl.; sing. dî'f) = doubles, multiples. See at 2:245, p. 57, n. 7.

2. مضاعفة muḍā'afah (f.; m. مضاعف muḍā'af) = compounded, increased many times (passive participle from ḍā'afa, form III of ḍa'afa [da'f]), to double. See yuḍā'ifu at 2:261, p. 136, n. 12).

3. اتقوا ittaqû = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from ittaqâ, form VIII of waqâ (waqy/wiqâyah), to guard, safeguard. See at 3:102, p. 196, n. 1).

4. تفلحون tufliḥûna = you (all) succeed, prosper (v. ii. m. pl. impfct. from 'aflaḥa, form IV of falaha [falḥ]), to split. See at 2:189, p. 91, n. 10).

5. أُعِدَّتْ 'u'iddat = prepared, made ready (v. iii. f. s. past passive from 'a'adda, form IV of 'adda ['add], to count. See at 2:24, p. 13, n. 3).

6. أطيعوا aṭî'û = you (all) obey, be obedient, follow (v. ii. m. pl. imperative from 'atâ'a, form IV of jā'a [jaw'], to obey. See at 3:50, p. 176, n. 1).

7. ترحمون turḥamûna = you (all) are shown mercy (v. ii. m. pl. impfct. passive from raḥima [raḥmah / marḥamah], to show mercy).

8. سارعوا sâri'û = you (all) hurry, hasten, run, dash, rush (v. ii. m. pl. imperative from sâra'a, form III of saru'a [sira'/sur'ah], to be quick. See yusâri'ûna at 3:114, p. 200, n. 16).

9. متقين muttaqîn — See n. 3 above and at 3:115, p. 201, n. 5; 3:76, p. 185, n. 8).

10. i.e., spend in the way of Allah, in charity. ينفقون yunfiqûna = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from 'anfaqa, form IV of nafaqa [nafaq], to be used up. See at 3:117, p. 201, n. 11; 2:273, p. 143, n. 10).

11. سراء sarra' = prosperity, happiness.

12. ضراء ḍarra' = affliction, suffering, illness, distress, adversity. See at 2:214, p. 103, n. 6; 2:177, p. 84, n. 3.

13. كاظمين kāzimîn (acc./gen. of kāzimîn, sing. kāzim = those who keep calm (in anger), are in control (of anger) (active participle from kaẓama [kaẓm/kuẓûm]), to conceal or suppress).

14. عافين 'āfin (acc./gen. of 'āfin, sing. 'āfin) = forgiving, excusing, pardoning (active participle from 'afâ ['afw/'afâ], to efface, to forgive. See ya'fûna at 2:237, p. 120, n. 4).



الْمُحْسِنِينَ the righteous.¹

وَالَّذِينَ 135. And those who,

إِذَا فَعَلُوا فَحِشَةً if they do a vile deed²

أَوْ ظَلَمُوا أَنْفُسَهُمْ or do wrong³ to themselves,

ذَكَرُوا اللَّهَ remember⁴ Allah

فَاسْتَغْفَرُوا and ask forgiveness⁵

لِذُنُوبِهِمْ for their sins⁶ —

وَمَنْ يَغْفِرَ اللَّهُ ذُنُوبَ and who can forgive⁷ sins

إِلَّا اللَّهَ except Allah —

وَلَمْ يَصِرُوا and do not persist⁸

عَلَى مَا فَعَلُوا in what they did

وَهُمْ يَعْلَمُونَ and they know.⁹



أُولَئِكَ 136. Such people,

جَزَاءُ مَا كَفَرُوا their reward is forgiveness¹⁰

مِنْ رَبِّهِمْ وَجَنَّاتٌ from their Lord and gardens

تَجْرِي مِنْ تَحْتِهَا flowing¹¹ below them

الْأَنْهَارُ the rivers,¹²

خَالِدِينَ فِيهَا abiding for ever¹³ therein.

وَبِعَمَلٍ خَيْرٍ And excellent is the reward

الْمَعْمُولِينَ of the practising ones.¹⁴

قَدْ خَلَتْ 137. There have passed¹⁵

1. *muḥsinîn* = (acc./gen. of *muḥsinûn*, sing. *muḥsin*) = 'those who do right things, charitable (active participle from *'aḥsana*, form IV of *ḥasana* [*husn*], to be good. See at 2:236, p. 119, n. 11).

2. *fāḥishah* (pl. *fawāḥish*) = vile deed, grave sin, monstrosity, adultery, fornication. See *fahshā'* at 2:268, p. 140, n. 15.

3. i.e., by committing any sin. *ẓalamû* = they transgressed, did wrong, committed *shirk* (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓālimîn* at 3:94, p. 193, n. 1).

4. i.e., they call to mind Allah. *dhakarû* = they remembered, called to mind (v. iii. m. pl. past from *dhakara* [*dhihr/tadhkâr*], to remember. See *udhkurû* at 2:231, p. 115, n. 2).

5. *istaghfarû* = they asked for forgiveness (v. iii. m. pl. past from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfirû* at 2:199, p. 97, n. 2).

6. *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes, misdeeds.

7. *yaghfiru* he forgives (v. iii. m. s. impfct. from *ghafara*. See at 2:284, p. 151, n. 5).

8. *yusirrû(na)* = they insist, persist (v. iii. m. pl. impfct. from *'aṣarra*, form IV of *ṣarra* [*ṣarr/ṣarir*], to creak, to tie up. The terminal *nûn* is dropped because of the particle *lam* coming before the verb).

9. i.e., they are aware and conscious of the offence and of the fault in persisting in it.

10. *maghfirah* = forgiveness, pardon, remission. See at 2:268, p. 1141, n. 1.

11. *tajrî* = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:15, p. 160, n. 5; 2:265, p. 139, n. 11).

12. *'anḥâr* (sing. *nahr*) = rivers, streams. See at 2:25, p. 13, n. 8.

13. *khâlidîn* = living for ever, everlasting, eternal. See at 3:87, p. 190, n. 5).

14. *'âmilîn* (acc./gen. of *'âmilân*, sing. *'âmil*) = the practising ones, the doers (act. participle from *'amila* [*'amal*], to act).

15. *khalat* = she passed, passed away. See at 2:141, p. 66, n. 10).

مِنْ قَبْلِكُمْ سُنَّ before you ways of dealing;¹
فَسِيرُوا فِي الْأَرْضِ so travel through² the earth
فَانظُرُوا كَيْفَ كَانَ and see³ how was
عَقِبَةُ الْمُكَذِّبِينَ the end⁴ of the unbelievers.⁵



هَذَا بَيَانٌ 138. This⁶ is a statement⁷
لِلنَّاسِ for mankind,
وَهْدًى وَمَوْعِظَةٌ and guidance and advice⁸
لِلْمُتَّقِينَ for the godfearing.⁹



وَلَا تَهِنُوا 139. And do not feel small¹⁰
وَلَا تَحْزَنُوا nor be sad;¹¹
وَأَنْتُمْ الْأَعْلَوْنَ for you will be the superiors¹²
إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.



إِنْ يَمَسُّكُمْ 140. If there has touched¹³
قَرْحٌ you a sore,¹⁴
فَقَدْ مَسَّ then there already has hit

الْقَوْمَ قَرْحٌ مِثْلَهُ the people¹⁵ a sore like it;
وَتِلْكَ الْأَيَّامُ and such are the days that
نُدَّاءُ لِهَآبَيْنِ الْنَّاسِ We alternate¹⁶ among men,
وَلَيَعْلَمَ اللَّهُ and that Allah may know¹⁷
الَّذِينَ ءَامَنُوا those who believe

1. i.e., Allah's dealing with the unbelievers. سنن *sunan* (pl.; sing. *sunnah*) = ways of dealing, usages, practices, norms.

2. سِيرُوا *sîrû* = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [sayr /sayrûrah /masîr /masîrah/tasyâr] to move, to travel).

3. انظروا *unzurû* = you (all) see, look at, observe (v. ii. m. pl. imperative from *nazara* [nazar/manzar], to see. See *yanzurûna* at 2:210, p. 100, n. 14).

4. عاقبة *âqibah* (s.; pl. عواقب 'awâqib) = end, outcome, upshot, consequence, effect, result.

5. مكذبين *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*, sing. *mukadhdhib*) = those who cry lies (to), unbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [kidhb /kadhib /kadhbah /kidhbah], to lie. See *kadhdhabû* at 3:11, p. 158, n. 3).

6. i.e., this Qur'ân.

7. بيان *bayân* = statement, declaration, communiqué.

8. موعظة *maw'izah* (pl. *mawâ'iz*) = advice, exhortation, counsel. See at 2:275, p. 144, n. 10.

9. متقين *muttaqîn*, see 3:133, p. 207, n. 9.

10. لَا تَهِنُوا *lâ tahinû* = do not feel small (v. ii. m. pl. imperative [prohibition] from *hâna* [hawna], to be easy, be of little importance. See *muhîn* at 2:90, p. 43, n. 7). The reference is to the temporary setback of the battle of 'Uḥud and such situations.

11. لَا تَحْزَنُوا *lâ taḥzanû* = you (all) do not be sad, do not grieve (v. ii. m. pl. imperative [prohibition] from *ḥazana* [ḥuzn/ḥazan], to be sad. See *yahzanûn* at 2:276, p. 145, n. 9).

12. أَعْلَوْنَ 'a'lawna (pl.; sing. أعلى 'a'lâ) = higher ones, superiors, victors.

13. يَمَسُّ *yamsas* (yamassu from *yamsasu*) = he touches, feels (v. iii. m. s. impfct. from *massa* [mass/masis], to feel, to touch. The final letter is vowelless (*sâkin*) for the verb is in a conditional clause (preceded by 'in). See at 3:47, p. 174, n. 1).

14. قَرْحٌ *qarḥ* (pl. *qurûḥ*) = wound, ulcer, sore.

15. i.e., the Makkan unbelievers at Badr.

16. نُدَّاءٌ *nudâwîlu* = we alternate, rotate, cause to come by turn (v. i. m. pl. impfct. from *dâwala*, form III of *dâla* [dawl/dawilah], to rotate).

17. i.e., may make known; for Allah knows everything, open or secret.

وَيَتَّخِذَ مِنْكُمْ

and may take¹ from you

شُهَدَاءَ

martyrs;²

وَاللَّهُ لَا يُحِبُّ

and Allah does not like

الظَّالِمِينَ

the wrong-doers.

141. And that

وَلِيُصَحِّصَ اللَّهُ

Allah may refine³

الَّذِينَ آمَنُوا

those who believe

وَيَعْمَقَ الْكُفْرَ فِيهِ

and eliminate⁴ the infidels.

﴿١٤١﴾

أَمْ حَسِبْتُمْ

142. Or do you think⁵

أَنْ تَدْخُلُوا الْجَنَّةَ

that you will enter⁶ paradise

وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ

while Allah not yet knows⁷

جَاهِدُوا مِنْكُمْ

those of you who fight⁸

وَيَعْلَمُ الصَّابِرِينَ

and knows the steadfast?⁹

﴿١٤٢﴾

وَلَقَدْ كُنْتُمْ

143. You had indeed been

نَمْنُونَ الْمَوْتَ مِنْ

wishing¹⁰ for death¹¹

قَبْلِ أَنْ تَلْقَوْهُ

before meeting it;

فَقَدْ رَأَيْتُمُوهُ

now you have just seen it,

وَأَنْتُمْ تَنْظُرُونَ

and you were looking on.

Section (Rukû') 15

وَمَا مُحَمَّدٌ

144. And Muhammad is not

إِلَّا رَسُولٌ

any more than a Messenger.

1. يتخذ *yattakhidha(u)* = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of *akhadha* [akhdh], to take. See at 2:165, p. 77, n. 10. The final letter takes *fathah* because of the particle *lâm* with implied 'an (*li* in the sense of *kay*, i.e., *lâm* of motivation) coming before the previous verb to which this verb is conjunctive).

2. شهداء *shuhadâ'* (sing. *shahîd*) = witnesses, martyrs. See at 2:133, p. 63, n. 1.

3. يمحس *yumahhisa(u)* = he refines, purifies, rectifies, (v. iii. m. s. impfct. from *maḥḥasa*, form II of *maḥḥasa* [maḥḥs], to purify, to render clear. The final letter takes *fathah* for the reason stated at n. 1 above).

4. يمحس *yamḥaqa(u)* = he eliminates, effaces, erases, eradicates, annihilates, exterminates, destroys (v. iii. m. s. impfct. from *maḥaqa* [maḥq], to efface. The final letter has taken *fathah* for the reason stated at n. 1 above).

5. حسبت *ḥasibtum* = you (all) calculated, reckoned, thought, deemed (v. ii. m. pl. past from *ḥasaba* [ḥasb/ḥisâb], to calculate. See at 2:214, p. 103, n. 2).

6. تدخلوا *tadkhulû(na)* = you (all) enter, get into (v. ii. m. pl. impfct. from *dakhala* [dukhûl], to enter. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *dakhala* at 3:37, p. 170, n. 1).

7. i.e., makes known; for He knows everything.

8. جاهدوا *jâhadû* = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [jahd], to strive. See at 2:218, p. 106, n. 5).

9. i.e., steadfast in the hour of trial and fighting.

صابرين *ṣâbirîn* (acc./gen. of *ṣâbirân*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [ṣabr], patience, forbearance. See at 3:142, p. 160, n. 10).

10. تمنون *tamannawna* (originally *tatamannawna*) = you wish, desire, yearn (v. ii. m. pl. impfct. from *tamannâ*, form V of *manâ* [manw/ many], to put to test, tempt. See *yatamannawna* at 2:95, p. 45, n. 5).

11. i.e., you had been eager for meeting the enemies and attaining martyrdom. The 'ayah refers to the state of feeling of a section of the Muslims before the battle of 'Uḥud and after it.

قَدْ خَلَتْ There have passed away¹
 مِنْ قَبْلِهِ الرُّسُلُ before him the Prophets.
 أَفَإِنْ مَاتَ أَوْ قُتِلَ If then he dies or is killed,
 أُنْقَلَبْتُمْ will you turn round²
 عَلَى أَعْقَابِكُمْ on your heels?³
 وَمَنْ يَنْقَلِبْ And he who turns round⁴
 عَلَى عَقْبَيْهِ on his heels
 فَلَنْ يَضُرَّ اللَّهَ will not harm⁵ Allah
 شَيْئًا whatever.
 وَسَيَجْزِي اللَّهُ And Allah will reward⁶
 الشَّاكِرِينَ the grateful.⁷

145. And it is not possible
 لِنَفْسٍ أَنْ تَمُوتَ for any being that it dies
 إِلَّا بِإِذْنِ اللَّهِ except by Allah's leave —
 كِتَابًا مُوَجَّهًا as a writ⁸ fixed in time.⁹
 وَمَنْ يُرِدْ And whoever desires¹⁰
 ثَوَابَ الدُّنْيَا the reward¹¹ of this world
 نُؤْتِهِ مِنْهَا We shall give him of it;
 وَمَنْ يُرِدْ and whoever desires
 ثَوَابَ الْآخِرَةِ the reward of the hereafter
 نُؤْتِهِ مِنْهَا We shall give him of it;
 وَسَيَجْزِي and We shall reward¹²
 الشَّاكِرِينَ the grateful.

1. خلت *khalat* = she passed , passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalā* [*khalū*/'*khalā*']. See at 3:137, p. 208, n. 15).

2. انقلبتم *inqalabtum* = you (all) turned round, turned, turned about, retreated, fell back (v. ii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See *yanqalibā* at 3:127, p. 206, n. 4).

3. أعقاب *'a'qāb* (pl.; sing. *'aqib*) = heels, ends.

4. ينقلب *yanqalib(u)* = he turns round, turns, turns about (v. iii. m. s. impfct. from *inqalaba*. See n. 2 above). The final letter is 'vowelless (*sākin*) because the verb is part of a conditional clause (preceded by *man*).

5. يضر *yadurra(u)* = he harms, damages, hurts, adversely affects (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See at 3:120, p. 203, n. 14. The final letter takes *fathah* because of the particle *lan* coming before the verb.)

6. يجزي *yajzī* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazā* [*jazā*'], to reward. See *tajzī* at 2:123, p. 58, n. 6).

7. شاكرين *shākirīn* (acc./gen. of *shākirūn*, sing. *shakir*) = appreciative, thankful, grateful. Active participle from *shakara* [*shukr*/'*shukrān*], to thank. See *shākir* at 2:158, p. 75, n. 1).

8. كتاب *kutāb* = writing, writ, book., document, contract. The *'āyah* reminds that none can die except by Allah's will and leave and therefore Muslims should not hesitate to fight in the way of Allah for fear of death.

9. موجل *mu'ajjal* = fixed in time, deferred, postponed, delayed, deadlined. Passive participle from *'ajjala*, form II of *'ajila* [*'ajal*], to linger.

10. يرد *yurid* (*yuridu*) = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arāda*, for IV from *rāda* [*rawd*], to walk about. The final letter becomes vowelless (*sākin*) and so the medial *yā* is dropped because the verb is in a conditional clause (preceded by *man*). See *yuridu* at 3:108, p. 198, n. 6).

11. ثواب *thawāb* = reward, recompense, requital. *najzī* = we reward, recompense, requite (v. i. pl. impfct. from *jazā* [*jazā*'], to repay. See *yajzī* at n. 6 above).

وَكَايِن مِّن 146. And how many a
 نَبِيٍّ قَاتَلَ Prophet waged war,¹
 مَعَهُ رِيبُونَ with him devout savants²
 كَثِيرٌ in numbers;
 فَمَا وَهَنُوا but they did not languish³
 لِمَا أَصَابَهُمْ for what afflicted⁴ them
 فِي سَبِيلِ اللَّهِ in the way of Allah;
 وَمَا ضَعُفُوا nor did they become weak⁵
 وَمَا اسْتَكْبَرُوا nor did they give in.⁶
 وَاللَّهُ يُحِبُّ الصَّابِرِينَ And Allah loves the patient.⁷



وَمَا كَانَ قَوْلُهُمْ 147. And they uttered nothing
 إِلَّا أَنْ قَالُوا رَبَّنَا except saying: "Our Lord,
 اغْفِرْ لَنَا ذُنُوبَنَا forgive⁸ us our sins⁹
 وَإِيسْرَافَنَا فِي أَمْرِنَا and our excesses¹⁰ in our act,
 وَثَبِّتْ أَقْدَامَنَا and make firm¹¹ our feet¹²
 وَأَنْصُرْنَا عَلَى and give us victory¹³ over
 الْقَوْمِ الْكَافِرِينَ the infidel people."



فَأَنصَرَهُمُ اللَّهُ 148. So Allah gave them
 ثَوَابَ الدُّنْيَا the reward of this world
 وَحَسَنَ ثَوَابٍ and the fairest reward¹⁴
 الْآخِرَةِ وَاللَّهُ of the hereafter; and Allah
 يُحِبُّ الْمُحْسِنِينَ loves the righteous.¹⁵



1. قَاتَلَ *qātala* = he fought, battled, waged war (v. iii. m. s. past in form III of *qatala* [*qatl*], to kill. See *yūqātilū* at 3:111, p. 199, n. 9).

2. رِيبُونَ *ribbiyyân* (pl.; sing. رِيبِي *ribbiyy*) = devout savants, large bands.

3. وَهَنُوا *wahanû* = they lost heart, felt run down, languished (v. iii. m. pl. past from *wahana* [*wahn*], to be weak, to languish).

4. أَصَابَ *ʿaṣāba* = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *ṣāba* [*ṣawb / ṣaybūbah*], to hit, to be right. See at 2:265, p. 139, n. 2).

5. ضَعُفُوا *ḍaʿufû* = they became weak, feeble, languid (v. iii. m. pl. past from *ḍaʿufa* [*ḍuʿfidaʿf*], to become weak).

6. اسْتَكْبَرُوا *istakânû* = they gave in, yielded, surrendered (v. iii. m. pl. past from *istakāna*, form X of *kāna* [*kawn*], to be).

7. i.e., steadfast in the hour of trial and fighting. صَابِرِينَ *ṣābirîn* (acc./gen. of *ṣābirûn*, pl. of *ṣābir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 3:142, p. 160, n. 9).

8. اغْفِرْ *ighfir* = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafir / ghufirân / maghfirah*], to forgive. See at 2:286, p. 153, n. 7).

9. ذُنُوبَ *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 3:135, p. 208, n. 6.

10. إِسْرَافَ *isrâf* = intemperance, extravagance, waste, immoderateness, excesses, transgression.

11. ثَبِّتْ *thabbit* = (you) make firm, stabilize, strengthen (v. ii. m. s. imperative from *thabbata*, form II of *thabata* [*thabât/thubût*], to stand firm. See at 2:250, p. 127, n. 10).

12. i.e., our stand in fighting against the enemies. أَقْدَامَ *ʿaqdām* (pl.; sing. *qadam*) = feet, steps.

13. اَنْصُرْ *unṣur* = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr/nuṣûr*], to help, to give victory. See at 2:286, p. 153, n. 10).

14. i.e., paradise.

15. مُحْسِنِينَ *muḥsinîn* = (acc./gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *ʾaḥsana*, form IV of *ḥasana* [*ḥusn*], to be good. See at 3:134, p. 208, n. 1).

Section (Rukû') 16

يٰۤاَيُّهَا الَّذِيْنَ

۱۴۹. O you who believe,

اِنْ تُطِيعُوْا if you obey¹

الَّذِيْنَ كَفَرُوْا those who disbelieve

يَرُدُّوْكُمْ they will drive you back²عَلٰى اَعْقَبِكُمْ on your heels³فَتَنْقَلِبُوْا and then you will turn back⁴۱۴۹ خٰسِرِيْنَ as losers.⁵

۱۵۰. Nay, Allah is

مَوْلٰىكُمْ your Guardian-Protector;⁶

وَهُوَ خَيْرُ

۱۵۰ اَلنَّصِيْرِيْنَ helpers.⁷سَنُلْقِيْ ۱۵۱. We shall plunge⁸فِيْ قُلُوْبِ الَّذِيْنَ in the hearts of those who
كَفَرُوْا disbelieveالرَّعْبَ بِمَا أَشْرَكُوْا panic;⁹ for they set partners¹⁰

بِاللّٰهِ مَا with Allah, for which

لَمْ يُزَلِّ بِهِ He had not sent down

سُلْطٰنًا any authority;¹¹وَمَا وٰلَهُمْ and their abode¹² will be

النَّارُ وَبِئْسَ the fire; and bad will be

مَثْوٰى the habitation¹³

۱۵۱ اَلْقٰطِلِيْنَ of the transgressors.

1. تطيعوا *tuffi'û(na)* = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'atâ'a*, form IV of *tâ'a* [taw'], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by 'in). See at 3:100, p. 195, n. 2.

2. يردوا *yaruddû(na)* = they drive back, put back, send back, repel (v. iii. m. pl. impfct. from *radda* [radd], to put back. The terminal *nûn* is dropped because the verb is the conclusion of a conditional clause. See *yaruddûna* at 3:100, p. 195, n. 3).

3. i.e., they will make you revert to unbelief. أعقاب *'a'qâb* (pl.; sing. *'aqib*) = heels, ends. See at 3:144, p. 211, n. 4.

4. تنقلبوا *tanqalibû(na)* = you turn round, turn back, turn about (v. ii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [qalb], to turn, to turn about. The terminal *nûn* is dropped for the verb comes as conclusion of a conditional clause. See *yanqalibû* at 3:127, p. 206, n. 4).

5. خاسرين *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [khusr /khasâr /khasârah /khusrân] to lose. See at 3:86, p. 189, n. 5).

6. مولى *mawlâ* = Lord-Protector, Guardian-Protector, Sovereign. See at 2:286, p. 153, n. 9.

7. نصيرين *nâsirîn* (acc./gen. of *nâsirûn*, sing. *nâsir*) = helpers, protectors, assistants (active participle from *naşara* [naşr/ nuşûr], to help. See at 3:91, p. 192, n. 2).

8. نلقى *nulqî* = We throw, cast, fling, plunge (v. iii. m. pl. impfct. from *'alqâ*, form IV of *laqiya* [liqâ' /luqyân/luqy/luqyah/luqan], to meet. See *yulqûna* at 3:44, p. 173, n. 1).

9. رعب *ru'b* = terror, panic, fright, alarm.

10. أشركوا *'ashrakû* = they set partners, associated, gave a share (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. See *nushrika* at 3:64, p. 180, n. 6).

11. سلطان *sulţân* = authority, mandate, authorization, power, might, rule, dominion.

12. مأوى *ma'wan* = place of refuge, abode, shelter, retreat, habitation.

13. موى *mathwan* = habitation, resting place, dwelling, abode.

وَلَقَدْ صَدَقَكُمُ اللَّهُ 152. And true indeed Allah
 وَعَدَهُ proved to you His promise
 إِذْ تَحْسُبُوهُمْ when you were killing¹ them
 بِإِذْنِهِ by His leave,
 حَتَّى إِذَا فَتِمُمْ till you lost vigour²
 وَتَنَزَّعْتُمْ فِي الْأَمْرِ and disputed³ about the order
 وَعَصَيْتُمْ and disobeyed⁴
 مِنْ بَعْدِ مَا أَرَاكُمْ after that He had shown you
 مَا تُحِبُّونَ what you love.
 مِنْكُمْ There are among you those
 يُرِيدُونَ الدُّنْيَا who desire this world, and
 مِنْكُمْ there are among you those
 يُرِيدُونَ الْآخِرَةَ who desire the hereafter.
 ثُمَّ صَرَفَكُمْ Thereafter He diverted⁵ you
 عَنْهُمْ from them
 لِيَبْلِغَكُمْ that He might test⁶ you;
 وَلَقَدْ عَفَا عَنْكُمْ and indeed He forgave you;
 وَاللَّهُ ذُو فَضْلٍ and Allah is Full of Grace
 عَلَى الْمُؤْمِنِينَ upon the believers.

﴿١٥٢﴾

إِذْ 153. When
 تَصْعَدُونَ you were running⁷ uphill and
 وَلَا تَكُونُ عَلَى أَحَدٍ were not caring⁸ for anyone;
 وَالرَّسُولُ while the Messenger

1. *taḥussūna* = you (all) kill, extirpate (v. ii. m. pl. impfct. from *ḥassa* [ḥiss/hass], to make one's perceiving power dead, i.e., to kill). The 'āyah refers to the battle of 'Uḥud. The Prophet, peace and blessings of Allah be on him, placed a select band of 50 archers on top of a strategic hill at the field of 'Uḥud to guard the rear of the Muslim army, instructing them not to leave their position whatever happened in the field of battle. Soon the enemy ranks were broken and they retreated in all haste, the Muslims pursuing them and capturing booty. At this sight the archers, excepting some ten of them, left their position to collect booty. Noticing this the enemy cavalry appeared from the rear, attacked the Muslims and killed a number of them including Hamzah (r.a.). The Prophet himself, peace and blessings of Allah be on him, was wounded. This and the following few 'āyahs remind the Muslims that what had happened to them was due to their disregard of the instructions given to them.

2. *fashitum* = you (all) lost vigour, lost heart, despaired, failed (v. ii. m. pl. past from *fashila* [fashal], to lose heart, be cowardly, fail. See *tafshalā* at 3:122, p. 204, n. 7).

3. *tanāza'tum* = you (all) disputed, contended, contested, attempted to wrest (from one another) (v. ii. m. pl. past from *tanāza'a*, form VI of *naza'a* [naz'], to pull out, to remove, to take away. See *tanzi'u* at 3:26, p. 165, n. 3).

4. *'aṣaytum* = you (all) rebelled, defied, disobeyed (v. ii. m. pl. past from *'aṣā* ['iṣyān/ma'ṣiyah], to rebel, to oppose, to disobey, to defy. See *'asaw* at 3:112, p. 200, n. 4).

5. *ṣarafa* = he turned away, diverted (v. iii. m. s. past from *ṣarf*, to turn, to turn away).

6. *yabtaliya* = he tests, tries, afflicts (v. iii. m. s. impfct. in form VIII of *balā* [balw / balā'], to test, to try. The final letter takes *fathah* because of a hidden 'an in *lām* (li) coming before the verb. See *ibtalā* at 2:124, p. 58, n. 12).

7. *tuṣ'idūna* = you (all) go upwards, ascend, run upland, (v. ii. m. pl. impfct. from *aṣ'ada*, form IV of *ṣa'ida* [ṣu'ūd], to climb).

8. *talwūna* = you turn, twist, look back, avert, think back, pay attention or heed to, care (v. ii. m. pl. impfct. from *lawā* [layy/lawiy], to turn, to bend. See *yawlūna* at 378, p. 186, n. 2).

يَدْعُوكَ فِي أُنْفُرِكَ was calling¹ you in your rear.

فَأَتَيْنَاكَ So Allah requited² you

عَمَّا يَغْمُرُ with one distress³ for another

لَتَكْبَلَا تَحْزَنُوا so that you lament not over

عَلَى مَا فَاتَكُمْ what slipped away⁴ from you

وَلَا مَا أَصَابَكُمْ nor over what befell⁵ you.

وَاللَّهُ حَيُّ And Allah is All-Aware

بِمَا تَعْمَلُونَ of what you do.

ثُمَّ أَنْزَلَ عَلَيْكُمْ 154. Then He sent down⁶ on

مِن بَعْدِ الْغَمِّ you, after the distress,

أَمْنَةً تُبَاسًا security⁷ – somnolence⁸

بِشَيْءٍ طَافَتْكُمْ overcoming⁹ a group¹⁰ of you,

وَمَا لَكُمْ while another group,

فَدَأَمْتُمْ أَنْفُسَكُمْ whose selves worried¹¹ them,

يُظُنُّونَ بِاللَّهِ thought¹² about Allah

غَيْرَ الْحَقِّ that which was not right –

ظَنٍّ الْجَاهِلِيَّةِ a notion of ignorance.

يَقُولُونَ هَلْ لَنَا They said: "Have we any part

مِنَ الْأَمْرِ مِنْ شَيْءٍ in the matter whatever?"

قُلْ إِنَّ الْأَمْرَ كُلَّهُ Say: "Verily the matter solely

لِلَّهِ belongs to Allah."

يُخْفُونَ فِي أَنْفُسِهِمْ They hide¹³ within themselves

مَا لَا يُبْدُونَ لَكَ what they express¹⁴ not to you.

1. i. e., at the battle-field of 'Uḥud. يدعو *yad'û* = he calls, invites (v. iii. m. s. impfct. from *da'â* [du'â'], to call. See *yad'ûna* at 3:104, p. 197, n.2).

2. أتاب *'athâba* = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of *thâba* [thawb], to come back. See *thawâb* at 3:145, p. 211, n. 11).

3. غم *ghamm* = grief, affliction, distress.

4. i.e., of victory and booty for their disregard of the Prophet's instructions. فات *fâta* = he slipped away, escaped, eluded (v. iii. m. s. past from *fawt/fawât*, to pass away, slip away).

5. أصاب *'asâba* = he hit, reached, befell, afflicted (v. iii. m. s. past in form IV of *šâba* [sawb /šaybûbah], to hit, to be right. See *'asâbat* at 3:117, p. 202, n. 3).

6. أنزل *'anzala* = he sent down (v. iii. m. s. impfct. in form IV of *nazala* [nuzûl], to come down. See at 3:7, p. 156, n. 1).

7. أمنة *'amanah* = 'amn = security, safety, peace.

8. نعلس *nu'âs* = somnolence, sleepiness, drowsiness. After the Prophet had withdrawn the Muslims to safety in the valley of 'Uḥud. The Muslims had a spell of somnolence which recouped their energy.

9. يغطي *yaghshâ* = he covers, overcomes (v. iii. m. s. impfct. from *ghashiya* [ghashy/ghishâwah], to cover. See *ghishâwah* at 2:7, p. 6, n. 8).

10. طائفة *ṭā'ifah* (pl. طوائف *ṭawā'if*) = section of people, sect, group, band. See at 3:72, p. 183, n. 3.

11. i.e., the hypocrites. أهتم *'ahammât* = she concerned, preoccupied, worried, distressed, affected (v. iii. f. s. past from *'ahamma*, form IV of *hamma* [hamm/mahammah], to distress).

12. يظنون *yazunnûna* = they suppose, conjecture, think; also, they firmly believe (v. iii. m. pl. impfct. from *ẓanna* [ẓann], to firmly believe, to suppose. See at 2:249, p. 127, n. 3).

13. يخفون *yukhfûna* = they hide, conceal, secrete (v. iii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [khafâ'/khifah/khufyah], to be hidden. See *tukhfî* at 3:118, p. 202, n. 15).

14. يبون *yubdûna* = they express, make known, disclose (v. iii. m. pl. impct. from *'abdâ*, form IV of *badâ* [budûww/badâ'], to appear, to become clear. See *tubdû* at 2:284, p. 151, n. 2).

يَقُولُونَ لَوْ كَانَ لَنَا
مِنْ الْأَمْرِ شَيْءٌ
مَا قُتِلْنَا
هَهُنَا
قُلْ لَوْ كُنْتُمْ
فِي بُيُوتِكُمْ
لَبَرَزَ

They say: "Had we had
in the matter any part, we
would not have been killed¹
in here."
Say: " Even if you had been
in your homes, there
surely would have come out²

الَّذِينَ كُتِبَ عَلَيْهِمُ
الْقَتْلُ
إِلَى مَضَاجِعِهِمْ
وَلِيَبْتَلِيَ اللَّهُ
مَا فِي صُدُورِكُمْ
وَلِيُمَحِّصَ
مَا فِي قُلُوبِكُمْ
وَاللَّهُ عَلِيمٌ
بِدَاتِ الصُّدُورِ

those on whom was decreed
the killing
to their dying-spots;³
and that Allah might test⁴
what is in your breasts⁵
and that He might rectify⁶
what is in your hearts.
And Allah is All-Knowing
of what is in the breasts.



إِنَّ الَّذِينَ
تَوَلَّوْا مِنْكُمْ
يَوْمَ
الَّتِي جَمَعَانِ
إِنَّمَا اسْتَزَلَّهُمُ
الشَّيْطَانُ
بِبَعْضِ مَا كَسَبُوا
وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ

155. Verily those who
turned away⁷ of you
on the day
the two hosts⁸ met,⁹
there only toppled¹⁰ them
Satan
because of some of what
they had acquired¹¹ (of sin);
but Allah has forgiven them

1. قُتِلْنَا *qutilnā* = we were killed, slain, put to death (v. i. pl. past passive, from *qatala* [qatl], to kill. See *qātala* at 3:146, p. 212, n. 1). This part of the 'āyah speaks about the murmurings of the hypocrites after the battle of 'Uḥud.

2. بَرَزَ *baraza* = he came out, appeared, emerged (v. iii. m. s. past from *baraza* [burūz], to come into view. See *barazū* at 2:250, p. 127, n. 8).

3. مَضَاجِعَ *madāji'* (pl.; sing. مَضْجَع *madja'*) = beds, couches, places for lying down, dying-spots (adverb of place from *ḍaja'a* [ḍaj'/ḍujū'], to lie down, lie on one's side). This part of the 'āyah stresses that life and death is in Allah's Hand and none can avert, hasten or delay it.

4. يَبْتَلِي *yabtaliya* = he tests, tries, afflicts (v. iii. m. s. impfct. in form VIII of *balā* [balw / balā'], to try. The final letter takes *fathah* because of a hidden 'an in *lām* (li in the sense of *kay*) coming before the verb. See at 3:152, p. 214, n. 6).

5. صُدُور *ṣudūr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning, start. See at 3:119, p. 203, n. 8.

6. يُمَحِّصُ *yumaḥḥiṣa(u)* = he refines, purifies, rectifies, puts right (v. iii. m. s. impfct. from *maḥḥaṣa*, form II of *maḥaṣa* [maḥṣ], to purify, to render clear. The final letter takes *fathah* because of the reason mentioned at n. 4 above. See at 3:141, p. 210, n. 3).

7. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya*, to be near. See at 3:32, p. 168, n. 2).

8. جَمَعَانِ *jam'ān* (dual of جمع *jam'*) = two hosts, two gatherings. The reference is to the encounter of the two armies of the Muslims and the Makkan unbelievers at 'Uḥud.

9. التَّفَى *iltaqā* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [liqā' / luqyān / luqy / luqyah / luqan], to meet. See *iltaqaṭā* at 3:13, p. 159, n. 2).

10. اسْتَزَلَّ *istazalla* = he caused to slip/ err, toppled (v. iii. m. s. past in form X of *zalla* [zala], to slip, stumble, to commit an error. See *azalla* at 2:36, p. 19, n. 6).

11. كَسَبُوا *kasabū* = they earned, acquired, gained, gathered (v. iii. m. pl. past from *kasaba* [kasb], to gain. See at 2:64, p. 138, n. 10).

إِنَّ اللَّهَ Verily Allah is

عَفُوٌّ Most Forgiving,

حَلِيمٌ Most Forbearing.

Section (Rukû') 17

يَا أَيُّهَا الَّذِينَ آمَنُوا 156. O you who believe,

لَا تَكُونُوا كَالَّذِينَ

كَفَرُوا وَقَالُوا disbelieve and say

لَا خَوْفَ لَنَا بِأَنزِلِ الْآسَافِ إِذَا

ضَرَبُوا فِي الْأَرْضِ they travel through² the earth

أَوْ كَانُوا غُرَى or are out on fighting;³

لَوْ كَانُوا عِندَنَا "If they remained with us

مَا مَاتُوا they would not have died

وَمَا قُتِلُوا nor been killed"⁴ –

لِيَجْعَلَ اللَّهُ ذَٰلِكَ لِجَعَلِ اللَّهُ ذَٰلِكَ

حَسْرَةً فِي قُلُوبِهِمْ a regret⁵ in their hearts;

وَاللَّهُ يُحْيِي for Allah gives life⁶

وَمُيِّتُ and causes death;⁷ and Allah

يَعْلَمُ مَا تَعْمَلُونَ is about what you do

بَصِيرٌ All-Seeing.⁸

وَلَئِنْ قُتِلْتُمْ 157. And if you are killed⁹

فِي سَبِيلِ اللَّهِ أَوْ مُتُّمُ in the way of Allah or die,

لَكُمْ غُفْرَةٌ مِّنَ اللَّهِ surely forgiveness from Allah

وَرَحْمَةٌ خَيْرٌ and mercy are better

1. The 'āyah refers to what the Madinan unbelievers and hypocrites said to their fellow unbelievers and hypocrites after the temporary set-back for the Muslims at the battle of 'Uḥud. اخوان 'ikhwān (pl.; sing. 'akh) = brethren, brothers.

2. ضَرَبُوا *ḍarabū* = they struck, hit, beat (v. iii. m. pl. past from *ḍarba* [*ḍarb*] to beat. *Ḍarba fī al-'arḍ* is an idiomatic expression meaning to travel, to go about in the land, especially for trade or in search of livelihood. See at 2:273, p. 173, n. 4).

3. غُرَى *ghuzzan* (originally *ghuzah*, sing *ghāzin*) = fighters in the way of Allah. Active participle from *ghazā* [*ghazw*], to strive, to conquer).

4. قُتِلُوا *qutilū* = they were killed (v. iii. m. pl. past passive from *qatala* [*qatl*], to kill. See *qutilnā* at 3:154, p. 216, n. 1).

5. i.e., such thoughts and want of faith on their part might be a cause of regrets for them in the long run. (See Al-Ṭabarī, pt. IV, p. 148; Al-Baḥr, III, 402). حَسْرَةٌ *ḥasrah* (pl. حَسَرَات *ḥasurāt*) = regret, lamentation, grief, sorrow, distress. See *ḥasarāt* at 2:167, p. 79, n. 4).

6. يُحْيِي *yuhyī* = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfet. from 'ahyā, form IV of *hayiya* [*hayāh*], to live. See at 2:259, p. 134, n. 9).

7. يُمِيتُ *yumītu* = he causes death, puts to death (v. iii. m. s. impfet. from 'amāta, form IV of *māta* [*mawt*], to die. See at 2:257, p. 133, n. 5).

8. بَصِيرٌ *baṣīr* = All-Seeing, All-Observing. See at 2:265, p. 139, n. 7).

9. While the previous āyah disapproves of the conduct of the unbelievers and hypocrites and asks the Muslims not to be like them, the present āyah encourages the Muslims to keep up their spirits and participate enthusiastically in the fightings for the cause of Allah, assuring them that if they were killed or died in the way of Allah they would be rewarded with Allah's forgiveness and mercy, i.e. *jannah*, which are far better than what the unbelievers and hypocrites accumulate of sins and worldly gains. (See Al-Ṭabarī, pt. IV, 149; Al-Baḥr, III, 404-405). قُتِلْتُمْ *qutiltum* = you (all) were killed, slain, put to death (v. ii. m. pl. past passive from *qatala* [*qatl*], to kill. See n. 4 above).

ثُمَّ يَجْمَعُونَهُمْ ^{١٥٧} than all that they amass.¹

وَلَيْنَ مِثْمَ 158. And if you die²

أَوْ قُتِلْتُمْ لَا إِلَهَ إِلَّا اللَّهُ or are killed, surely to Allah

تُحْشَرُونَ ^{١٥٨} you all will be assembled.³

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ 159. And by Allah's mercy

لَئِنْ لَمْ يَكُنْ لَكُمْ you became soft⁴ with them;

وَلَوْ كُنْتَ فَظًا and had you been rude⁵

عَلِيظًا الْقَلْبُ being hard-hearted,⁶

لَافْتَضُوا surely they would have

مِنْ حَوْلِكَ dispersed⁷ from around you.

فَاعْفُ عَنْهُمْ So condone⁸ them

وَأَسْتَغْفِرْ لَهُمْ and ask forgiveness⁹ for them

وَسَاوِرْهُمْ and consult¹⁰ them

فِي الْأَمْرِ in the affair;

فَإِذَا عَزَمْتَ and if you take a decision¹¹

فَتَوَكَّلْ عَلَى اللَّهِ rely¹² on Allah.

إِنَّ اللَّهَ يُحِبُّ Verily Allah loves

الْمُتَوَكِّلِينَ ^{١٥٩} the relying ones.¹³

إِنْ يَنْصُرْكُمُ اللَّهُ 160. If Allah helps you

فَلَا غَالِبَ لَكُمْ none can overcome you;

وَإِنْ يَخْذُلْكُمْ and if He abandons¹⁵ you,

فَمَنْ ذَا الَّذِي then who is there

1. يَجْمَعُونَ *yajma'ûna* = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'a* [jam'], to gather, to collect).

2. i.e., if you die in the natural process.

3. i.e., on the Day of Judgement for assessment and reward. تُحْشَرُونَ *tuḥsharûna* = you are gathered, collected, assembled, mustered, herded (v. ii. m. pl. impfct. passive from *hashara* [hashr], to gather. See at 3:12, p. 158, n. 7).

4. This 'ayah alludes to the Prophet's moderation in dealing with those who disregarded his instructions at the battle of 'Uḥud. لَئِنْ *linta* = you became soft, mild, tender, supple (v. ii. m. s. past from *lâna* [lin/layân], to be soft).

5. فَظٌ *fazz* (s.; pl. 'afzâz) = rude, coarse, impolite, uncouth, rough.

6. عَلِيظٌ *ghalīẓ* (s.; pl. *ghilâẓ*) = thick, crude, rough, uncouth, harsh. *ghalīẓ al-qalb* = hard-hearted.

7. اِفْتَضُوا *infaddû* = they dispersed, scattered, broke up, disbanded (v. iii. m. pl. past from *infadda*, form VII of *fadda* [fadd], to break, to scatter).

8. عَفِ *u'fu* = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from 'afâ ['afw/afâ'], to efface, to forgive. See at 2: 286, p. 153, n. 6).

9. سَاوِرْ *shâwir* = you consult, take counsel, seek advice (v. ii. m. s. imperative from *shâwara*, form III of *shâra* [shawr], to look nice. See *tashâwur* at 2:233, p. 117, n. 4).

10. عَزَمْتَ *'azamta* = you took a decision, resolved, determined, made up your mind, (v. ii. m. s. past from 'ajama ['azm/azimah], to resolve. See 'azamû at 2:227, p. 111, n. 6).

11. تَوَكَّلْ *tawakkal* = you depend, put your trust in, rely, appoint as representative (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [wakl/wukâl], to entrust. See *yatawakkal* at 3:122, p. 204, n. 8).

12. مُتَوَكِّلُونَ *mutawakkilûn* = relying ones. Active participle from *tawakkala*. See n. 11 above.

13. يَخْذُلْ *yakhḍul(u)* = he abandons, forsakes, deserts, leaves in the lurch (v. iii. m. s. impfct. from *khadhala* [khaḍhl/khidhlân], to desert. The final letter is vowelless (*sâkin*) for the verb is part of a conditional clause (preceded by 'in).

يَنْصُرُكُمْ مِنْ بَعْدِهِ that can help you after Him?

وَعَلَى اللَّهِ And on Allah

فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ then let the believers rely.¹



وَمَا كَانَ لِنَبِيٍّ 161. And it is not for a Prophet

أَنْ يَغْلُ that² he will pinch³ the booty;

وَمَنْ يَغْلُ and whoever pinches³ booty

يَأْتِ بِمَا shall come up with

غَلَّ what he pinched

يَوْمَ الْقِيَامَةِ on the Day of Resurrection;

ثُمَّ تَوَفَّى then fully paid⁴ shall be

كُلُّ نَفْسٍ every individual

مَا كَسَبَتْ what it earned;⁵

وَهُمْ لَا يُظْلَمُونَ and they will not be wronged.⁶



أَفَعِنَى 162. Is then the one who

اتَّبَعَ رِضْوَانَ اللَّهِ pursues⁷ Allah's pleasure

كَمَنْ بَاءَ like the one who incurs⁸

بَسْخَطَ مِنَ اللَّهِ the wrath⁹ of Allah?

وَمَا وَدَّ جَهَنَّمَ And his habitation¹⁰ is hell;

وَبَشِّرِ الْمَصِيرِ and bad is the destination!¹¹



هُمْ دَرَجَاتٌ 163. They are of grades¹²

عِنْدَ اللَّهِ in the sight of Allah.

1. يتوكل *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukâl*], to entrust). The final letter is vowelless because of the particle *lâm* of command before the verb. See at 3:122, p. 204, n. 8).

2. i.e., it is neither proper nor conceivable on the part of a Prophet.

3. يغل *yaghulla(u)* = he pinches, takes without permission, hides away, inserts, puts a shackle or fetter (v. iii. m. s. impfct. from *ghalla* [*ghall*], to insert). The final letter takes *fathah* because of the particle *'an* coming before the verb).

4. i.e., justly rewarded or punished. توفي *tuwaffâ* = she is fully paid, repaid, rewarded, recompensed (v. iii. f. s. impfct. passive from *waffâ*, form II of *wafâ* [*wafâ*], to fulfil, to redeem, to live up to. See at 2:280, p. 146, n. 17).

5. كسبت *kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:25, p. 164, n. 8).

6. يظلمون *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalama* [*zalm/zulm*], to do wrong. See at 3:25, p. 164, n. 10).

7. اتبع *ittaba'a* = he followed, obeyed, pursued, went after, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 3:20, p. 162, n. 8).

8. باء *bâ'a* = he returned, came back, incurred (v. iii. m. s. past from *baw'*, to come back, to return. See *bâ'û* at 2:90, p. 43, n. 5; 2:61, p. 29, n. 8).

9. بسخط *sakht* = wrath, indignation, resentment, extreme anger.

10. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awi*], to seek shelter, refuge).

11. مصير *masîr* = destination, place at which one arrives, destiny, outcome. See at 3:28, p. 166, n. 8).

12. i.e., the one who seeks Allah's pleasure and the one who incurs His indignation have different ranks in His sight. درجات *darajât* (sing. درجة *darajah*) = rank, position, grades, degrees, stairs, flight of steps. See at 2:253, p. 129, n. 4).

وَاللَّهُ بَصِيرٌ And Allah is All-Seeing

بِمَا يَعْمَلُونَ of what they do.

لَقَدْ مَنَّ اللَّهُ 164. Allah indeed graced¹

عَلَى الْمُؤْمِنِينَ the believers

إِذْ بَعَثَ فِيهِمْ when he raised² among them

رَسُولًا a Messenger

مِنْ أَنْفُسِهِمْ from among themselves

يَتْلُوا عَلَيْهِمْ reciting³ unto them

آيَاتِهِ His revelations,⁴

وَيُزَكِّيهِمْ and purifying⁵ them

وَيُعَلِّمُهُمُ الْكِتَابَ and teaching⁶ them the Book

وَالْحِكْمَةَ and the Wisdom;⁷

وَلَوْ كَانُوا مِنْ قَبْلُ and they had before been

فَلَفِي ضَلَالٍ مُبِينٍ indeed in manifest⁸ error.⁹

أَوَلَمْ أَصْغِبْكُمْ 165. Or is it when there hits¹⁰

مُصِيبَةً you a disaster¹¹ – indeed you

قَدْ أَصَبْتُمْ مِثْلَهَا had inflicted¹² its double –

قُلْتُمْ أَنَّى هَذَا that you say: "How¹³ is this?"

قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ Say: "It is from yourselves."

إِنَّ اللَّهَ Verily Allah is

عَلَى كُلِّ شَيْءٍ over everything

قَدِيرٌ All-Powerful.

1. *manna* = he graced, favoured, conferred a benefit (v. iii. m. s. past from *mann*, to be kind).

2. *ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'ih*, to send, to raise. See at 2:259, p. 134, n. 9).

3. *yatlû* = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 2:151, p. 72, n. 3).

4. *âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 3:108, p. 198, n. 4.

5. *yuzakkî* = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, be pure, just. See at 2:174, p. 82, n. 4).

6. *yu'allimu* = he teaches, instructs, trains, educates, informs, imparts knowledge, makes aware, earmarks (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 3:48, p. 174, n. 5; 2:282, p. 150, n. 1).

7. *hikmah* (pl. *hikam*) = wisdom, sagacity. Here it means *sunnah* and the understanding of the Qur'ân and its injunctions and prohibitions. See at 2:269, p. 141, n. 5).

8. *mubîn* = patent, manifest, obvious, evident, clear. See at 2:208, p. 100, n. 10).

9. *dalâl* = error, straying from the right path. See *dallûn* at 3:90, p. 191, n. 4.

10. *'asâbat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'asâba*, form IV of *ṣâba* [*ṣawb/ṣaybūbah*], to hit the mark. See at 3:117, p. 202, n. 3; 2:156, p. 73, n. 13).

11. *muṣibah* (pl. *maṣā'ib*) = calamity, disaster, misfortune. See at 2:156, p. 73, n. 14.

12. *'asabtum* = you inflicted, afflicted, hit, struck (v. ii. m. pl. past from *'asâba*. See n. 10 above). The *'ayah* asks the Muslims not to be disheartened by the setback at 'Uḥd for they had indeed inflicted upon the Makkian unbelievers a defeat at Badr double in intensity and extent.

13. *'annâ* = whence, how, when. See at 3:40, p. 171, n. 7; 3:37, p. 170, n. 5). After the battle of 'Uḥd some Muslims began to ask themselves how could the defeat happen to them. The *'ayah* tells them that what had happened was due to their fault in not abiding by the instructions they were given.

وَمَا أَصَابَكُمْ 166. What befell you
يَوْمَ لَقِيَ الْجَمْعَانِ the day the two hosts¹ met²
بِإِذْنِ اللَّهِ was by Allah's leave,
وَلَعَلَّكُمْ and that He might know³
الْمُؤْمِنِينَ the believers.

وَلَعَلَّكُمْ 167. And that He might know
الَّذِينَ نَافَقُوا those who dissembled.⁴
وَقِيلَ لَهُمْ تَعَالَوْ fight⁴ in the way of Allah
أَوْ ادْفَعُوا or defend⁵ [yourselves]".
قَالُوا لَوْ نَعْلَمُ They said: "If we knew there
فِتْنًا would be a fighting, we
لَاتَّبَعْتَكُمْ would have followed⁶ you."
هُمْ لِلْكَفْرِ They were to unbelief
يَوْمَئِذٍ أَقْرَبُ closer⁷ that day
مِنْهُمْ لِلْإِيمَانِ than they were to belief,
يَقُولُونَ بِأَفْوَاهِهِمْ saying with their mouths⁸
مَا لَيْسَ فِي قُلُوبِهِمْ what was not in their hearts.
وَاللَّهُ أَعْلَمُ But Allah is Best Aware

بِمَا يَكْتُمُونَ of what they conceal.⁹

الَّذِينَ قَالُوا 168. Those who said
لِأَخَوَانِهِمْ about their brethren,¹⁰

1. جمعان *jam'ân* (dual of جمع *jam'*) = two hosts, two gatherings. The reference is to the encounter of the two armies of the Muslims and the Makkan unbelievers at the field of 'Uhud. See at 3:155, p. 216, n. 8).

2. لَقِيَ *iltaqa* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See at 3:155, p. 216, n. 9).

3. i.e., Allah might make known; for He knows everything, open or secret. يَعْلَم *ya'lama(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. The final letter takes *fathah* because of an implied 'an in the *lâm* (*li* in the sense of *kay*) coming before the verb. See at 2:275, p. 141, n. 14.).

4. نَافَقُوا *nāfaqu* = they dissembled, dissimulated, played the hypocrite (v. iii. m. pl. past from *nāfaqa*, form III of *nafaqa* [*nafaq*], to be used up). The '*ayah* refers to the role of the hypocrites, especially to that of 'Abd Allah ibn 'Ubay who with his followers withdrew from near the battlefield and subsequently advanced the plea that if he knew that the Muslims would really offer a battle to the Makkan host he would have joined the Muslims in the fighting.

5. ادْفَعُوا *idfa'u* = you defend, push back, drive away, resist, repel, remove (v. ii. m. pl. imperative from *dafa'a* [*daf*], to push, push away. See *daf* at 2:251, p. 128, n. 6).

6. اتَّبَعْنَا *ittaba'nâ* = we followed, obeyed, heeded, pursued, succeeded (v. i. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'* / *tabû'ah*], to follow. See at 3:53, p. 176, n. 11).

7. أَقْرَبُ *'aqrab* = closer, nearer, nearest, more/most likely (relative of *qarib*. See *qarib* at 2:186, p. 88, n. 10).

8. أَفْوَاهُ *'afwâh* (pl.; sing. فُوهة *fūhah*) = mouths, vents. See at 3:118, p. 202, n. 14.

9. يَكْتُمُونَ *yaktumâna* = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm* / *kitmân*], to conceal. See at 2:146, p. 70, n. 3. See at 2:174, p. 81, n. 14).

10. i.e., about those who fell in the battle 'Uhud.

وَقَعَدُوا and they sat back:¹

لَوْ أَطَاعُونَا "Had they obeyed² us, they

مَا قُتِلُوا would not have been killed."

قُلْ فَأَدْرَأُ Say: "Then keep at bay³

عَنْ أَنْفُسِكُمْ from yourselves

الْمَوْتَ death

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful."⁴

169. And do not reckon⁵

وَلَا تَحْسَبَنَّ those who are killed

الَّذِينَ قُتِلُوا in the way of Allah

فِي سَبِيلِ اللَّهِ as dead;⁶

بَلْ أَحْيَاءٌ rather they are alive⁷

عِنْدَ رَبِّهِمْ in the sight of Allah,

يُرْزَقُونَ being given provision⁸ –

فَرِحِينَ 170. Being delighted⁹

بِمَا آتَاهُمُ اللَّهُ at what Allah has given them

مِنْ فَضْلِهِ of His grace,

وَيَسْتَبْشِرُونَ بِالَّذِينَ and rejoicing¹⁰ at those who

لَمْ يَلْحَقُوا بِهِمْ have not yet joined¹¹ them

مِنْ خَلْفِهِمْ of those behind¹² them,

أَلَّا خَوْفٌ عَلَيْهِمْ that no fear¹³ shall be on them

وَلَا هُمْ يَحْزَنُونَ nor shall they grieve.¹⁴

1. فعدوا *qa'adū* = they sat, remained seated, stayed, held themselves back (v. iii. m. pl. past from *qa'ada* [*qu'ād*], to sit down. See *maqā'id* at 3:121, p. 204, n. 4).

2. أطاعوا *'aṭā'ū* = they obeyed, followed, complied with, acceded to (v. iii. m. pl. past from *'aṭā'a*, form IV of *ṭā'a* [*taw'*], to obey. See *'aṭī'ū* at 3:132, p. 207, n. 6).

3. ادفعوا *idra'ū* = you ward off, avert, reject, keep at bay (v. ii. m. pl. imperative from *dara'a* [*dar'*], to avert. See *iddāra'tum* at 2:72, p. 34, n. 6).

4. صادقين *ṣādiqīn* (acc./gen. of *ṣādiqūn*, pl. of *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 3:17, p. 161, n. 1).

5. لا تحسبن *lā taḥsabanna* = do not reckon, count, think, suppose, assume (v. ii. m. s. imperative [prohibition] from *ḥasiba* [*ḥasb*, *ḥisāb* / *ḥisbān* / *ḥusbān*], to reckon, to count. See *taḥsabū* at 3:78, p. 186, n. 4).

6. أموات *'amwāt* (sing. *mayyit*) = dead, lifeless. See at 2:154, p. 73, n. 3; 2:28, p. 15, n. 6.

7. أحياء *'aḥyā'* (pl.: s. *ḥayy*) = living, live, alive.

8. يرزقون *yurzaqūna* = they are given provision, provided (v. iii. m. pl. impfct. passive from *razaqa* [*rizq*], to give the means of subsistence. See *yarzuqu* at 3:37, p. 170, n. 6).

9. فرحين *fariḥīn* (acc./ gen. of *fariḥūn*, sing. *fariḥ*) = cheerful, happy, glad, delighted.

10. يستبشرون *yastabshirūna* = they rejoice, welcome (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara*/*bashira* [*bishr*/*bushr*], to be happy. See *Yubashshiru* at 3:45, p. 173, n. 5).

11. يلحقوا *yalḥaḥqū(na)* = they join, catch up with, adhere, cling, unite (v. iii. m. pl. impfct. from *laḥiqa* [*laḥq*/*lahāq*], to catch up with, to join. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. This particle also gives the imperfect verb the sense of past tense).

12. خلف *khalf* = successors, those behind, rear part. See *ikhtalafū* at 3:105, p. 197, n. 10.

13. خوف *khawf* = fear, dread. See at 2:177, p. 145, n. 9; 2:274, p. 144, n. 1; 2:262, p. 137, n. 7.

14. يحزنون *yahzanūna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn*/*hazan*], to grieve. See at 2:276, p. 145, n. 10).

يَسْتَبْشِرُونَ 171. They rejoice

بِنِعْمَةِ رَبِّهِمْ at the mercy from Allah

وَفَضْلٍ وَأَنَّ اللَّهَ and grace; and that Allah

لَا يَظْلِمُ does not frustrate¹

أَجْرَ الْمُؤْمِنِينَ the reward of the believers.

Section (Rukû') 18

الَّذِينَ اسْتَجَابُوا 172. Those who responded²

لِلَّهِ وَالرَّسُولِ to Allah and the Messenger

مِنْ بَعْدِ مَا أَصَابَهُم after there had afflicted³ them

الْقَرْحِ the wound⁴ —

لِلَّذِينَ أَحْسَنُوا for those of them who

مِنْهُمْ did good⁵ and feared⁶ Allah —

أَجْرٌ عَظِيمٌ there will be a great reward.

الَّذِينَ 173. Those

قَالَ لَهُمُ النَّاسُ to whom the people⁷ said:

إِنَّ النَّاسَ قَدْ "Verily the men have

جَمَعُوا لَكُمْ gathered against you,

فَآخِشَوْهُمْ so be afraid⁸ of them";

فَزَادَهُمْ but it increased⁹ them

إِيمَانًا وَقَالُوا in the faith, and they said:

حَسْبُنَا اللَّهُ "Sufficient¹⁰ for us is Allah,

وَعَمَّا نُوَكِّلُ and how best is the Trustee!"



1. يَضَعُ *yudî'u* = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from 'aqdâ'a, form IV of *dâ'a* [*day/diyâ'*], to get lost. See at 2:143, p. 68, n. 4).

2. The 'āyah continues the description of those whom Allah will grace with His mercy and favour because of their unflinching faith and obedience to Allah and His Messenger. استجابوا *istajābū* = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from *istajāba*, from X of *jāba* [*jawb*], to travel, to explore. See *yastājibū* at 2:186, p. 89, n. 2).

3. أَصَابَ *'aṣāba* = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *ṣāba* [*sawb* / *ṣaybūbah*], to hit, to be right. See at 3:153, p. 215, n. 5).

4. i. e., the setback at 'Uḥud. The reference is to the expedition led by the Prophet in pursuit of the retreating Makkan army in the morning following the battle of 'Uḥud, going as far as Hamrā' al-Asad, some eight miles from Madina. قَرْحٌ *qarḥ* (pl. *qurūḥ*) = wound, ulcer, sore. See at 3:140, p. 209, n. 15.

5. i. e., those who sincerely obey Allah and His Messenger, particularly in fighting in the way of Allah and performing their duties against all odds. أَحْسَنُوا *'aḥsanū* = they did good, performed well (v. iii. m. pl. past from *'aḥsana*, form IV of *ḥasana* [*husn*], to be good, handsome. See at 2:195, p. 93, n. 15).

6. اتَّقَوْا *ittaqaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqā*, form VIII of *waqā* [*waqy* / *wiqāyah*], to guard, to preserve. See at 3:15, p. 160, n. 4; 2:212, p. 102, n. 1).

7. i. e., the hypocrites who discouraged the Muslims to confront or pursue the Makkan army.

8. أَخْشَوْا *ikhashaw* = you (all) fear, be afraid of, be in dread of (v. ii. m. pl. imperative from *khashiya* [*khashy* / *khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8).

9. زَادَ *zāda* = he or it increased, grew, became more, augmented, added, enlarged, extended (v. iii. m. s. past from *zayd* / *ziyādah*, to be more. See at 2:247, p. 125, n. 4).

10. حَسْبُ *ḥasb* = reckoning, sufficiency, enough. *ḥasbunā* = enough or sufficient for us. See at 2:206, p. 99, n. 14).

فَانْقَلَبُوا 174. So they returned
 بِنِعْمَةٍ مِّنَ اللَّهِ with a boon from Allah
 وَفَضْلٍ and grace;
 لَّمْ يَمَسَّهُمْ there did not touch² them
 سُوءٌ any evil;³
 وَاتَّبَعُوا and they pursued⁴
 رِضْوَانَ اللَّهِ the pleasure of Allah.
 وَاللَّهُ دُو And Allah is the Owner
 فَضْلٍ عَظِيمٍ of Immense Grace.
 إِنَّمَا ذِكْرُ الشَّيْطَانِ 175. It is but that Satan
 يُخَوِّفُ who holds out the threat⁵
 أَوْلِيَائِهِ of his friends.⁶
 فَلَا تَخَافُوهُمْ So do not fear⁷ them
 وَخَافُوا but fear⁸ Me
 إِن كُنْتُمْ مُّؤْمِنِينَ if you are believers.
 وَلَا يَحْزُنْكَ 176. And let there not grieve⁹
 الَّذِينَ يَسْرِعُونَ you those that rush¹⁰
 فِي الْكُفْرِ into unbelief.
 إِنَّهُمْ لَنْ يَضُرُّوا Surely they will never harm¹¹
 اللَّهَ شَيْئًا Allah whatsoever.
 يُرِيدُ اللَّهُ Allah wills
 أَلَّا يَجْعَلَ لَهُمْ not to set for them
 حَظًّا فِي الْآخِرَةِ any portion¹² in the hereafter;

1. انقلبوا *inqalabū* = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [qalb], to turn, to turn about. See *inqalabūm* at 3:144, p. 211, n. 2).
2. يمس *yamsas* (yamassu from yamsasu) = he touches, feels (v. iii. m. s. impfct. from *massa* [mass/masis], to feel, to touch. The final letter is vowelless because of the particle *lam* coming before the verb. See at 3:140, p. 209, n. 13).
3. سوء *sū'* (pl. أسواء 'aswā') = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:30, p. 167, n. 4).
4. اتبعوا *ittaba'ū* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [taba'/tabā'ah], to follow. See at 3:68, p. 182, n. 2).
5. يخوف *yukhawwifu* = he holds out threat, threatens, frightens, scares (v. iii. m. s. impfct. from *khawwafa*, form II of *khāfa* [khawf/makhāfah/khīfah], to be afraid).
6. i.e., the unbelievers and enemies of Islam. أولياء *'awliyā'* (pl.; sing. waliyy) = helpers, friends, patrons, legal guardians. See at 3:28, p. 166, n. 3.
7. لا تخافوا *lā takhāfū* = you (all) do not fear, be afraid of, be frightened of (v. ii. m. pl. imperative {prohibition} from *takhāfūna*. See n. 5 above).
8. خافون *khāfūni* (originally *khāfū + nī*) = you all fear me, be in dread of me (v. ii. m. pl. imperative from *khāfa*. See n. 5 above).
9. يحزن *yahzun* = he made sad, grieved (v. iii. m. simpfct from *hazana* [huzn], to make sad.). The final letter is vowelless because of the particle *lā* of prohibition coming before the verb. Note that with *kasrah* under the middle letter (*hazina/yahzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.
10. يسارعون *yusārī'ūna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sāra'a*, form III of *saru'a* [sira'/sara'/sur'ah], to be quick. See at 3:114, p. 200, n. 15).
11. يضرّوا *yaḍurrū(na)* = they harm, injure, damage (v. iii. m. pl. impfct. from *darra* [ḍarr], to harm. See at 3:120, p. 203, n. 14. The terminal *nūn* is dropped because of the particle *lan* coming before the verb. See *yaḍurra* at 3:144, p. 211, n. 5).
12. حظ *ḥazz*(s.; pl. *ḥuzūz*) = portion, share, lot, good luck, good thing.

وَلَهُمْ and they will have

عَذَابٌ عَظِيمٌ a grave punishment.

إِنَّ الَّذِينَ اشْتَرَوْا 177. Verily those who buy¹

الْكَفَرُ بِالْإِيمَانِ unbelief for belief

لَنْ يَضُرُّوا اللَّهَ they will never harm² Allah

شَيْئًا وَلَهُمْ anything, and they will have

عَذَابٌ أَلِيمٌ an agonizing³ punishment.

وَلَا يَحْسَبَنَّ 178. There must not think

الَّذِينَ كَفَرُوا those who disbelieve

أَنَّمَا نَمُنُّ لَهُمْ that the respite⁴ We give them

حَيْرٌ لَّا لِنَفْسِهِمْ is good for themselves;

إِنَّمَا نَمُنُّ لَهُمْ We but give them respite

لِيَزْدَادُوا إِثْمًا that they increase⁵ in sin;

وَلَهُمْ and they will have

عَذَابٌ مُّهِينٌ a humiliating⁶ punishment.

مَا كَانَ اللَّهُ 179. Allah is not

لِيَذَرَ الْمُؤْمِنِينَ to leave⁷ the believers

عَلَى مَا أَنْتُمْ عَلَيْهِ in the state you are in

حَتَّى يَمِيزَ الْخَبِيثَ till He marks out⁸ the bad⁹

مِنَ الطَّيِّبِ from the good;¹⁰

وَمَا كَانَ اللَّهُ بِظَلِيمٍ nor is Allah to apprise¹¹ you

1. اشتروا *ishtaraw* = they bought, purchased (v. iii. m. pl. past *ishtarâ*, form VIII of *sharâ* [*shiran* / *shirâ*], to buy. See at 2:174, p. 82, n. 7).

2. يضرّوا *yadurrâ(na)* = they harm, injure, damage, hurt, adversely affect (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See *yadurru* at 3:120, p. 203, n. 14. The terminal *nûn* is dropped for the particle *lan* coming before the verb. See at 3:176, p. 224, n. 11).

3. أليم *'alim* = agonizing, anguishing, very painful. See at 3:91, p. 192, n. 1; 3:21, p. 163, n. 6.

4. نملّى *numlî* = we give respite, defer, adjourn (v. i. pl. impfct. from *'amlâ*, form IV of *malâ* [*malw*], to walk briskly, to race).

5. يزدادوا *yazdâdû(na)* = they increase, grow, compound (v. iii. m. pl. impfct. from *izdâda*, form VIII of *zâda* [*ziyâdah*], to increase. The terminal *nûn* is dropped because of an implied *'an* in the *lâm* (li in the sense of *kay*) coming before the verb. See *zâdâdû* at 3:89, p. 191, n. 2).

6. مهين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*haw*n], to be easy, to be of little importance. See at 2:90, p. 43, n. 7).

7. يذر *yadhara(u)* = he leaves, lets alone (v. iii. m. s. impfct. from *wadhr*. The final letter takes *fathah* because of a hidden *'an* in the *lâm* of denial (*lâm al-juhûd*, preceded by *mâ kâna*) coming before the verb. See *yadharûna* at 2:240, p. 121, n. 4; and *dharû* at 2:276, p. 145, n. 11).

8. يميز *yamîza(u)* = he isolates, distinguishes, marks out (v. iii. m. s. impfct. from *mâza* [*mayz*], to separate, to distinguish. The final letter takes *fathah* because of an implied *'an* in *hattâ* coming before the verb).

9. i.e., the hypocrites and unbelievers. خبيث *khabîth* (pl. *khubuth*) = bad, evil, vicious, noxious, malignant.

10. i.e., by their respective performances in the hour of trial. طيب *ṭayyib* = good, pleasant (here sincere believers). See at 2:168, p. 79, n. 7.

11. يطلع *yutli'a(u)* = he apprises, acquaints, notifies, informs, breaks forth (v. iii. m. s. impfct. from *'aṭla'a*, form IV of *ṭala'a* [*ṭulâ* / *ṭayla*], to rise). The final letter takes *fathah* because of an implied *'an* in the particle *lâm* of denial before the verb (preceded by *mâ kâna*).

عَلَى الْغَيْبِ of the unseen;¹
 وَلَكِنَّ اللَّهَ يَخْتَارُ but Allah chooses²
 مِنْ رُسُلِهِ from among His Messengers
 مَنْ يَشَاءُ whom He will.³
 فَآمِنُوا بِاللَّهِ So believe in Allah
 وَرُسُلِهِ and His Messengers;
 وَإِنْ تَوَلَّوْا وَتَقَوُّوا and if you believe and fear⁴
 فَلَكُمْ you will have
 أَجْرٌ عَظِيمٌ an immense⁵ reward.

180. وَلَا يَحْسَبَنَّ those that be miserly⁶
 الَّذِينَ يَخْلُونِ with what Allah gives⁷ them
 مِنْ فَضْلِهِ of His grace
 هُوَ خَيْرٌ لَهُمْ that it is good for them.
 بَلْ هُوَ شَرٌّ لَهُمْ Nay, it is bad⁸ for them.
 سَيُطَوَّقُونَ Tied round⁹ their necks will
 مَا يَخْلُوا بِهِمْ be what they are stingy with
 يَوْمَ الْقِيَمَةِ on the Day of Resurrection.
 وَلِلَّهِ And to Allah belongs
 مِيرَاتُ السَّمَوَاتِ the heritage⁹ of the heavens
 وَالْأَرْضِ and the earth;
 وَاللَّهُ يَمَّا تَعْمَلُونَ and Allah is of what you do
 خَبِيرٌ All-Aware.¹¹

1. i.e., Allah does not let man to know the minds of believers, hypocrites and unbelievers but brings to light their characters through trials in practical situations. (Al-Tabarî, pt. IV, 188).

2. يَخْتَارُ *yajtabî* he selects, picks, chooses (v. iii. m. s. impfct. from *ijtabâ*, form VIII of *jabâ* [jibâyah], to collect).

3. i. e., Allah may, if He wills, select some of His Messengers to know, by means of *wahy* to them, something of the minds of some people. (Al-Tabarî, pt. IV, 188).

4. تَقَوُّوا *tattaqû*(na) = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqâyah], to guard, to protect. The terminal *nûn* is dropped, for the verb is part of a conditional clause (preceded by 'in). See at 3:2 125, p. 52, n. 6).

5. عَظِيمٌ *'azîm* = great, big, grand, huge, stupendous, immense, enormous, tremendous, magnificent. See at 3:74, p. 184, n. 4).

6. After a description of the hypocrites the present 'ayah refers to those who are niggardly and do not pay *zakâh* nor spend in the way of Allah. يَخْلُونِ *yakhhalûna* = they be miserly, stingy, niggardly (v. iii. m. pl. impfct. from *bakhila* [bakhâl/bukhl], to be niggardly).

7. آتَى *'âtâ* = he gave, bestowed, granted (v. iii. m. s. past in form IV of *'atâ* [ityân/aty/ma'tâh], to come. See at 2:251, p. 128, n. 3).

8. شَرٌّ *sharr* (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 2:216, p. 104, n. 11.

9. سَيُطَوَّقُونَ *sa+yutawwaqûna* = they will be tied round their necks, surrounded, encircled, (v. iii. m. pl. impfct. passive from *tawwaqa*, form II of *tâqa* [tawq], to be able, to endure). With reference to this 'ayah the Prophet, peace and blessings of Allah be on him, said that those who do not pay *zakâh* on their wealth will have their wealth on the Day of Resurrection put round their necks as poisonous serpents biting them. See *Bukhârî*, no. 4565.

10. مِيرَاتٍ *mîrâth* (s.; pl. *mawârith*) = heritage, inheritance, legacy.

11. خَبِيرٌ *khabîr* = All-Aware, All-Conversant, All-Acquainted. Active participle in the scale of *fa'il* from *khbara* [*khubr* /*khibrâh*] to be acquainted. See at 2:234, p. 118, n. 4.

Section (Rukû') 19

لَقَدْ سَمِعَ اللَّهُ 181. Allah has indeed heard¹

قَوْلَ الَّذِينَ the saying of the those who

قَالُوا إِنَّ اللَّهَ فَقِيرٌ said: "Verily Allah is poor²

وَنَحْنُ أَغْنِيَاءُ and we are rich".³

سَنَكْتُبُ We shall write down⁴

مَا قَالُوا what they said and

قَتَلَهُمُ الْآنِيبَاءُ their killing of the Prophets

بِغَيْرِ حَقٍّ without any right;

وَنَقُولُ and We shall say:⁴

ذُوقُوا عَذَابَ "Taste⁵ the punishment

الْحَرِيقِ of the burning fire".⁶

ذَلِكَ بِمَا 182. That is because of

قَدَّمْتُمْ أَيْدِيَكُمْ what your hands forwarded;⁷

وَأَنَّ اللَّهَ لَيْسَ

ظُلَّامٌ لِّلْعَالَمِينَ unjust⁸ to the servants.



الَّذِينَ قَالُوا 183. Those who said:

إِنَّ اللَّهَ عَهِدَ إِلَيْنَا⁹ to us

أَلَّا نُؤْمِنَ that we believe not

بِرَسُولٍ حَتَّى in a Messenger unless

يَأْتِيَنَا بِقُرْبَانٍ he brings us a sacrifice¹⁰

تَأْكُلُهُ النَّارُ that fire consumes.¹¹

1. In the early stage of Islam the Muslims sometimes borrowed money from the Jews of Madina. One day 'Abû Bakr (r.a.) went to the usual gathering place of the Jews and called upon them to accept Islam. At this one of their leaders and learned men, Finhâs, said that they had no need for Allah, for they were rich and Allah was poor. His remarks so enraged 'Abû Bakr (r.a.) that he gave Finhâs a blow. When the matter was brought before the Prophet Finhâs denied having made the remark about Allah. This 'ayah belies Finhâs and the subsequent few 'ayahs speak about the attitude of the Jews in general. (See Al-Tabarî, pt. IV, 194-195; Ibn Kathîr, II, 153; Al-Tafsîr al-Kabîr, pt. IX, 122; Al-Bahr, III, 454).
sami'a = he heard, listened (v. iii. m. s. past from sam' / samâ' / samâ'ah / masma'. See at 2:181, p. 86, n. 1).

2. فقير faqîr (s.; pl. fuqarâ') = poor, indigent.

3. أغنياء 'aghniyâ' (pl.; s. ghaniyy) = rich, wealthy, affluent, opulent, well-to-do, above want.

4. i.e., on the Day of Judgement.

5. ذوقوا dhûqû = you (all) taste (v. ii. m. pl. imperative from dhâqa [dhawq/madhâq], to taste. See at 3:106, p. 197, n. 14).

6. حريق harîq (s.; pl. harâ'iq) = fire, conflagration. Active participle on the scale of fa'il from haraqa [harq], to burn. See ihtaraqat at 2:266, p. 139, n. 17).

7. قدمت qaddamat = she sent ahead, advanced (v. iii. f. s. past from qaddama, form II of qadama/qadima [qadm /qudûm /qidmân /maqdam] to precede, to arrive. See at 2:95, p. 45, n. 7).

8. ظلام zallâm = unjust, oppressor, wrong-doer (intensive form in the scale of fa'âl of zâlim, active participle of zalama [zulm], to transgress, do wrong).

9. عهد 'ahida ('ilâ) = he assigned, committed to, entrusted to (v. iii. m. s. past from 'ahd, to delegate, to entrust, to commit. See 'ahidnâ at 2:125, p. 59, n. 13).

10. قربان qurbân (s.; pl. qarâbîn) = sacrifice, offering.

11. تأكل ta'kulu she eats, consumes, devours (v. iii. f. s. impfct. from 'akala [akhl/ma'kal], to eat. See ta'kulûna at 3:49, p. 175, n. 8).

قُلْ قَدْ جَاءَكُمْ Say: "There had come to you
رُسُلٌ مِّن قَبْلِي Messengers before me
بِالْبَيِّنَاتِ with clear evidences¹
وَبِالَّذِي قُلْتُمْ and with that which you say.²
فَلِمَ قَتَلْتُمُوهُمْ Then why did you kill them,³
إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?"⁴



فَإِنْ كَذَّبُوكَ 184. So if they disbelieve⁵ you,
فَقَدْ كَذَّبَ then disbelieved⁶ indeed were
رُسُلٌ مِّن قَبْلِكَ Messengers before you.
جَاءُوا They came
بِالْبَيِّنَاتِ with clear evidences
وَالزُّبُرِ and the scriptures,⁷
وَالْكِتَابِ الْمُنِيرِ and the enlightening⁸ Book.



كُلُّ نَفْسٍ 185. Every living being⁹
ذَائِقَةُ الْمَوْتِ shall taste¹⁰ death;
وَأَنَّمَا تُؤَفَّقُونَ And you will but be given in
أُجُورَكُمْ full¹¹ your recompenses¹²
يَوْمَ الْقِيَامَةِ on the Day of Resurrection.
فَمَنْ رُحِّحَ Then whoever is removed¹³
عَنِ النَّارِ وَ from the fire and
أُدْخِلَ الْجَنَّةَ admitted¹⁴ into paradise
فَقَدْ قَارَأَ will have attained success.

1. بَيِّنَات bayyinât (pl.; sing. bayyinah) = clear signs, indisputable evidences. see at 3:86, p. 190, n 2).
2. i.e., fire from the sky to consume the sacrifice. (Al-Tabarî, pt. IV, 197; Ibn Kathîr, II, 154).
3. i.e., some of them like Zakariyyâ and Yahyâ. قَتَلْتُمْ qataltum = you (all) killed, murdered, assassinated (v. ii. m. pl. past from qatala [qatl], to kill. See at 2:72, p. 34, n. 5).
4. صَادِقِينَ ṣādiqîn (acc./gen. of ṣādiqûn, pl. of ṣādiq) = truthful (active participle from ṣadaqa [sadaq/ṣidq], to speak the truth. See at 3:168, p. 222, n. 4).
5. كَذَّبُوا kadhdhabû = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from kadhdhaba, form II of kadhaba [kidhb/kadhib/kadhbah/kidhbah], to lie. See at 3:11, p. 158, n. 3).
6. كَذَّبَ kudhdhiba = he was disbelieved, was thought untrue (v. iii. m. s. past passive from kadhdhaba. See n. 5 above).
7. زُبُر zubur (pl.; s. زبور zabûr) = scriptures.
8. مُنِير munîr = enlightening, radiant, illuminating, brilliant, shining (active participle from 'anâra, form IV of nâra [nûr], to give light).
9. نَفْس nafs (s.; pl. nufûs/'anfus) = living being, person, individual, nature, self. See 'anfus at 2:155, p. 73, n. 10.
10. ذَائِقَةُ dhâ'iqah (f.) = one who tastes (active participle from dhâqa [dhawq/madhâq], to taste. See dhûqû at 3:181, p. 227, n. 5).
11. تُؤَفَّقُونَ tuwaffûna = you are given in full, fully paid, rewarded (v. ii. m. pl. impfct. passive from waffâ, form II of wafâ [wafâ'], to fulfil, to redeem, to live up to. See tuwaffû at 3:161, p. 219, n. 4).
12. أُجُور ujûr (sing. أجر 'ajr) = remuneration, rewards, emoluments. See at 3:57, p. 178, n. 7.
13. رُحِّحَ ruhḥiḥa = he was removed, taken away, moved (v. iii. m. s. past passive from ruhḥaḥa [ruhḥah], to move. See ruhḥiḥ at 297, p. 46, n. 1).
14. أُدْخِلَ 'udkhila = he was admitted, put in, given entrance (v. iii. m. s. past passive from 'adkhala, form IV of dakhala [dukhûl], to enter. See tadkhulû at 3:142, p. 210, n. 6).

وَمَا الْحَيَوةُ الدُّنْيَا And this worldly life is nought
إِلَّا مَتَاعُ الدُّرُورِ but a delight¹ of delusion.²



186. You will surely be tried³

فِي أَمْوَالِكُمْ in your properties and selves;

وَأَنْفُسِكُمْ and you will certainly hear⁴

مِنَ الَّذِينَ أُوتُوا from those who had been

الْكِتَابَ مِنْ قَبْلِكُمْ given the Book before you

وَمِنَ الَّذِينَ

أَشْرَكُوا set partners⁵ [with Allah]

أَذَى كَثِيرًا many a painful⁶ thing;

وَأِنْ تَصْبِرُوا but if you bear calmly⁷

وَتَتَّقُوا and be on your guard,⁸

فَإِنَّ ذَٰلِكَ مِنْ

عَزْمِ الْأُمُورِ firm will⁹ in the affairs.¹⁰

187. And when Allah took

مِيثَاقَ الَّذِينَ the covenant of those who

أُوتُوا الْكِتَابَ were given the Book:

"لَبِيتُكُمْ لِلنَّاسِ "You shall make it clear¹¹ to

وَلَا تَكْمُونُ men and shall not hide¹² it."

فَسَبَّوْهُ But they flung¹³ it

وَرَاءَ ظُهُورِهِمْ behind their backs¹⁴

وَأَشْرَوْا بِهِ and bought therewith

1. متاع *matâ'* (pl. 'amti'ah)= enjoyment, pleasure, delight, object of delight. See at 3:14, p. 159, n. 18; 2:240, p. 121, n. 6.

2. غرور *ghurûr* = deception, conceit, delusion, illusion. See *gharra* at 3:24, p. 164, n. 5.

3. لبتون *la+tablawnna* = you are surely tried, put to test (v. ii. m. pl. impfct. in the emphatic form from *balâ* [balw/balâ'], to test, to try. See *nabluwanna* at 2:154, p. 73, n. 6).

4. لستم *la+asma'unna* = you surely hear (v. ii. m. pl. impfct. in the emphatic form from *sami'a* [sam'/ samâ'/ samâ'ah/ masma'], to hear. See *sami'a* at 3: 181, p. 227, n. 1)

5. أشركوا *'ashrakû* = they set partners, (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. See at 3:151, p. 213, n. 10).

6. أذى *'adhan* = insult, offence, harm, injury, hurt, painful thing. See at 3: 111, p. 199, n. 6.

7. تصبروا *tasbirû(na)* = you have patience, persevere, bear calmly (v. ii. m. pl. impfct. from *ṣabara* [ṣabr], to be patient. The terminal *nûn* is dropped, for the verb is part of a conditional clause (preceded by 'in). See at 3:125, p.205, n. 5).

8. تتقوا *tattaqû(na)* = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqāyah], to guard, to protect. The *nûn* is dropped for the reason stated in n. 7 above.. See at 3:179, p. 226, n. 4.).

9. عزم *'ajm* = determination, resolution, decision, firm will. See *'ajanta* at 3:159, p. 218, n. 11.

10. أمور *'umûr* (pl.; s. امر *'amr*) = affairs, matters, issues, concerns. See at 3:108, p. 198, n. 10.

11. لبيتن *la+tubayyinunna* = you indeed make clear, elucidate (v. ii. m. s. impfct. in the emphatic form from *bayyana*, form II of *bâna* [bayân], to be clear. See *yubayyinu* at 3:103, p. 196, n. 13).

12. تكمون *taktumûna* = you (all) conceal, hide, secrete (v. ii. m. pl. impfct. from *katama* [katm/kitmân], to conceal. See *yaktumûna* at 3:167, p. 211, n. 9).

13. نبثوا *nabadhû* = they hurled or flung away, rejected, forswore (v. iii. m. pl. past from *nabdh*, to hurl. See *nabadha* at 2:100, p. 47, n. 5).

14. i.e., they repudiated it.

ثَنَّا قَلِيلًا¹ a little value.¹

فَئِسْ مَا يَشْتَرُونَ² So bad is what they buy.²



لَا تَحْسَبَنَّ³ 188. You must not suppose³

الَّذِينَ يَقْرَحُونَ⁴ those who rejoice⁴ at what

يَمَأُونَا⁵ they have come up with

وَيُحِبُّونَ أَنْ يُحْمَدُوا⁶ and love⁵ to be praised⁶

بِمَا لَمْ يَفْعَلُوا⁷ for what they have not done

فَلَا تَحْسَبَنَّهَمْ — you must not suppose

يَمَفَارِقُو⁸ them to have run away⁷

مِنَ الْعَذَابِ⁹ from the punishment;

وَلَهُمْ¹⁰ and they shall have

عَذَابٌ أَلِيمٌ¹¹ an agonizing⁸ punishment.

وَلِلَّهِ 189. And to Allah belongs

مُلْكُ السَّمَوَاتِ the dominion of the heavens

وَالْأَرْضِ¹² and the earth;

وَاللَّهُ عَلَى كُلِّ شَيْءٍ and Allah is over everything

قَدِيرٌ¹³ All-Powerful.

Section (Rukû') 20

إِنِّ فِي خَلْقِ 190. Verily in the creation⁹ of

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

وَأَخْتِلَافِ¹⁰ and the alternation¹⁰

1. ثَنَّا *thaman* (pl. *athmân/athminah*) = price, value. See at 2:174, p. 82, n. 2.

2. يَشْتَرُونَ *yashtarûna* = they buy, purchase (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ*], to buy, to sell. See at 3:77, p. 185, n. 9). This and the next 'ayah speak about those scholars of the People of the Book who concealed important aspects of what their scriptures contain, particularly the prophecy and description of the final Prophet to come, Muhammad, peace and blessings of Allah be on him, and thereby obtained some worldly advantages and praises for themselves as men having knowledge and understanding of the scriptures. (See Al-Tabarî, pt. IV, 205-208).

3. لَا تَحْسَبَنَّ *la tahsabanna* = do not reckon, count, think, suppose, assume (v. ii. m. s. imperative [prohibition] from *hasiba* [*hasb*, *hisâb* / *hisbân* / *husbân*], to reckon, to count. See at 3:169, p. 222, n. 5).

4. يَقْرَحُونَ *yafrahûna* = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariha* [*farah*], to be glad. See *yafrahû* at 3:120, p. 203, n. 12).

5. يُحِبُّونَ *yuhibbûna* = they love, adore (v. iii. m. pl. impfct. from *'ahabba*, form IV of *habba* [*hubb*], to love, to like. See at 2:165, p. 77, n. 12).

6. يُحْمَدُونَ *yuhmadûna* = they are praised, extolled, lauded, commended (v. iii. m. pl. impfct. passive from *hamida* [*hamd*], to praise).

7. يَمَفَارِقُونَ *mafâzah* = success, escape, to run away, to slip away.

8. أَلِيمٌ *'Alîm* = agonizing, very painful. See at 3:177, p. 225, n. 3; 3:91, p. 192, n. 1.

9. خَلْقِ *khalq* = creation, origination, making, something which is created, physical constitution. See *'akhluqu* at 3:49, p. 174, n. 6. As at the start of the *sûrah*, so in this final section of it, emphasis is laid on monotheism (*tawhîd*) and attention is drawn to the wonderful creation of Allah, particularly the heavens and the earth and the rotation of day and night and to the need for reflecting on them and remembering Allah.

10. أَخْتِلَافِ *ikhtilâf* = alternation, succession, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalaf*], to come after, to follow. See at 2:164, p. 76, n. 7; and *ikhtalafa* at 3:19, p. 161, n. 10).

الَّيْلِ وَالنَّهَارِ² of the night¹ and the day²

لَايَنْتِ³ are sure signs³

لِأُولِي الْأَلْبَابِ⁴ for men of understanding⁴ —



الَّذِينَ يَذْكُرُونَ اللَّهَ⁵ 191. Who remember⁵ Allah

فِيمَا وَقَعُوا⁶ standing⁶ and sitting,⁷

وَعَلَى جُنُوبِهِمْ⁸ and lying on their sides;⁸

وَيَعْقُوبُونَ⁹ and reflect⁹ about the creation

الْأَسْمَوتِ وَالْأَرْضِ¹⁰ of the heavens and the earth

رَبَّنَا [saying]: "Our Lord,

مَا خَلَقْتَ¹¹ You have not created¹¹

هَذَا بَطْلًا¹² this in vain!¹²

سُبْحَنَكَ¹³ Sacrosanct¹³ are You;

فَقِّنَا¹⁴ so save¹⁴ us from

عَذَابِ النَّارِ¹⁵ the punishment of the fire."

رَبَّنَا إِنَّكَ¹⁶ 192. "Our Lord, verily he

مَنْ تَدْخُلُ النَّارَ¹⁷ whom You put into¹⁷ the fire,

فَقَدْ آخَزْتَهُ¹⁸ You indeed disgrace¹⁸ him;

وَمَّا لِلظَّالِمِينَ¹⁹ and the transgressors shall

مِنْ أَنْصَارٍ²⁰ not have anyone to help."

رَبَّنَا²¹ 193. "Our Lord,

إِنَّا سَمِعْنَا²² we have indeed heard

1. لَيْل *layl* (s.; pl. لَيْلٍ *layâli*) = night.

2. نَهَار *nahâr* (s.; pl. 'anhur/nuhur) = day.

3. آيَات *'âyât* (sing. 'âyah) = signs, miracles, revelations, evidences. See at 3:164, p. 220, n. 4.

4. أَلْبَاب *'albâb* (sing. ب *lubb*) = heart, mind, acumen, understanding. See at 3:7, p. 157, n. 2).

5. يَذْكُرُونَ *yadhkurûna* = they remember, call to mind, recall, recollect (v. iii. m. pl. impfct. from *dhakara* [*dhikr* /*tadhkâr*], to remember. See *dhakarû* at 3:135, p. 208, n. 4).

6. قِيَام *qiyâm* = standing, getting up, rising.

7. قُعُود *qu'ûd* = sitting, to sit down, to stay. See *qa'adû* at 3:168, p. 222, n. 1.

8. جُنُوب *junûb* (pl.; s. ج *janb*) = sides. This part of the 'âyah means that the daily prayers must be performed standing, sitting or lying down according as the physical conditions of the person allow. (See *Al-Tafsîr al-Kabîr*, V, 141-142).

9. يَتَفَكَّرُونَ *yatafakkarûna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See *tatafakkarûna* at 2:266, p. 140, n. 3).

10. خَلَقْتَ *khalaqta* = you created, originated, made (v. ii. m. s. past from *khalafa* [*khalq*], to create. See *khalq* at 3:190, p. 230, n. 10).

11. بَاطِل *bâtîl* = vain, futile, untruth, false, falsehood, void. See at 3:71, p. 182, n. 13).12.

12. The word سُبْحَانَ *subhân* is derived from *sabbaha*, form II of *sabaha* [*sabîh/sibâhah*], to swim. In its form II the verb means to praise, to sing the glory. *Subhânaka* means "You are Free from and High above all kinds of associativity and undivine attribute", i. e., "Sacrosanct are You". See at 2:116, p. 55, n. 6.

13. قِي *qi* = (you) save, protect, guard (v. ii. m. s. imperative form *waqâ* [*waqy/wiqâyah*], to protect. See at 3:15, p. 160, n. 9).

14. تَدْخُلُ *tudkhil(u)* = you make enter, enter, admit, bring in, insert, put into (v. ii. m. s. impfct. from 'adkhala, form IV of *dakhala* [*dukhâl*], to enter. See 'adkhil at 3:185, p. 228, n. 14).

15. آخَزْتَ *'akhzayta* = you disgraced, humiliated, degraded, (v. ii. m. s. past from 'akhza, form IV of *khaziya* [*khizy/khazan*], to be despicable. See *khizy* at 2:114, p. 54, n. 13).

مُنَادِيًا يُنَادِي ¹a summoner calling²
لِلْإِيمَانِ أَزْمَانًا ³to the faith, that you believe³
بِرَبِّكُمْ in your Lord —
فَأَمِنَّا so we have believed.⁴
رَبَّنَا فَاعْفِرْ لَنَا Our Lord, hence forgive us
ذُنُوبَنَا وَكَفِّرْ عَنَّا our sins and efface⁵ from us
سَيِّئَاتِنَا our misdeeds,⁶
وَوَفِّئْنَا and make us die⁷
مَعَ الْأَبْرَارِ with the righteous."⁸
رَبَّنَا وَآتِنَا 194. "Our Lord, give us
مَا وَعَدْتَنَا what you had promised⁹ us
عَلَى رُسُلِكَ on Your Messengers,
وَلَا تُخْزِنَا and do not disgrace¹⁰ us
يَوْمَ الْقِيَمَةِ on the Day of Resurrection.
إِنَّكَ لَا تَخْلِفُ Verily You do not go back¹¹
الْعَهْدَ on the promise."¹²
فَأَسْتَجِبْ 195. So there will respond¹³
لَهُمْ رَبُّهُمْ to them their Lord [saying]:
إِنِّي لَا أَضِيعُ "I do not let go in vain"¹⁴
عَمَلٌ عَمِلْتُمْ مِنْكُمْ the deed of any doer of you,
مِنْ ذَكَرٍ أَوْ أُنْثَى of male or female,
بَعْضُكُمْ مِنْ بَعْضٍ the one of you is of the other.¹⁵

1. *munâdî* = summoner, caller. Active participle from *nâda*, form III of *nadâ*, [nadw], to call. See *nâdat* at 3:39, p. 170, n. 12.

2. *yunâdî* = he calls, summons, announces (v. iii. m. s. impfct. from *nâda*, form III of *nadâ*).

3. *'âminû* = you all believe, have faith (v. ii. m. pl. imperative from *'âmana*, form IV of *'amina* ['amn/'amân/'amânah], to be safe, feel safe. See at 3:72, p.183, n. 4).

4. *'âmannâ* = we believed (v. i. pl. past from *'âmana* ['imân], from IV of *amina*, to be safe, feel safe. See at 2:136, p. 64, n. 4).

5. *kaffir* = (you) efface, obliterate, cover, forgive (v. ii. m. s. imperative from *kaffara*, form II of *kafara* [kafir/kufir/kufrân/kufûr], to hide, to disbelieve. See *yukaffiru* at 2:271, p. 142, n. 4).

6. *sayyi'ât* (pl.; s. *sayyi'ah*) = misdeeds, offences, sins. See *sayyi'ah* at 2:81, p. 38, n. 3.

7. *tawaffa* = (you) take in full, cause to die, let die (v. ii. m. s. imperative from *tawaffâ*, form V of *wafâ* [wafâ'/wafy], to be perfect, to fulfil. See *mutawaffin* at 3:52, p. 177, n. 3).

8. *'abrâr* (pl.; s. *barr*/بار *bârr*) = pious, righteous, upright, dutiful, kind, benevolent. See *birr* at 2:189, p. 91, n. 4.

9. *wa'adta* = you promised, pledged (v. ii. m. s. past from *wa'ada* [wa'd], to make a promise. See *ya'idu* at 2:268, p. 140, n. 13).

10. *lâ tukhzi* = do not disgrace, humiliate (v. ii. m. s. imperative {prohibition} from *khaziya* [khizy/khazan], to be despicable. See *'akhzayta* at 3:192, p. 231, n. 15).

11. *lâ tukhlifu* = you do not break, fail to keep, go back on (v. ii. m. s. impfct. from *'akhlafa*, form IV of *khalafa* [khalaf] to come after, to lag behind. See 3:9, p. 157, n. 9).

12. *mī'ād* (pl. *mawā'id*) = promise, time agreed on. See at 3:9, p. 157, n. 9.

13. *istajāba* = he responded, answered (v. iii. m. s. past in from X of *jāba* [jawb], to travel, to explore. See *istajābū* at 3:172, p. 223, n. 2).

14. *'uḍī'u* = I ruin, let perish, let go in vain, frustrate (v. i. s. impfct. from *'aḍā'a*, form IV of *ḍā'a* [ḍay'/diyyā], to get lost. See *yuḍī'u* at 3:171, p. 223, n. 1).

15. i.e., born of one another.

فَالَّذِينَ هَاجَرُوا So those who migrated¹
 وَأُخْرِجُوا and were ousted²
 مِنْ دِيَارِهِمْ from their homes,
 وَأُودُوا and were persecuted³
 فِي سَبِيلِي in My cause,
 وَقَتَلُوا وَقُتِلُوا and fought⁴ and were killed,⁵
 لَا أَكْفِرَنَّ I will certainly efface⁶
 عَنْهُمْ سَيِّئَاتِهِمْ from them their misdeeds
 وَلَا أَدْخُلَنَّهُمْ and will make them enter⁷
 جَنَّاتٍ تَجْرِي gardens flowing⁸
 مِنْ تَحْتِهَا الْأَنْهَارُ below them the rivers –
 ثَوَابًا مِنْ عِنْدِ اللَّهِ as a reward⁹ from Allah.
 وَاللَّهُ عِنْدَهُ And with Allah lies
 حَسَنُ الثَّوَابِ the most handsome reward.
 لَا يَغُرُّكَ 196. Let there not deceive¹⁰ you
 تَقَلُّبُ the moving about¹¹
 الَّذِينَ كَفَرُوا of those who disbelieve
 فِي الْبَلَدِ in the land.
 مَتَاعٌ قَلِيلٌ 197. A little enjoyment;¹² then
 مَا وَلَّهُمْ جَهَنَّمَ their abode¹³ will be hell;
 وَيَشْسُ الْمِهَادُ and bad is the place of rest.

1. هَاجَرُوا *hājarū* = they migrated, emigrated (v. iii. m. pl. past from *hājara*, form III of *hajara* [*hijr* /*hijrān*], to emigrate. See at 2:218, p. 106, n. 4).

2. أُخْرِجُوا *'ukhrijū* = they were ousted, driven out, expelled, dislodged (v. iii. m. pl. past passive from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out. See *'ukhrijnā* at 2:246, p. 1124, n. 5).

3. أُودُوا *'ūdū* = they were persecuted, made to suffer, hurt, molested, (v. iii. m. pl. past passive from *'adhiya*, form IV of *'adhiya* [*'adhan*], to be harmed. See *'adhan* at 3:186, p. 229, n. 6).

4. قَاتَلُوا *qātālū* = they fought, battled, waged war (v. iii. m. pl. past in form III of *qatala* [*qatl*], to kill. See *qātala* at 3:146, p. 212, n. 1).

5. قُتِلُوا *qutilū* = they were killed (v. iii. m. pl. past passive from *qatala* [*qatl*], to kill. See at 3:156, p. 217, n. 4).

6. لَا أَكْفِرَنَّ *la+'ukaffiranna* = I certainly efface, obliterate, cover, pardon (v. i. s. emphatic impfct. in form II of *kafara* [*kafr* /*kufr* /*kufrān* /*kufūr*], to hide, to disbelieve. See *kaffir* at 3:193, p. 232, n. 7).

7. لَا أَدْخُلَنَّ *la+'udkhilanna* = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [*dukhāl*], to enter. See *tudkhil* at 3:192, p. 231, n. 14).

8. تَجْرِي *tajrī* = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarā* [*jary*], to flow. See at 3:136, p. 208, n. 11).

9. ثَوَابٌ *thawāb* = reward, recompense, requital. See at 3:145, n. 211, n. 11.

10. لَا يَغُرُّ *lā yaghurranna* = let he or it not deceive, he or it should not deceive, beguile, delude (v. iii. m. s. emphatic prohibition from *gharra* [*ghurār*], to deceive. See *gharra* at 3:185, p. 229, n. 2).

11. i.e., the moving about in ease and affluence in the land. (Al-Ṭabarī pt. IV, 217). تَقَلُّبٌ *taqallub* = moving about, fluctuation, variation, turning and tossing (verbal noun in form V of *qalaba* [*qalb*], to turn round. See at 2:144, p. 68, n. 8).

12. مَتَاعٌ *matā'* (pl. امتعة *'amti'ah*) = enjoyment, delight, object of delight. See at 3:185, p. 229, n. 1.

13. مَاوًى *ma'wan* (s.; pl. مأوى *ma'āwin*) = abode, dwelling, shelter. See at 3:162, p. 219, n. 10).

198. But those who
 لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ
 fear¹ their Lord,
 هُمْ جَنَّاتٌ
 they will have gardens
 تَجْرَى مِنْ تَحْتِهَا
 flowing² below them
 الْأَنْهَارُ
 the rivers;
 خَالِدِينَ فِيهَا
 living for ever³ therein
 نُزُلًا مِنْ عِنْدِ اللَّهِ
 as of hospitality⁴ from Allah;
 وَمَا عِنْدَ اللَّهِ
 and what lies with Allah
 خَيْرٌ لِلْأَبْرَارِ
 is the best⁵ for the virtuous.⁶

199. And there indeed are
 وَأَمَّا أَهْلِ الْكِتَابِ
 among the People of the Book
 لَمَنْ يُؤْمِنُ بِاللَّهِ
 those who believe in Allah
 وَمَا أُنْزِلَ
 and what has been sent down
 إِلَيْكُمْ وَمَا
 to you and what has been
 أُنْزِلَ إِلَيْهِمْ
 sent down to them,
 خَاشِعِينَ لِلَّهِ
 being submissive⁷ to Allah.
 لَا يَشْتَرُونَ
 They do not buy⁸
 بِعَايَةِ اللَّهِ
 with Allah's revelations
 ثَمَنًا قَلِيلًا
 a little value.⁹
 أُولَئِكَ لَهُمْ
 They will have their reward
 أَجْرُهُمْ عِنْدَ رَبِّهِمْ
 with their Lord.
 إِنَّ اللَّهَ
 Verily Allah is
 سَمِيعٌ عَلِيمٌ
 Prompt¹⁰ in taking account.

1. While in the previous 'ayah the believers are asked not to be deceived and discouraged by the affluence and prosperity of the unbelievers, which are only temporary and which will not save them from due punishment, the present 'ayah assures the believers that if they fear Allah, i.e., abide by His commandments and prohibitions, they will have rewards to enjoy eternally in the hereafter. اتَّقَوْا *ittaqaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 3:172, p. 223, n. 6).

2. تَجْرَى *tajrî* = shet runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:195, p. 233, n. 8).

3. خَالِدِينَ *khâlidîn* (acc./gen. of *khâlidân*, pl. of *khâlid*) = living for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 3:136, p. 1208, n. 13).

4. نُزُل *nuzul* = hospitality, food and lodge prepared for guest.

5. خَيْر *khayr* = good, better, best. This word retains the same form in all degrees of comparison. See at 3:15, p. 160, n. 3).

6. أَبْرَار *'abrâr* (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See *birr* at 2:189, p. 91, n. 4.

7. This 'ayah refers to 'Abd Allah ibn Salâm and such others of the People of the Book who embraced Islâm. خَاشِعِينَ *khâshi'în* (acc./gen. of *khâshi'ûn*, sing. *khâshi'*) = the submissive ones, humble (active participle from *khasha'a* [*khushû'*], to be submissive, humble. See at 2:45, p. 22, n. 13).

8. i.e., such of them do not tamper with the text of their scriptures and thus conceal what Allah has revealed, particularly about the prophecy and description of Prophet Muḥammad, peace and blessings of Allah be on him. يَشْتَرُونَ *yashtarûna* = they buy, purchase (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ*], to buy, to sell. See at 3:177, p. 230, n. 2).

9. ثَمَن *thaman* (pl. *athmân*/ثَمَنَات *uthminah*) = price, value. See at 3:187, p. 230, n. 1.

10. سَمِيع *sarî'* = prompt, expeditious, quick, speedy, rapid, swift. See at 3:19, p. 162, n. 4.

يَا أَيُّهَا الَّذِينَ آمَنُوا 200. O you who believe,
 صَابِرُوا be patient¹
 وَصَابِرُوا and vie in endurance,²
 وَرَاطِبُوا and take up positions³
 وَاتَّقُوا اللَّهَ and fear⁴ Allah,
 لَعَلَّكُمْ تُفْلِحُونَ so that you may succeed.⁵



1. This last 'āyah contains four pieces of valuable instructions by following which the Muslims may attain success and happiness in this life and in the hereafter. These are: (a) to bear patiently all hardships and sufferings for the sake of the faith; (b) to vie in endurance in the struggle with the enemies of Islam; (c) to line up and be always ready to face the enemies and (d) to fear Allah, i.e., to abide scrupulously by His commandments and prohibitions (Al-Ṭabarī, pt. IV, 220-223; *Al-Tafsir al-Kabir*, V, 161-163).

اصبروا *ṣābirū* = (you all) be patient, bear calmly, persevere. (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See *taṣbirū* at 3:186, p. 229, n. 7).

2. صابروا *ṣābirū* = (you all) vie in endurance, bear stoutly (v. ii. m. pl. imperative from *ṣābara*, form III of *ṣabara*. See n. 1 above).

3. راطبوا *rābiṭū* = (you all) take up positions, move into fighting positions, be lined up (v. ii. m. pl. imperative from *rābaṭa*, form III of *rabaṭa* [*rabṭ*], to bind, to tie up).

4. اتقوا *ittaṭū* = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from *ittaṭā*, form VIII of *waṭā* (*waṭy/wiṭāyah*), to guard, safeguard. See at 3:130, p. 207, n. 3).

5. تفلحون *tufliḥūna* = you (all) succeed, be successful, prosper (v. ii. m. pl. impfct. from *'aflaha*, form IV of *falaḥa* [*falḥ*], to cleave, split. See at 3:130, p. 207, n. 4).


4. *SŪRAT AL-NISĀ'* (THE WOMEN) (Madinan: 176 'āyahs)

Like most Madinan *sūrah*s this *sūrah* lays down important rules, particularly for the regulation and conduct of domestic and family affairs as well for state and society as a whole. A good deal of it, however, contains rules regarding women and family. Hence it is called *Sūrat al-Nisā'*, i.e., *sūrah* concerning women.

It delineates the rights of women and female orphans under the care of their guardians, and specifies their rights regarding inheritance, income and marriage, thereby rescuing them from their despicable position under the social system of the *jāhiliyyah* (the system of ignorance). As family is the basic unit of society and the primary organization for man's happy living, rules regarding marriage and conjugal relationships, the question of divorce, the status of women within the family and society, the permissibility or otherwise of marriage between a man and a woman because of affinity, consanguinity, uterine or foster relationship are clearly laid down.

In addition to such matters the *sūrah* deals with other aspects of society and state, emphasizing the need for tolerance, trust and cooperation between the individuals composing the society and cautions them against the conduct and attitude of hypocrites and overt and covert enemies.

1. The *sūrah* starts by addressing mankind as a whole, reminding them of their common origin and common Creator and asks them to beware of Him, i.e., (a) to worship Him Alone; (b) to abide by His injunctions; and (c) to remember the inevitable return and accountability to Him.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ 1. O mankind,¹
 اتَّقُوا رَبَّكُمْ beware² of your Lord
 الَّذِي خَلَقَكُمْ Who created³ you
 مِنْ نَفْسٍ وَاحِدَةٍ from one individual⁴,
 وَخَلَقَ مِنْهَا زَوْجَهَا and from it created its mate,⁵
 وَبَثَّ مِنْهُمَا and spread⁶ from the two
 رِجَالًا كَثِيرًا وَنِسَاءً men in numbers and women.
 وَاتَّقُوا اللَّهَ الَّذِي Beware of Allah by Whom
 تَسْأَلُونَ you make claims,⁷
 وَالْأَرْحَامَ and of kinship.⁸

2. اتَّقُوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy*/*wiqāyah*), to guard, safeguard. See at 3:200, p. 235, n. 4).

3. خَلَقَ *khalaga* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 3:59, p. 178, n. 14).

4. i.e., from 'Ādam. نَفْس *nafs* (s.; pl. *nufūs*/*anfus*)= living being, person, individual, nature, self. See 'anfus at 3:185, p. 228, n. 9.

5. i.e., Hawwā'. زَوْج *zawj* (pl. *'azwāj*) = wife, husband, spouse, partner, one of a pair, mate. See at 2:102, p. 48, n. 10.

6. بَثَّ *bathitha* = he spread, scattered abroad, disseminated (v. iii. m. s. past from *bathith*, to scatter. See at 2:164, p. 77, n. 6).

7. i.e., on one another. تَسْأَلُونَ *tasā'alūna* (originally *tatasā'alūna*)= you (all) ask, ask one another, make claims, demand (v. ii. m. pl. impfct. from *tatasā'ala*, from VI of *sa'ala* [*su'āl*], to ask).

8. أَرْحَامَ *'arḥām* (pl.; sing. *rahīm*/*rihm*) = wombs, uterus, kinship, blood relationships. See at 2:228, p. 112, n. 3.

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

Verily Allah is over you



Ever-Watchful.¹

وَمَاؤُا الْيَتَامَىٰ

2. And give the orphans

أَمْوَالَهُمْ

their properties;

وَلَا تَبَدِّلُوا

and do not give in exchange²

الْبَدِئَ بِالطَّيِّبِ

the bad for the good

وَلَا تَأْكُلُوا أَمْوَالَكُمْ

nor eat up³ their property

إِلَىٰ أَمْوَالِكُمْ

with your peroperty.

إِنَّهُ كَانَ حُوبًا كَبِيرًا

Verily it is a major sin.⁴



وَأِنْ خِفْتُمْ

3. But if you apprehend⁵

أَلَّا تَقْسِطُوا

that you cannot do justice⁶

فِي الْيَتَامَىٰ

about the orphans

فَانكِحُوا مَا طَابَ لَكُمْ

then marry what pleases⁷ you

مِّنَ النِّسَاءِ

of the women,⁸

مَتْنً وَثَلَاثَ وَرُبْعَ

two or three or four;

فَإِنْ خِفْتُمْ

but if you fear

أَلَّا تَعْدِلُوا

that you cannot treat justly,⁹

فَوَاحِدَةً أَوْ مَا

then one, or what

مَلَكَتْ أَيْمَانُكُمْ

your right hands own.¹⁰

ذَلِكَ أَدْنَىٰ

That is the more appropriate¹¹

أَلَّا تَظْلِمُوا

that you may not oppress.¹²

1. i.e., Allah watches you as well as takes care of you constantly. رقيب *raqīb* = Ever-Watchful, vigilant, overseer, supervisor. Active participle in the scale of *fa'il* from *raqaba* [*ruqūb/raqūbah*], to watch, to control.

2. لا تبادلو *lā tatabaddalū* = do not change, be exchanged, give or take in exchange (v. ii. m. pl. imperative {prohibition} from *tabaddala*, form V of *badala* [*badl*], to replace. See *yatabaddal* at 2:108, p. 51, n. 5).

3. لا تأكلوا *lā ta'kulū* = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from *'akala* [*'akhl/ma'kal*], to eat. See at 3:130, p. 206, n. 9).

4. حوب *hūb* = sin, offence, misdeed, outrage.

5. خفتم *khiftum* = you (all) feared, apprehended, were afraid of (v. ii. m. pl. past from *khāfa* [*khawf*] /*makhāfah/khifāh*), to fear. See *lā takhāfū* at 3:175, p. 224, n. 7).

6. تقسطوا *tuqṣiṭū(na)* = you (all) do justice, treat equally (v. ii. m. pl. impfct. from *'aqsata*, form IV of *qasata* [*qist*], to be fair, to act justly. See *qist* at 3:21, p. 163, n. 4). The terminal *nūn* is dropped because of the particle *'an* (*an+lā*) coming before the verb).

7. طاب *ṭāba* = he or it became good, agreeable, it pleased (v. iii. m. s. past from *ṭib/ṭibah*, to be good. See *ṭayyibah* at 3:38, p. 170, n. 10).

8. i.e., women other than the orphans under care. The pre-Islamic Arabs, like many other people, used to take a multiplicity of wives without any fixed limit and often took female orphans under their care as wives in order to appropriate their properties. The *'āyah* prohibits such practices and asks to take other women as wives, setting the maximum limit to four if one can treat them impartially, or else to have only one.

9. تعدلو *ta'dilū(na)* = you (all) treat equally, deal with equity, be impartial (v. ii. m. pl. impfct. from *'adala* [*'adl/'addāh*], to act justly).

10. i.e., marry the slave maids that you own.

11. أدنى *adnā* = more appropriate, closer, nearer.

12. تعظمو *ta'ẓilū(na)* = you (all) deviate from the right course, oppress (v. ii. m. pl. impfct. from *'āla* [*'awl*], to oppress, distress).

وَأَتُوا النِّسَاءَ 4. And give women (wives)

صَدُقَتِهِنَّ their dowries¹

نَحْلَةً as a compulsory gift,²

فَإِنْ طِبْنَ لَكُمْ but if they be good³ in your

عَنْ شَيْءٍ وَمِنْهُ favour about anything of it

نَفْسًا on their own accord,⁴

فَكُلُوهُ then consume it

هَيْسَاتٍ يَسَاعَدُ with ease⁵ and relish.⁶

وَلَا تُؤْتُوا 5. And do not give

الْأُفْهَاءَ to the incompetent ones⁷

أَمْوَالَكُمُ اللَّيَّ your properties that

جَعَلَ اللَّهُ لَكُمْ Allah has set for you

قِيَمًا as subsistence;⁸

وَارْزُقُوهُمْ فِيهَا and feed⁹ them out of these

وَاكْسُوهُمْ and clothe¹⁰ them

وَقُولُوا لَهُمْ and speak to them

قَوْلًا مَعْرُوفًا words of kindness.¹¹

وَابْتَالُوا 6. And try¹² the orphans

حَتَّىٰ إِذَا بَلَغُوا until they attain

الْبِكَاحَ the age of marrying.

فَإِنْ أَسَمْتُمْ Then if you perceive¹³

1. صدقات *ṣaduqât* (pl.; sing. صدقة *ṣaduqah*) = dowries, bridal money.

2. نحلة *niḥlah* = compulsory gift, present, donation.

3. طبن *ṭibna* = they (females) became good, were pleased (v. iii. f. pl. past from *ṭaba* [*ṭib/ṭibah*], to be good. See *fāba* at 4:3, p. 237, n. 8).

4. نفس *nafs* (s.; pl. *nufūs/ʿanfus*) = living being, person, individual, nature, self. See at 4:1, p. 236, n. 9. Here it a distinctive description of the act meaning "as of themselves", "on their own accord". (*Al-Tafsīr al-Kabīr*, V, p. 189).

5. هنيء *hanīʾ* = easy, that which does not entail any hardship or difficulty.

6. مريء *marīʾ* = pleasing, palatable, acceptable to the nature, relishing.

7. سفهاء *sufahāʾ* (pl.; sing. سفيه *saffih*) = fools, stupid, impudent, incompetent. See at 2:142, p. 67, n.1. Here it means minor children and women of immature understanding (Al-Ṭabarī, pt. IV, 245) who are not be put in charge of the properties.

8. قيام *qiyām* = subsistence, means of support, standing, existence. See at 3:191, p. 231, n. 6.

9. ارزقوا *urzuqū* = you (all) feed, provide with the means of subsistence (v. ii. m. pl. imperative from *razaqa* [*rizq*], to bestow. See *yurzaqūna* at 3:169, p. 222, n. 8).

10. اكسوا *uksū* = you (all) clothe, dress, cover, drape (v. ii. m. pl. imperative from *kasā* [*kasw/kasy*], to clothe). See *naksū* at 2:259, p. 135, n. 7.

11. معروف *maʿrūf* = known, well-known, generally recognized, conventional, appropriate, fairness, kindness, beneficence, approved by *sharīʿah* (passive participle from *ʿarafa/ʿarifa* [*maʿrifah* / *ʿirfān*], to know. See at 3:114, p. 200, n. 12).

12. ابتلوا *ibtalū* = you (all) put to test, put on probation, try (v. ii. m. pl. imperative from *ibtalā*, form VIII of *balā* [*balw* / *balāʾ*], to test, to try. See *ibtalā* at 2:124, p. 58, n. 12).

13. عانستم *ʿānastum* = you (all) perceived, discerned, sensed (v. ii. m. pl. past from *ʿānasa*, form IV of *ʿanisa/ʿanusa* [*ʿuns*], to be intimate, sociable).

۞ **فَإِذَا دَفَعْتُمْ** on their part maturity¹
إِلَيْهِمْ أَمْوَالَهُمْ then make over² to them
وَلَا تَأْكُلُوهَا their properties;
إِسْرَافًا وَبِدَارًا and do not consume these
أَنْ يَكْبُرُوا extravagantly³ and hastily⁴
وَمَنْ كَانَ غَنِيًّا fearing that they grow up;⁵
فَلْيَسْتَعْفِفْ and he that is affluent
وَمَنْ كَانَ فَقِيرًا shall be abstemious,⁶
فَلْيَأْكُلْ بِالْمَعْرُوفِ and he that is indigent
فَإِذَا دَفَعْتُمْ shall consume with equity;⁷
إِلَيْهِمْ أَمْوَالَهُمْ and when you make over⁸
فَاشْهَدُوا عَلَيْهِمْ to them their properties
وَكُنْ لِلَّهِ take witnesses⁹ on them.
حَسِيبًا And Sufficient is Allah
 as Account Taker.¹⁰

لِلرِّجَالِ نَصِيبٌ 7. Men have a share¹¹
مِمَّا تَرَكَ of what there leave behind¹²
الْوَالِدَيْنِ وَالْأَقْرَبُونَ the parents and next of kin;¹³
وَلِلنِّسَاءِ نَصِيبٌ and women have a share
مِمَّا تَرَكَ of what there leave behind
الْوَالِدَيْنِ وَالْأَقْرَبُونَ the parents and next of kin –
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ of little or much of it –
نَصِيبًا مَفْرُوضًا as a share made obligatory.¹⁴

1. رشد *rushd* = right and proper conduct, good sense, maturity of the mind, guidance. See at 2:256, p. 132, n. 4.

2. ادفعوا *idfa'û* = you defend, push back, drive away; also (when followed by the particle 'ilâ)) you pay, deliver, make over (v. ii. m. pl. imperative from *dafa'a* [dafa'], to push, push away. See at 3:167, p. 221, n. 5).

3. اسراف *'israf* = intemperance, extravagance, waste, transgression. See at 3:147, p. 212, n. 10.

4. بدار *bidâr* = haste, hurry, speed, expedition.

5. يكبروا *yakbarû(na)* = they grow up, become big, attain age (v. iii. m. pl. impfct. from *kabara* [kabr], to be big. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *kibar* at 2:266, p. 139, n. 13).

6. i.e., the affluent guardian should not take any remuneration out of the properties of an orphan ward under his care. يستعفف *li yasta'fif* = he should be abstemious, should refrain (v. iii. m. s. imperative from *ista'ffa*, form X of 'affa ['iffah/ 'afâf], to refrain, to abstain. See *ta' affuf* at 2:273, p. 143, n. 6).

7. i.e., should take the cost of looking after with equity. معروف *ma'rûf*, see at 4:5, p. 238, n. 11.

8. دفنتم *dafa'tum* = you made over, delivered, paid, defended, pushed back (v. ii. m. pl. past from *dafa'a*). See at n. 2 above).

9. أشهدوا *'ash-hidû* = you (all) bear witness, call someone as a witness (v. ii. m. pl. imperative from 'ash-hada, form IV of *shahida* [shuhûd], to witness. See at 3:64, p. 180, n. 8).

10. حسب *hasib* = account taker, account keeper, comptroller, noble, respected, esteemed.

11. نصيب *nasib* (s.; pl. *nushub/ansibâ/ 'ansibah*) = share, portion, dividend. See at 3:22, p. 163, n. 9.

12. ترك *Taraka* = he left, abandoned, relinquished, bequeathed (v. iii. m. s. past from *tark*, to leave. See at 2:264, p. 138, n. 7).

13. اقربون *'aqrabûn* (pl.; sing. *aqrab*) = near relations, relatives, next of kin.

14. مفروض *mafrûd* = obligatory, made incumbent, ordained (passive participle from *faraḍa* [farḍ], to make incumbent, to ordain, to decree. See *faridah* at 2:237, p. 120, n. 2).

وَإِذَا حَضَرَ 8. And if there attend¹
 الْقِسْمَةَ at the division²
 أَوْلُوا الْقُرْبَى the near relatives³
 وَالْيَتَامَى وَالْمَسْكِينِ and the orphans and the poor,
 فَأَرْزُقُوهُمْ مِنْهُ give them⁴ out of it
 وَقُولُوا لَهُمْ and speak to them
 قَوْلًا مَعْرُوفًا words of kindliness.



وَلْيَخْشَ الَّذِينَ 9. And let those fear⁵ who,
 لَوْ تَرَكُوا مِنْ خَلْفِهِمْ if they leave behind them
 ذُرِّيَّةً ضِعَافًا offspring⁶ all weak⁷
 خَافُوا عَلَيْهِمْ about whom they worry –
 فَلْيَتَّقُوا اللَّهَ let them fear⁸ Allah
 وَلْيَقُولُوا and let them say
 قَوْلًا سَدِيدًا words of justice.⁹

إِنَّ الَّذِينَ يَأْكُلُونَ 10. Verily those who eat up
 أَمْوَالَ الْيَتَامَى the properties of orphans
 ظُلْمًا unjustly,
 إِنَّمَا يَأْكُلُونَ they only consume
 فِي بُطُونِهِمْ نَارًا in their stomachs¹⁰ a fire;¹¹
 وَسَيَصْلُونَ and they shall enter
 سَعِيرًا a burning blaze.¹²

1. *ḥaḍara* = he attended, was present (v. iii. m. s. past from *ḥudīr*. See at 2:180, p. 85, n. 6).

2. *qismah* = division, allotment, apportionment.

3. i.e., those not entitled to inherit

4. i.e., give them something as a matter of consolation before apportionment to the inheritors. *arzuqū* = you (all) feed, provide with the means of subsistence, give (v. ii. m. pl. imperative from *razaqa* [rizq], to give the means of subsistence. See at 4:5, p. 238, n. 9).

5. *li-yakhsha* = let him fear, he should fear (v. iii. m. s. imperative from *yakhshā*, impfct. from *khashiya* [khashy /khashyah], to fear. See *khashyah* at 2:74, p. 35, n. 8). This instruction is directed to: (a) those who attend a dying person and suggest to him to bequeath his properties to relatives and charities and asks them to think how they would feel if they were to leave behind them minor and weak children; (b) to the dying person himself and asks him not to bequeath his whole or most of his properties to other persons or objects disregarding his own progeny; and (c) to the guardians of minor orphans and asks them to think how they would feel if they themselves died leaving behind such minor offspring. (See *Al-Tabarī*, pt. IV, 269-272; *Al-Tafsīr al-Kabīr*, V, 206-207).

6. *dhurriyah* (pl. *dhurriyāt/dharāriyy*) = offspring, progeny, children, descendant. See at 3:33, p. 168, n. 7).

7. *ḍi'āf* (pl.; sing. *ḍa'īf*) = weak, feeble.

8. *li-yattaqū* = let them fear, beware of (v. iii. m. pl. imperative from *yattaqūna*, impfct from *ittaqa*, form VIII of *waqy/wiqāyah*], to guard. See *ittaqa* at 4:1, p. 236, n. 1).

9. *sadīd* = just, right, pertinent, apposite.

10. *buṭān* (pl.; sing. *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. The expressions "eating up" and "stomachs" are used here figuratively to mean all kinds of arrogation and misappropriation. (*Al-Tafsīr al-Kabīr*, V, 208-209).

11. i.e., such taking of the orphans' properties will entail punishment in hell. (*Ibid.*)

12. *sa'īr* (s.; pl. *su'ur*) = burning blaze, hell, inferno.

Section (Rukû') 2

يُوصِيكُمُ اللَّهُ 11. Allah directs¹ you
فِي أَوْلَادِكُمْ regarding your children:
لِلذَّكَرِ مِثْلُ of the male shall have the like²
لِلْأُنثَيَيْنِ of the share³ of two females;⁴
فَإِنْ كُنَّ نِسَاءً but if they are (all) females,
فَوْقَ اثْنَتَيْنِ two and above,⁵
فَلَهُنَّ ثُلُثَا they shall have two-thirds⁶
مِمَّا تَرَكَ of what he⁷ left;
وَإِنْ كَانَتْ وَاحِدَةً and if she is one
فَلَهَا النِّصْفُ she shall have the half;
وَلِأَبَوَيْهِ and for his⁸ parents,
لِكُلِّ وَاحِدٍ مِّنْهُمَا each one of the two shall get
الْحُدُوثُ مِمَّا تَرَكَ one-sixth of what he⁹ left if
إِنْ كَانَ لَهُ وَلَدٌ he has a child;¹⁰
فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ but if he has no child
وَوَرَّثَهُ and there inherit from him
أَبَوَاهُ his two parents,¹¹
فَلِلْأُمِّهِ then the mother shall have
الثُّلُثَ one-third;¹² but if he has
إِخْوَةً brothers and sisters¹³
فَلِلْأُمِّهِ then his mother shall have
الْحُدُوثُ one-sixth¹⁴ after [paying]

1. يوصى *yûṣî* = he directs, bids, enjoins, makes incumbent, decrees by will, bequeaths (v. iii. m. s. impfct. from '*awsâ*, from IV of *wasâ* [*wasî*], to reach, to be joined. See *wasâ* at 2:132, p. 62, n. 8).

2. مثل *mithl* (s.; pl. أمثال '*amthâl*) = like, similar, equivalent.

3. حظ *ḥaẓẓ* (s.; pl. حظوظ '*ḥuẓūẓ*) = portion, share, lot, good luck, good thing. See at 3:176, p. 224, n. 12.

4. i.e., when the deceased leaves male and female children, e.g., one son and one daughter or more of either sex.

5. The apparent meaning of *fawq ithnatayn* is "above two"; but the sense here is two and above; for the next clause says "if she is one", which makes it clear that the present clause means "two and above". See also the last '*āyah* of the *sûrah* (4:176).

6. ثلث *thuluthā(n)* = two thirds (dual of *thuluth*, one third. The terminal *nūn* is dropped because of the genitive construction).

7. i.e., the deceased.

8. i.e., the deceased's parents.

9. i.e., the deceased.

10. i.e., either a son or a daughter. The term *walad* is used to denote both male and female child.

11. i.e., if the deceased is survived by his parents only, along with either the wife or husband.

12. i.e., the mother shall have a third of the property after paying the obligatory share of the husband or the wife of the deceased, if any, and the remainder will go to the father of the deceased.

13. إخوة '*ikhwah* (pl.; sing. '*ākh*) = brothers and sisters. (See *Al-Mufradât*, p. 13; also see 4:176 where '*ikhwah* has been used clearly to mean brothers and sisters).

14. i.e., if the deceased is survived by his parents and brothers and sisters but no children of him, then the mother shall get one-sixth of the property and the remainder shall go to the father, both after the payment of the deceased's debt and bequests made by him, if any. سدس *suduth* (s.; pl. '*asḍāth*) = one-sixth.

وَصِيَّةٍ يُوصِي بِهَا any bequest he has made¹
 أَوْ دَيْنٍ or a debt.²
 أَبَاؤُكُمْ Your parents
 وَأَبْنَاؤُكُمْ and your children —
 لَا تَدْرُونَ you do not know³
 أَيُّهُمْ who of them are
 أَقْرَبُ لَكُمْ نَفْسًا nearer⁴ to you in benefit.⁵
 فَرِيضَةً مِّنْ [This is] An Ordinance⁶ from
 اللَّهِ Allah;
 إِنَّ اللَّهَ كَانَ Verily Allah is
 عَلِيمًا حَكِيمًا All-Knowing, All-Wise.⁷

12. And you shall have a half
 مِمَّا تَرَكَ أَزْوَاجُكُمْ of what your wives leave
 إِن لَّيْسَ لَهُنَّ if they do not have
 وَلَدٌ any child;⁸
 فَإِنْ كَانَ لَهُنَّ but if they have
 وَلَدٌ a child
 فَلَكُمْ أَرْبَعُ then you shall have a fourth⁹
 مِمَّا تَرَكَنَّ of what they leave
 مِنْ بَعْدِ وَصِيَّتِهِ after [payment] of a bequest
 يُوصِي بِهَا they might have made¹⁰
 أَوْ دَيْنٍ or a debt.

1. يوصي *yûsî* = he directs, bids, enjoins, makes incumbent, decrees by will, bequeaths (v. iii. m. s. impfct. from 'awṣâ, from IV of waṣâ [ways], to reach, to be joined. See at p. 241, n. 1

2. دين *dayn* (s.; pl. ديون *duyûn*) = debt, pecuniary obligation. See *tadâyantum* at 2:282, p. 147, n. 3).

3. تدرُونَ *tadrûna* = you (all) know, understand, comprehend, are aware of (v. ii. m. pl. impfct. from *darâ* [dirâyah], to know, to comprehend).

4. أقرب *'aqrab* = closer, nearer, nearest, more/most likely (elative of *qarib*. See at 3:167, p. 221, n. 7).

5. نفع *naf'* = benefit, gain, profit, use, advantage, welfare.

6. فريضة *faridah* (s.; pl. فريضات *farâ'id*) = Ordinance of Allah, obligatory, incumbent. See at 2:237, p. 120, n. 2.

7. i.e., Allah has ordained these distributive shares of inheritance for the deceased's near relations out of His Supreme Wisdom and Awareness of the welfare of mankind.

8. i.e. any child, male or female, by you or by other husbands.

9. ربع *rubu'* (s.; pl. أرباع *'arbâ'*) = one fourth, quarter.

10. يوصين *yûsîna* = they (fem.) make a bequest, direct by will, enjoin (v. iii. f. pl. impfct. from 'awṣâ, form IV of waṣâ. See *yûsî* at 1 above).

وَلَهُنَّ And they (wives) shall have
الرُّبُعُ مِمَّا تَرَكْتُمْ one fourth of what you leave
إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ if you do not have any child;¹
فَإِنْ كَانَ لَكُمْ وَلَدٌ but if you have a child then
فَلَهُنَّ الشَّمْنُ they shall have one-eighth²
مِمَّا تَرَكْتُمْ of what you leave³
مِنْ بَعْدِ وَصِيَّتِكُمْ after [paying] any bequest⁴
تُوصُونَ بِهَا you might have made⁵
أَوْ دَيْنٍ or a debt.
وَإِنْ كَانَتْ رَجُلٌ And if a man is inherited⁶
يُورِثُ كَلَّةً having no parent or child,⁷
أَوْ امْرَأَةً and a woman (of same state),
وَلَهُ أَخٌ أَوْ أُخْتٌ but has a brother or sister,⁸
فَلِكُلِّ وَاحِدٍ مِّنْهُمَا then each of the two shall get
السُّدُسُ one-sixth;⁹
فَإِنْ كَانُوا but if they were
أَكْثَرَ مِنْ ذَلِكَ more than that
فَهُمْ شُرَكَاءُ then they will be sharers¹⁰
فِي الثُّلُثِ in one-third¹¹
مِنْ بَعْدِ وَصِيَّتِكُمْ after (paying) any bequest
يُوصَى بِهَا that might have been made¹²
أَوْ دَيْنٍ or a debt,
غَيْرِ مُضَارٍّ not being malevolent¹³—

1. i.e., any child, male or female, one or more of either sex, by the inheriting wife/wives or other wife/wives.

2. i.e., the wife or wives will get a total of one-eighth of the deceased husband's estate if he leaves any child, male or female, one or more of either sex, by the inheriting wife or other wife/wives. ثَمْن *thumun* (s.; pl. 'athmân) = one-eighth.

3. تركتم *taraktum* = you (all) left, relinquished (v. ii. m. pl. past from *taraka* [*tark*], to leave. See *taraka* at 4:7, p. 239, n. 12).

4. وصية *wasīyyah* (s.; pl. *wasāyā*) = bequest, will, testament, directive, command, injunction, order.

5. توصون *tūṣūna* = you (all) make a bequest, bequeath, make a testament, will (v. ii. m. pl. impfct. from 'awṣā, form IV of *waṣā* [*waṣy*], to reach, to be joined. See *yāṣīna* at p. 242, n. 10).

6. يورث *yūraṭhu* = he is inherited (v. iii. m. s. past passive from *waritha* [*irṭh/irṭhaḥ/wirāṭhaḥ/irṭhaḥ/turāṭh*], to be heir, to inherit).

7. كَلَّة *kalālah* = a person leaving no son nor father. Son includes here son's son or the latter's son howsoever downwards; and father includes here father's father and the latter's father howsoever upwards.

8. i.e., brother or sister by the same mother as the deceased's. (See Al-Ṭabarī, pt. IV, p. 287).

9. i.e., if there is a brother or a sister by the same mother, he or she will get one-sixth of the deceased's estate. سدس *sudus* (s.; pl. 'asdās) = one-sixth. See at 4:11, p. 242, n. 14.

10. شركاء *shurakā'* (pl.; s. *sharīk*) partners, sharers,

11. i.e., if there are two or more brothers and sisters, they will share equally, whether male or female, one-third of the deceased's estate.

12. يوصى *yūṣā* = he or it is willed, bequeathed, given by testament, directed, ordered (v. iii. m. s. impfct. passive from 'awṣā, form IV of *waṣā*. See *tūṣūna* at n. 5 above).

13. i.e., if the bequest is not made to damage or harm the lawful heirs, such as the deceased's having given away by will more than the permissible one-third of the total estate. مضار *mudārr* = malevolent, detrimental, damaging, harmful, prejudicial.

وَصِيَّةٌ مِّنَ اللَّهِ a commandment¹ of Allah.

وَاللَّهُ عَلِيمٌ Allah is All-Knowing,²

حَنِيمٌ Most Forbearing.³

تِلْكَ حُدُودُ اللَّهِ 13. These are Allah's rulings;⁴

وَمَن يُطِيعِ اللَّهَ and whoever obeys⁵ Allah

وَرَسُولَهُ and His Messenger, He

يُدْخِلُهُ جَنَّاتٍ will admit⁶ him into gardens

تَجْرَى مِنْ تَحْتِهَا flowing beneath them

الْأَنْهَارِ the rivers,

يُخَالِدِينَ فِيهَا to abide⁷ for ever therein;

وَذَٰلِكَ and that is

الْفَوْزُ الْعَظِيمُ the magnificent⁸ success.⁹

وَمَن يَعْصِ 14. And whoever disobeys¹⁰

اللَّهُ وَرَسُولَهُ Allah and His Messenger

وَيَتَعَدَّ حُدُودَهُ and transgresses¹¹ His rulings,

يُدْخِلُهُ نَارًا He will insert him into a fire,

يُخَالِدُ فِيهَا to remain for ever therein,

وَلَهُ عَذَابٌ and he will have a punishment

مُهِينٌ very debasing.¹²

Section (Rukû') 3

وَالَّذِينَ يَأْتِبُوكَ 15. And those who commit

1. i.e., these rules are Allah's commandment.

2. i.e., particularly whether you abide by his commandments.

3. *halim* = Most Forbearing, Most Clement. See at 2:235, p. 119, n. 2).

4. *hudûd* (pl.; sing. *hadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 2:230, p. 114, n. 6.

5. *yuti'* (originally *yufi'u*) = he obeys, follows, complies with (v. iii. m. s. impfct. from '*atâ'a*, form IV of *tâ'a* (*taw'*), to obey. The last letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *man*). See '*afî'û* at 3:132, p. 207, n. 6).

6. *yudkhil(u)* = he admits, enters (in the transitive sense), puts in, inserts, (v. iii. m. s. impfct. from '*adkhala*, form IV of *dakhala* [*dukhâl*], to enter. The last letter is vowelless because the verb is the conclusion of a conditional clause. See *tudkhil* at 3:192, p. 231, n. 14).

7. *khâlidîn* (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khâlada* [*khulûd*], to live for ever. See at 3:198, p. 234, n. 3).

8. *'azîm* = great, magnificent, splendid, stupendous, big, huge, immense, enormous, tremendous. See at 3:179, p. 226, n. 5).

9. *fawz* = success, triumph, victory, achievement. See *mafâzah* at 3:188, p. 230, n. 7.

10. *ya'sî(sî)* = he disobeys, defies (v. iii. m. s. impfct. from '*asâ* [*'aşy /ma'siyah /'işyân*], to disobey. The last letter *yâ'* is vowelless and hence dropped for the reason stated at n. 5 above. See '*asaytum* at 3:152, p. 214, n. 4).

11. *yata'adda(â)* = he transgresses, oversteps, crosses the limits, acts outrageously (v. iii. m. s. impfct. from *ta'addâ*, form V of '*adâ* [*'adw*], to run, to speed. The final *yâ'* is vowelless and hence dropped for the reason stated at n. 5 above. See at 2:229, p. 113, n. 8).

12. *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from '*ahâna*, form IV of *hâna* [*haw'n*], to be easy, to be of little importance. See at 3:178, p. 225, n. 6).

الْفَجِئَةِ adultery¹

مِنْ نِسَائِكُمْ from among your women,

فَاسْتَشْهِدُوا عَلَيْهِنَّ call to testify² against them

أَرْبَعَةً مِنْكُمْ four from amongst you.³

فَإِنْ شَهِدُوا So if they testify⁴

فَأَمْسِكُوهُنَّ then retain⁵ them

فِي الْبُيُوتِ in the houses

حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ till death takes them⁶ fully

أَوْ يَجْعَلَ اللَّهُ لَهُنَّ or Allah sets for them

سَبِيلًا a way.⁷

وَالَّذَانِ 16. And the two⁸ who

يَأْتِيَنِهَا مِنْكُمْ commit it from amongst you,

فَعَذِّبْهُمَا punish⁹ them (the two);

فَإِنْ تَابَا وَأُصْلَحَا if they repent¹⁰ and reform,¹¹

فَاعْرِضْهُمَا then turn away¹² from them.

إِنَّ اللَّهَ كَانَ Verily Allah is

تَوَّابٌ Most Forgiving,

رَحِيمٌ Most Merciful.

إِنَّمَا التَّوْبَةُ 17. Verily forgiveness¹³

عَلَى اللَّهِ on Allah's part

لِلَّذِينَ يَعْمَلُونَ is for those who do¹⁴

1. فاحشة *fāḥishah* (s.; pl. فواحش *fawāḥish*) = vile deed, grave sin, monstrosity, adultery, fornication. See at 3:135, p. 208, n. 2.

2. استشهدوا *istash-hidū* = you (all) call to witness, to testify, to attest (v. ii. m. pl. imperative from *istashhada*, form X of *shahida* [shuhūd], to witness. See at 2:282, p. 148, n. 5).

3. i.e., four Muslim men.

4. i.e., to the guilt and it is proved. شهدوا *shahidū* = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida*, [shuhūd], to witness. See at 3:86, p. 190, n.1).

5. أمسكوا *'amsikū* = you (all) hold, keep, retain (v. ii. m. pl. imperative from *'amsaka*, form IV of *masaka* [mask], to grasp. See at 2:231, p. 132, n. 12).

6. يتوفى *yatawaffā* = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffā*, from V of *wafā* [wafā'/wafy], to be perfect, to fulfil. See *tawaffa* at 3:193, p. 232, n. 7).

7. The way is specified in 24:2 which overrides this 'ayah (See Ibn Kathîr, II, 204-205).

8. i.e., the adulterer and the adulteress.

9. عذبوا *'adhū* = you (all) punish (v. ii. m. pl. imperative from *'adhā*, form IV of *'adhiya* ['adhan], to suffer harm. See *'adhū* at 3:195, p. 233, n.3).

10. تابا *tāba* = they (two) returned, turned to (v. iii. m. dual past from *tāba* [tawb/tawbah / matāb]. Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See *tāba* at 2:187, p. 89, n. 8).

11. أصلها *'aṣlahā* = the two reformed, mended (v. iii. m. dual past from *'aṣlahā*, form IV of *ṣalaha* [ṣalāḥ/ṣulūḥ/ṣalāhiyah], to be good, right. See *'aṣlahā* at 2:182, p. 86, n. 7).

12. The rule in this 'ayah has been superseded by 24:2. أعرضوا *'a'ridū* = you (all) turn away, abandon, avoid (v. ii. m. pl. imperative from *'arada*, form IV of *'arada* ['ard] to be wide, visible. See *mu'ridūn* at 3:23, p. 164, n. 3).

13. See n. 10 above.

14. يعملون *ya'malūna* = they do, perform, act, work (v. iii. m. pl. impfct. from *'amila* ['amal], to do. See *'amilat* at 3:30, p. 167, n. 2).

الْأَسْوَىٰ فِي الْإِغْيَارِ² the evil¹ in ignorance²

ثُمَّ يَتُوبُونَ³ and then turn in repentance³

مِنْ قَرِيبٍ⁴ shortly afterwards;⁴

فَأُولَٰئِكَ such ones

يَتُوبُ اللَّهُ عَلَيْهِمْ Allah turns in forgiveness to;

وَكَانَ اللَّهُ عَلِيمًا and Allah is All-Knowing,

حَكِيمًا⁵ All-Wise.

وَلَيْسَتِ التَّوْبَةُ 18. Forgiveness is not

لِلَّذِينَ for those who

يَعْمَلُونَ السَّيِّئَاتِ do the evil deeds⁵

حَتَّىٰ إِذَا حَصَرَ⁶ till when there appears⁶

أَحَدَهُمُ الْمَوْتُ death to anyone of them⁷

قَالَ إِنِّي تَبْتُ⁷ أَنْفَنَ he says: " I repent⁷ now";

وَلَا الَّذِينَ يَمُوتُونَ⁸ nor for those who die⁸

وَهُمْ كُفَّارٌ while they are unbelievers.

أُولَٰئِكَ Such people,

أَعْتَدْنَا لَهُمْ We have got ready⁹ for them

عَذَابًا أَلِيمًا¹⁰ an agonizing¹⁰ punishment.

يَا أَيُّهَا الَّذِينَ 19. O you who believe,

ءَامَنُوا

لَا يَحِلُّ لَكُمْ it is not lawful¹¹ for you

أَنْ تَرِثُوا النِّسَاءَ that you inherit¹² the women

1. أسوأ *sâ'* (p. أسوأ *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:174, p. 224, n. 3). The *'ayah* points out that forgiveness may be expected only if one commits a sin in ignorance and turns to Allah in repentance as soon as one realizes it.

2. جهالة *jahâlâh* = ignorance, unawareness, folly. See *jâhilîn* at 2:67, p. 32, n. 6.

3. يَتُوبُونَ *yatûbûna* = they turn in repentance (v. iii. m. pl. impfct. from *tâba* [tawb/tawbah / matâb], to turn. See *tâba* at 4:16, p. 245, n. 10).

4. قريب *qarîb* = near, close by, not far away. See at 2:186, p. 88, n. 10. It applies to both time and space. *min qarîb* means, in respect of time, shortly afterwards, quickly.

5. سيئات *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See *sayyi'ah* at 2:81, p. 38, n. 3.

6. حضر *hadara* = he appeared, attended, was present (v. iii. m. s. past from *hudûr*. See at 4:8, p. 240, n. 1).

7. تبت *tubtu* = I turned in repentance (v. i. s. past from *tâba*. See n. 3 above. See also at 2:160, p. 75, n. 12).

8. يموتون *yamûtûna* = they die (v. iii. m. pl. impfct. from *mâta* [mawt], to die.

9. أَعْتَدْنَا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* ['atâd], to be ready).

10. أليم *'alîm* = agonizing, anguishing, very painful. See at 3:188, p. 230, n. 9.

11. يحل *yahillu* = it is lawful, permitted, allowed (v. iii. m. s. impfct. from *halla* [hill], to be allowed. See at 2:229, p. 112, n. 12).

12. تَرِثُوا *tarithû(na)* = you (all) inherit, be heir to (v. ii. m. pl. impfct. from *waritha* [wirth/ 'irith/ 'irithah/wirâthah/rithah/turâth], to inherit. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yûrathu* at 4:12, p. 243, n. 6). In pre-Islamic Arabia the deceased's successors inherited his wives as chattels and either they themselves married those women or gave them in marriage and appropriated the bridal money. Even sons married their fathers' ex-wives (not mothers). The *'ayah* prohibits these practices and gives women a respectable status.

كَرِهًا against their will;¹

وَلَا تَصْلُوهُنَّ and you shall not bar² their

إِتِّدَهَبُوا marrying that you may take

بَعْضُ مَا away³ part of what

ءَاتَيْتُمُوهُنَّ you have given them

إِلَّا أَنْ يَأْتِيَنَّ except that they commit

فَإِجْرَاسَةً مُبَيَّنَةً a monstrosity⁴ utterly clear.⁵

وَعَاشِرُوهُنَّ And live⁶ with them

بِالْمَعْرُوفِ with fairness and kindness;⁷

فَإِنْ كَرِهْتُمُوهُنَّ for even if you dislike⁸ them,

فَعَسَى أَنْ تَكْرَهُوا it may be that you dislike

شَيْئًا a thing

وَيَجْعَلُ اللَّهُ فِيهِ وَيَجْعَلُ اللَّهُ فِيهِ while Allah sets in it

خَيْرًا كَثِيرًا immense good.



وَلِنْ أَرَدْتُمْ 20. And if you intend

أَنْتَبِذَ الرَّجُلَ to substitute⁹ a wife

مَكَاتٍ رَجُلٍ for another wife

وَمَا تَبْتِغِ إِحْدَهُنَّ and you have given the one

قِطَارًا of them a great deal,¹⁰

فَلَا تَأْخُذُوا مِنْهُ do not take from it

شَيْئًا anything.

أَتَأْخُذُونَهُ Will you take it

بُهْتًا by false accusation¹¹

1. كره *karh* = against will, dislike, rejection, aversion, antipathy. See at 3:83, p. 188, n. 10.

2. لَا تَصْلُوهُنَّ *lā ta'dulū* = you (all) do not hinder, prevent, constrict, bar (v. ii. m. pl. imperative {prohibition} from 'adala ['adl], to prevent). See at 2:232, p. 115, n. 9).

3. تَذْهَبُوا *tadh-habū*(na) = you (all) go (v. ii. m. pl. impct. from *dhababa* [*dhihâb/madhhab*], to go. When followed by the particle *bi* it means to take away. The terminal *nûn* is dropped because of a hidden 'an in the particle *li* {in the sense of *kay*) coming before the verb.

4. فَاجْرَاسَةً *fâhishah* s.; (pl. فَوَاحِش *fawâhish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication. Here it means both adultery and stark disobedience (See *Al-Bahr*, III, 568-569; Ibn Kathîr, II, 211)). See at 4:15, p. 245, n. 1.

5. مُبَيَّنَةً *mubayyinah* = manifest, that which makes clear, utterly clear (active participle, f., from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *mubîn* at 3:164, p. 220, n. 8). If the women are guilty of adultery or open disobedience they may be forced to give back part or full of the dowry given to them. See also 2:229.

6. عَاشِرُوا *'ashirû* = you (all) live with, give company, live conjugally (v. ii. m. pl. imperative from 'âshara, form III of 'ashara ['ashr/'ushr], to divide into tenths, to collect the tithe).

7. بِالْمَعْرُوفِ *ma'rûf* = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, approved by *shari'ah* (passive participle from 'arafal/'arifa [*ma'rifah* / 'irfân], to know. See at 3:114, p. 200, n. 13).

8. كَرِهْتُمُوهُنَّ *karihtum* = you (all) disliked, detested, abhorred, hated (v. ii. m. pl. past from *kariha* [*karh/kurh/karâhiyah*], to dislike, to detest).

9. أَنْتَبِذَ الرَّجُلَ *istibdâal* = to substitute, to exchange (verbal noun in form X of *badala* [*badl*], to replace. See *lâ tatabaddalû* at 4:2, p. 237, n. 2).

10. قِطَارًا *qintâr* (s.; pl. *qanâtîr*) = a varying weight of measure, a hoard, an accumulated wealth, a great deal. See at 3:75, p. 184, n. 6.

11. i.e., by falsely accusing the wife of *fâhishah* (*Al-Bahr*, III, 573). بُهْتَان *buhtân* = slander, calumny.

وَإِنَّمَا مُبِينًا and as a manifest sin?

وَكَيْفَ تَأْخُذُونَهُ 21. And how can you take it

وَقَدْ أَفْضَى while there has attained¹

بَعْضُكُمْ إِلَى بَعْضٍ each of you to the other²

وَأَخَذَتْ مِنْكُمْ and they have taken from

مِيثَاقًا غَلِيظًا you a tough³ covenant?⁴



وَلَا تَنْكِحُوا 22. And do not marry⁵

مَنْ كَانَتْ آبَاؤُكُمْ whom⁶ your fathers married

مِنَ النِّسَاءِ of women,

إِلَّا مَا قَدْ سَلَفَ save what is over.⁷

إِنَّهُ كَانَ فَاحِشَةً It indeed is a grave sin⁸

وَمَمْنًا and an abomination,⁹

وَسَاءَ سَبِيلًا and evil¹⁰ is it as a way.



Section (Rukû') 4

حُرِّمَتْ عَلَيْكُمْ 23. Prohibited¹¹ to you are

أُمَّهَاتُكُمْ your mothers,¹²

وَبَنَاتُكُمْ and your daughters,¹³

وَأَخَوَاتُكُمْ and your sisters,¹⁴

وَعَمَّتُكُمْ and your paternal aunts,¹⁵

وَحَالَاتُكُمْ and your maternal aunts,¹⁶

وَبَنَاتُ الْأَخِ and brother's daughters,¹⁷

وَبَنَاتُ الْأَخْتِ and sister's daughters,¹⁸

1. أَفْضَى 'afâ = he reached, arrived, came, attained (v. iii. m. s. past in from IV of fadâ [fadûw/fadû], to be wide, to be empty).

2. i.e., each of the two has enjoyed the other.

3. غَلِيظ ghaliẓ = sacred, inviolable, solid, tough, harsh, thick. See at 3:159, p. 218, n. 6.

4. مِيثَاق mithâq (s.; pl. مَوَاقِيق mawâthiq) = covenant, pact, solemn agreement. See at 3:81, p. 187, n. 8.

5. لَا تَنْكِحُوا lâ tankihû = (you all) do not marry (v. ii. m. pl. imperative {prohibition} from nakaha [nikâh], to marry. See at 2:221, p. 108, n. 2). Although the prohibition is formulated in the form of an address to men, it invariably applies to women too, mutatis mutandis.

6. The word mâ here bears the sense of man (whom).

7. سَلَفَ salafa = he or it was over, past, bygone (v. iii. m. s. past from salaf, to be over. See at 2:275, p. 144, n. 12).

8. فَاحِشَة fâhishah, see at n. 4, p. 247.

9. مَمْنَة maqt = abomination, hateful, aversion, detestation, odious.

10. سَاءَ sâ'a = he or it became foul, bad, evil (v. iii. m. s. past from sâ/saw', to be bad).

11. حُرِّمَتْ hurrimat = she was forbidden, prohibited, made unlawful, made inviolable (v. iii. f. s. past passive from harrama, form II of haruma/harima, to be prohibited. See at 3:50, p. 175, n. 12).

12. Mothers include both paternal and maternal grandmothers, however upwards.

13. Daughters include grand-daughters, however downwards, through sons and daughters.

14. Sisters include both full and half-sisters.

15. 'ammât (pl.; s. عَمَّة 'ammah) = paternal aunts, including sisters of grandfathers.

16. khâlât (pl.; s. خَالَات khâlah) = maternal aunts. These include sisters of maternal grandmothers as well.

17. Brother's daughters include brother's grand-daughters howsoever downwards.

18. Sister's daughters include sister's grand-daughters howsoever downwards. These (i.e., nos. 12 to 18) are the seven categories of prohibited degrees in respect of blood relationship.

PART (JUZ') V

24. And those in wedlock¹

of the women,²

إِلَّا مَا save those

مَلَكَتْ أَيْمَانُكُمْ whom your right hands own³

كُتِبَ اللَّهُ عَلَيْكُمْ - a writ⁴ of Allah upon you -

وَأُحِلَّ لَكُمْ and lawful⁵ is made for you

مَا وَرَاءَ ذَلِكَ what is beyond⁶ that

أَنْ تَسْعَوْا provided you seek⁷ [them]

بِأَمْوَالِكُمْ with your money

مُخْصِنِينَ for being in wedlock,⁸

عَبْرَ مُسْفِحِينَ not for being fornicators.⁹

فَمَا اسْتَمْتَعْتُمْ بِهِ So whoever you enjoyed¹⁰

مِنْهُمْ فَآتُوهُمْ of them, give them

أُحْرُسَهُمْ their dowries¹¹ as a due;¹²

وَلَا جُنَاحَ عَلَيْكُمْ but no sin lies on you in

فِيمَا تَرَاضَيْتُمْ بِهِ what you mutually agree¹³ to

مِنْ بَعْدِ الْقَرِيبَةِ after the fixing of the due.

إِنَّ اللَّهَ كَانَ عَلِيمًا Verily Allah is All-Knowing,

حَكِيمًا All-Wise.

25. But he who is not able¹⁴

مِنْكُمْ طَوْلًا of you in material means¹⁵

1. *muḥṣanât* (f. pl.; s. *muḥṣanaḥ*; m. *muḥṣan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens (passive participle from *'aḥṣana*, form IV of *ḥaṣuna* [*ḥaṣānah*], to be fortified)

2. i.e., such women also are prohibited.

3. i.e., captive women, if they are unmarried or their husbands remain in the enemy territory (*Ṣafwat*, p. 112). *malakat* = she owned, possessed, seized, held (v. iii. f. s. past from *malaka* [*malk* / *mulk* / *milk*], to possess).

4. i.e., these directives are Allah's writ.

5. *'uhilla* = he or it is made lawful, made permissible (v. iii. m. s. past passive from *'ahalla*, from IV of *halla* [*ḥall* / *hill*], to unbind, to solve, to be lawful. See at 2:187, p. 89, n. 4).

6. *warâ* = beyond, behind, over and above. See at 2:91, p. 43, n. 10.

7. *tabtaghû* [*na*] = you (all) seek, desire. See at 2:197, p. 96, n. 8).

8. *muḥṣinîn* (acc./gen. of *muḥṣinûn*, s. *muḥṣin*) = chaste men, men who fortify their chastity by being in wedlock. See n. 1 above).

9. *musâfihîn* (acc./gen. of *musâfihûn*, s. *musâfih*) = fornicators (act. participle from *sâfaha*, form III of *safaha* [*safh* / *sufûh*], to shed).

10. *istamta'tum* = you (all) enjoyed, relished (v. ii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat* / *mut* / *ah*], to take away. See *tamatta'a* at 2:196, p. 94, n. 14).

11. *'ujûr* (pl.; s. *'ajr*) = remunerations, dowries, bridal sums. See at 3:185, p. 228, n. 12.

12. *faridah* (s.; pl. *farâ'id*) = Ordinance of Allah, obligatory. See at 4:11, p. 242, n. 6.

13. i.e., agree to give or take more or less. *trâḍiytum* = you (all) mutually agreed, came to terms (v. ii. m. pl. past from *tarâḍâ*, form VI of *raḍiya* [*riḍan* / *riḍwân* / *marḍâh*], to be satisfied. See *tarâḍaw* at 2:232, p. 115, n. 11).

14. *lam yastati'* (originally *yastaṭi'u*) = he was not able (v. iii. m. s. impfct. from *istatâ'a*, form X of *tâ'a* [*taw'*], to obey. See *istatâ'u* at 2:217, p. 105, n. 11).

15. *ṭawl* = material means, affluence, financial ease, power, might.

۱. أَنْ يَنْكِحَ to marry
 ۲. الْمُحْصَنَاتِ free believing maidens,¹
 ۳. ثُمَّ مِنَ الَّذِينَ then of those
 ۴. مِمَّا مَلَكَتْ أَيْمَانُكُمْ whom your right hands own²
 ۵. مِنَ الْمُؤْمِنَاتِ of your believing lasses³
 ۶. وَاللَّهُ أَعْلَمُ – and Allah is Best Aware
 ۷. بِإِيمَانِكُمْ of your faith –
 ۸. بَعْضُكُمْ مِنْ بَعْضٍ you are of one another;⁴
 ۹. فَانْكِحُوهُمْ so marry them
 ۱۰. بِإِذْنِ أَهْلِيهِمْ with their guardians⁵ consent
 ۱۱. وَآتُوهُمْ مِمَّا وَكَّلَ بِهَذَا and pay them their dowries
 ۱۲. بِالْعُرْفِ with equity and fairness,⁶
 ۱۳. مُحْصَنَاتٍ they being chaste
 ۱۴. غَيْرِ مُسَلِّفَاتٍ not being fornicators⁷
 ۱۵. وَلَا يَتَّخِذْنَ أَخْدَانًا nor taking⁸ paramours.⁹
 ۱۶. فَإِذَا أَحْصَيْنَ So when they are wedded,¹⁰
 ۱۷. فَإِنْ أَتَيْنَ بِمِجْنُونٍ then if they commit adultery
 ۱۸. فَعَلَيْهِنَّ نِصْفُ then on them shall be a half
 ۱۹. مِمَّا عَلَى الْمُحْصَنَاتِ of what is on the free women
 ۲۰. مِنَ الْعَذَابِ of the punishment.
 ۲۱. ذَلِكَ لِمَنْ خَشِيَ This¹¹ is for him who fears¹²
 ۲۲. أَلَمَنَ committing fornication¹³
 ۲۳. مِنْكُمْ from among you;

1. مُحْصَنَاتٍ *muḥṣanāt* (f. pl.; s. *muḥṣanah*; m. *muḥṣan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens. See at 4:24, p. 250, n. 1).

2. i.e. slave maids. مَلَكَتْ *malakat* = she owned, possessed, seized, held (v. iii. f. s. past from *malaka* [mulk /mulk/ milk], to possess. See at 4:24, p. 250, n. 3).

3. فَاتَايَاتٍ *fatayât* (f. pl.; s. *fatâh*, m. *fatân*) = young girls, young women, lasses.

4. i.e., you are of one another in ultimate origin.

5. أَهْلٍ *'ahl* (s.; pl. أَهْلٌ *'ahlûn*/أهل *'ahâlin*) = family, kinsfolk, inhabitants, belonging to a particular trade, profession or specialization, the one entitled to or having the possession of, hence guardian.

6. مَعْرُوفٍ *ma'rûf* = known, well-known, generally recognized, conventional, appropriate, fairness, equity, good, kindness, beneficence, approved by *sharī'ah* (passive participle from *'arafa*/*arifa* [ma'rifah / 'irfân], to know, to recognize. See at 4:19, p. 247, n. 7).

7. مُسَافِيهَاتٍ *musâfiḥât* (f. pl.; s. *musâfiḥah*, m. *musâfiḥ*) women fornicators (act. participle from *sâfaha*, form III of *safaha* [saffa/sufûh], to shed, to pour out. See *musâfiḥîn* at 4:24, p. 250, n. 9).

8. مُتَّكِهَاتٍ *muttakhidhât* (f. pl.; s. *muttakhidhah*, m. *muttakhidh*) = those who take on, take for themselves, takers, adopters (act. participle from *ittakhadha*, form VIII of *'akhadha* ['akhdh], to take. See *lâ tattakhidhû* at 3:118, p. 202, n. 6).

9. أَخْدَانٍ *'akhdân* (pl.; s. *khidn*) = intimate friends, companions, secret friends (for either boy or girl), illicit partners (for man or woman), paramours.

10. أُحْصِنْنَ *'uhṣinna* = they (f.) are fortified, rendered inaccessible, i.e., taken in wedlock, wedded (v. iii. f. pl. past passive from *'ahṣana*, form IV of *ḥaṣana* [ḥaṣānah], to be fortified, to be inaccessible. See *muḥṣanât* at n. 1 above).

11. i.e., this provision for marrying slave maids.

12. خَشِيَ *khashiya* = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy* /*khashyah*, to fear. See *li-yakhsha* at 4:9, p. 240, n. 5).

13. 'anat = mistake, adultery, fornication.

وَأَنْ تَصْبِرُوا and that you be patient¹

خَيْرٌ لَّكُمْ is the better² for you.

وَاللَّهُ And Allah is

عَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.

Section (Rukū') 5

يُرِيدُ اللَّهُ 26. Allah intends³

لِيُبَيِّنَ لَكُمْ to make clear⁴ to you

وَيَهْدِيَكُمْ and to guide you to

سُنَنِ الَّذِينَ the ways⁵ of those

مِنْ قَبْلِكُمْ before you⁶

وَيَتُوبَ عَلَيْكُمْ and to forgive⁷ you;

وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,⁸

حَكِيمٌ all-Wise.⁹

وَاللَّهُ يُرِيدُ 27. And Allah intends

أَنْ يَتُوبَ عَلَيْكُمْ to forgive you

وَيُرِيدُ الَّذِينَ but there intend those who

يَتَّبِعُونَ أَشْهُوَاتِ follow¹⁰ the desires

أَنْ يَمِيلُوا that you deflect¹¹

مَيْلًا عَظِيمًا in an enormous tilt.

يُرِيدُ اللَّهُ 28. Allah intends

أَنْ يُخَفِّفَ عَنْكُمْ to make light¹² on you;

1. تصبروا *tasbirū(na)* = you be patient, persevere (v. ii. m. pl. impfct. from *sabarā* [*sabr*], to be patient, to bind. The terminal *nūn* is dropped because of the particle '*an*' coming before the verb. See at 3:186, p. 229, n. 7).

2. خير *khayr* = good, better, best. See at 3:198, p. 234, n. 5.

3. يريد *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form '*arāda*, for IV from *rāda* [*rawd*], to walk about. See at 3:108, p. 198, n. 6).

4. i.e., His directives and rules of guidance. يبين *yubayyina(nu)* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. The terminal letter gets *fathah* because of a hidden '*an*' the particle *lām* [*li*, of motivation] coming before the verb. See at 3:103, p. 196, n. 13).

5. سنن *sunan* (pl.; sing. سنة *sunnah*) = ways of dealing, usages, practices, customary procedures of action, norms. See at 3:137, p. 209, n. 1.

6. i.e., the Prophets and Messengers who have gone before. It is an emphasis on the completion of the same religion through the Prophet Muhammad, peace and blessings of Allah be on him.

7. يتوب *yatūba(u)* = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tāba* [*tawb*, *tawbah* / *matāb*], to turn. The final letter takes *fathah* for the reason stated at n. 4 above. See at 128, p. 206, n. 6).

8. i.e., of the situations and weaknesses of His servants so that He is Most Forgiving to them.

9. i.e., in the rules He lays down for man.

10. يتبعون *yattabi'ūna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba* / *tabā'ah*], to follow. See *ittaba'ū* at 3:174, p. 224, n. 4).

11. تميلوا *tamilū(na)* = you (all) deflect, tilt, incline, bend (v. ii. m. pl. impfct. from *māla* [*mayl* / *maylān*], to incline. The terminal *nūn* is dropped because of the particle '*an*' before the verb).

12. i.e., the rules of *shari'ah*. يخفف *yukhaffifa(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. The last letter takes *fathah* for the particle '*an*' before the verb. See *yukhaffaju* at 3:88, p. 190, n. 6).

وَحَقَّقَ الْإِنْسَنُ¹ for man has been created¹

ضَعِيفًا² weak.²

يَا أَيُّهَا الَّذِينَ

آمَنُوا 29. O you who believe,

لَا تَأْكُلُوا أَمْوَالَكُمْ do not eat up³ your properties

بَيْنَكُمْ as between yourselves

بِالْبَطْلِ illegitimately,⁴

إِلَّا أَنْ تَكُونَ except that it is

تِجَارَةً عَنْ تَرَاضٍ a trading by mutual consent⁵

مِنْكُمْ of yours;

وَلَا تَقْتُلُوا أَنْفُسَكُمْ nor kill yourselves.⁶

إِنَّ اللَّهَ كَانَ بِكُمْ Verily Allah is towards you

رَحِيمًا⁷ Most Merciful.

وَمَنْ يَفْعَلْ ذَلِكَ 30. And whoever does that

عُدْوَانًا وِظْلًا⁸ aggressively⁷ and wrongly⁸

فَسَوْفَ نُصْلِيهِ We shall set him on⁹

نَارًا fire;

وَكَانَ ذَلِكَ and that is on Allah's part

عَاسِيًا¹⁰ easy.¹⁰

إِنْ تَجْتَنِبُوا 31. If you avoid¹¹

كَبَائِرَ مَا the major sins¹² of what

1. خلق *khuliqa* = he is created, brought into being (v. iii. m. s. past passive from *khalafa* [*kahlq*], to create. See *khalaqtu* at 3:191, p. 231, n. 10).

2. i.e., weak against desires and temptations.

ضعيف *da'if* (pl. *du'afā'* [*dī'āf/da'fah*] = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'il* of *da'ufa* [*du'f/da'f*], to be weak. See at 2:282, p. 148, n. 2).

3. لا تأكلوا *lā ta'kulū* = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from *'akala* [*'akhl/ma'kal*], to eat. See at 4:2, p. 237, n. 3).

4. i.e., in ways not sanctioned by the *shari'ah*, such as theft, robbing, cheating, usury, gambling and the like. This *'ayah* enjoins making financial and property transactions strictly in accordance with the rules laid down by the *shari'ah* and prohibits the taking of other's property by illegitimate means. باطل *bāṭil* = vain, futile, untruth, that which is untrue, false, falsehood, vain, baseless, void. بالباطل *bi al-bāṭil* = in vain, falsely, illegitimately. See at 3:191, p. 231, n. 11.

5. تراض *tarāḍin* = mutual consent. See *tarāḍaytum* at 4:24, p. 250, n. 13.

6. i. e., do not kill one another of yourselves.

7. عدوان *'udwān* = hostility, hostile action, aggression, enmity. See at 2:193, p. 93, n. 2.

8. ظلم *ẓulm* = wrong, injustice, iniquity, oppression. See at 3:108, p. 198, n. 7.

9. نصلي *nuṣlī* = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aṣlā*, form IV of *ṣalā* [*ṣalan/ṣlīy/ṣilā'*], to roast).

10. يسر *yasr* = easy, simple, insignificant.

11. تجنبوا *tajtanibū(na)* = you (all) avoid, keep away, steer clear (v. ii. m. pl. impfct. from *ijtanaba*, form VIII of *janaba* [*janb*], to avert, to turn aside. The terminal *nūn* is dropped because the verb is in a conditional clause Preceded by 'in).

12. كبائر *kabā'ir* (pl.; s. *kabīrah*) major sins, atrocious crimes, enormities. Note that the sins mentioned in the two previous *'ayahs* are among the major sins.

تَنْهَوْنَ عَنْهُ you are prohibited¹ from,

نُكَفِّرْ عَنْكُمْ We shall efface² from you

سَيِّئَاتِكُمْ your sins³

وَنُدْخِلَكُمْ and shall admit⁴ you into

مُدْخَلًا كَرِيمًا a noble place of admittance.⁵



وَلَا تَسْتَمْتُوا 32. And do not hanker after⁶

مَا فَضَّلَ اللَّهُ what Allah has preferred⁷

بَعْضُكُمْ some of you with

عَلَى بَعْضٍ to the others.

لِرِّجَالٍ تَصِيبُ For men is a dividend⁸

مِمَّا اكْتَسَبُوا of what they acquire;⁹

وَلِلنِّسَاءِ تَصِيبُ and for women is a dividend

مِمَّا اكْتَسَبْنَ of what they acquire;¹⁰

وَسْأَلُوا اللَّهَ and you all ask Allah

مِنْ فَضْلِهِ of His grace.

إِنَّ اللَّهَ كَاتِبٌ Verily Allah is

يَكُلُّ شَيْءٍ عَلَيْهِ of everything All-Knowing.



وَلِكُلِّ جَعَلْنَا 33. For everyone We set¹¹

مَوْلَى وَمَا تَرَكَ heirs¹² to what there leave

الْوَالِدَانِ وَالْأَقْرَبُونَ the parents and the relatives;

وَالَّذِينَ and as to those whom

1. تنهون *tunhawna* = you (all) are prohibited, forbidden (v. ii. m. pl. impfct. passive from *nahā* [nahy/nahw], to forbid. See *tanhawna* at 3:110, p. 199, n. 4).

2. نكفر *nukaffir(u)* = we efface, obliterate, cover, hide, pardon (v. i. pl. impfct. from *kaffara*, form II of *kafara* [kufr], to cover. The last letter is vowelless because the verb is conclusion of a conditional clause. See *la+ 'ukaffiranna* at 3:195, p. 233, n. 6).

3. i.e., the minor sins. سيئات *sayyi'āt* (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 4:18, p. 246, n. 5.

4. ندخل *nudkhil(u)* = we admit, put in, enter, make enter (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [dukhāl], to enter. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See *tudkhil* at 3:192, p. 231, n. 14).

5. مدخل *mudkhal* = place of admittance, place where one is ushered in, here paradise (adverb of place from *'adkhala*. See n. 4 above).

6. لاتمتنوا *lā tatamannaw* = you (all) do not hanker after, yearn, aspire for (v. ii. m. pl. imperative [prohibition] from *tamannā*, form V of *manā* [manā many], to put to test, to try. See *yatamannawna* at 2:95, p. 45, n. 5).

7. فضل *faddala* = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [faḍl /fudūl], to excel, to be in excess. See *faḍḍalnā* at 2:253, p. 129, n. 1).

8. نصيب *naṣīb* (pl. *nuṣub/naṣīb/ānaṣībah*) = share, portion, dividend. See at 4:7, p. 239, n. 11.

9. اكتسبوا *iktasabū* = they acquired, earned (v. iii. m. pl. past. from *iktasaba*, from VIII of *kasaba* [kasb], to gain. See at 2:64, p. 138, n. 10).

10. اكتسبن *iktasabna* = they (females) acquired, earned, gained (v. iii. f. pl. past from *iktasaba*. See n. 9 above. Men or women, whoever does a good deed shall have its due reward.

11. جعلنا *ja'alnā* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [ja'āl], to make, to put. See *naj'al* at 3: 61, p. 179, n. 7).

12. موالى *mawālī* (pl.; s. *mawlā*) = inheritors, heirs, patrons, friends.

وَأَمَّا أَيْمَانُكُمْ your right hands¹ pledged,²

فَاتَّوَهُمْ نَصِيبَهُمْ give them their portion.³

إِنَّ اللَّهَ كَانَ

عَلَى كُلِّ شَيْءٍ

شَهِيدًا All- Witnessing.⁴

Section (Rukû') 6

أَلَرِجَالُ قَوَامُوتٍ 34. Men are custodians⁵

عَلَى النِّسَاءِ over women,

بِمَا فَضَّلَ اللَّهُ for Allah gives precedence⁶

بَعْضُهُمْ عَلَى بَعْضٍ to some of them over others

وَبِمَا أَنْفَقُوا and because they expend⁷

مِنْ أَمْوَالِهِمْ of their wealth.

فَالصَّالِحَاتُ Hence the righteous women⁸

قَانِتَاتٌ are constant in obedience,⁹

حَافِظَاتٌ لِلْغَيْبِ guarding the unseen,¹⁰

بِمَا حَفِظَ اللَّهُ for Allah protects.¹¹

وَالَّذِي تَخَافُونَ And as to the women you

تُؤْذَنُونَ fear¹² the recalcitrance¹³ of,

فَعُظُّوهُنَّ admonish¹⁴ them,

وَأَهْجُرُوهُنَّ keep away from them

فِي الْمَضَاجِعِ in the beds;¹⁵

وَأَضْرِبُوهُنَّ and beat them.¹⁶

1. أَيْمَانُ 'aymân (pl.; s. يَمِينُ yamîn) = right hands, oaths. See at 3:76, p. 185, n. 10.

2. عَقَدَتْ 'aqadat = she contracted, concluded, convened, fastened with a knot (v. iii. f. s. past from 'aqada ['aqd], to tie, to contract. See 'uqdah at 2:237, p. 120, n. 6).

3. نَصِيبُ naşib, see at n. 8, p. 254. The directive here, however, is superseded by 8:75 (Ibn Kathîr, II, 252-255; Al-Bahr, III, 620-622).

4. شَهِيدُ shahid (s.; pl. شُهَدَاءُ shuhadâ') = All-Witnessing, witness, martyr. See shuhadâ' at 3:140, 210, n. 2). 5. قَوَامُونَ qawwâmûn (pl.; s. قَوَامٌ qawwâm) = custodians, guardians, managers.

6. فَضْلُ fadḍala = he preferred, gave precedence (v. iii. m. s. past in form II of faḍala [faḍl /fudâl], to excel. See at p. 254, n. 7).

7. أَنْفَقُوا anfaqu = they spent, expended, disbursed, laid out (v. iii. m. pl. past from 'anfaqa, form IV of nafaqa [nafaq], to be used up. See at 3:134, p. 207, n. 10).

8. صَالِحَاتُ ṣāliḥât (f. pl.; s. صَالِحَةٌ ṣāliḥah) = righteous women, good women; also good deeds, right deeds (active participle from ṣalaha /ṣaluha [ṣalâh /salâhiyah /sulûh], to be good, right, proper. See at 2:25, p. 13, n. 5).

9. قَانِتَاتُ qānītât (f. pl.; s. qānītah, m. qānīt) = women constant in obedience, devoutly dutiful (active participle from qanata [qunūt], to be obedient). See qānītîn at 3:17, p. 161, n. 2).

10. i.e., their own chastity and honour and the husbands' honour, interests and secrets.

11. i.e., the women's rights and interests.

12. تَخَافُونَ takhâfûna = you (all) fear, are afraid of (v. ii. m. pl. impfct. from khâfa [khawf /makhâfah /khifah], to fear. See khiftum at 4:3, p. 237, n. 5).

13. نُشُوزُ nushûz = recalcitrance, violation of marital duties, disobedience, haughtiness, arrogance.

14. عُظُّوا 'izû = you (all) admonish, give advice (v. ii. m. pl. imperative from wa'aza [wa'z /'izah], to preach, to admonish).

15. مَضَاجِعُ madâji' (pl.; s. مَضْجَعٌ madja') beds, couches. Adverb of place from daja'a [daj' /dujû'], to lie.

16. i.e., for caring and reforming only.

فَإِنْ أَطَعَكُمْ Then if they obey¹ you,
فَلَا تَبْغُوا عَلَيْهِمْ do not seek² against them
سَبِيلًا any way.³

إِنَّ اللَّهَ كَانَ Verily Allah is
عِزًّا كَبِيرًا Exalted, Great.



وَإِنْ خِفْتُمْ 35. And if you fear⁴
شِقَاقَ بَيْنِهِمَا discord⁵ between the two,
فَابْعَثُوا حَكَمًا depute⁶ an arbitrator⁷
مِنْ أَهْلِهِ form his family

وَحَكَمًا مِّنْ أَهْلِهَا and an arbitrator from hers.
إِنْ يُرِيدُوا إِصْلَاحًا If the two desire conciliation⁸
يُوفِقُ اللَّهُ Allah will reconcile⁹
بَيْنَهُمَا between the two.

إِنَّ اللَّهَ كَانَ عَلِيمًا Verily Allah is All-Knowing,
حَدِيرًا All-Aware.

وَاعْبُدُوا اللَّهَ 36. And worship Allah
وَلَا تُشْرِكُوا and do not associate¹⁰
بِهِ شَيْئًا with Him anything;

وَبِالْوَالِدَيْنِ إِحْسَانًا and to the parents do good,¹¹
وَبِذِي الْقُرْبَىٰ and to the near relations,
وَالْيَتَامَىٰ and the orphans
وَالْمَسْكِينِ and the poor

1. أطعن *'aṭa'na* = they (fem.) obeyed, brought themselves back to obedience (v. iii. f. pl. past from *'atā'a*, form IV of *tā'a* [taw']), to obey. See *yūṭī'* at 4:13, p. 244, n. 5).

2. لا تبغوا *lā tabghû* = you (all) do not seek, look for, wish, desire, covet (v. ii. m. pl. imperative [prohibition] from *baghâ* [bughâ'], to seek, desire. See *tabghûna* at 3:99, p. 194, n. 10).

3. i.e., any way of dealing unkindly with them.

4. خفتكم *khiftum* = you (all) feared, apprehended, (v. ii. m. pl. past from *khāfa* [khawf /makhâfah /khîfah], to fear. See at 4:3, p. 237, n. 5).

5. شقاق *shiqâq* = discord, dissension, disunity; also schism, rift. See at 2:176, p. 83, n. 2).

6. ابعدوا *ib'athû* = you (all) send, depute, delegate (v. ii. m. pl. imperative from *ba'atha* [ba'th], to send, to raise. See *ib'ath* at 2:246, p. 123, n. 14).

7. حكم *hakam* (s.; pl. *hukkâm*) = arbitrator, arbiter, umpire. See *hukkâm* at 2:188, p. 90, n. 11).

8. إصلاح *islâh* = restoration, restitution, repair, settlement, conciliation, reconciliation (verbal noun in form IV of *ṣalaha/saluha* [ṣalâh /salâhiyah /sulûh], to be good, right, proper. See *'aṣlahâ* at 4:16, p. 245, n. 11).

9. يوفق *yuwaffiq(u)* = he reconciles, brings to agreement, adjusts, makes fit (v. iii. m. s. impfct. from *waffaqa*, form II of *waffiq* [wafq], to be right, appropriate. The last letter is vowelless because the verb is conclusion of a conditional clause).

10. لا تشركوا *lâ tushrikû* = you (all) do not associate, set partners, give a share (v. ii. m. pl. imperative [prohibition] form *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. See *'ashrakû* at 3:186, p. 229, n. 5).

11. إحسان *'ihsân* = doing good things, charity, benevolence. Here it means obedience and dutifulness. It is noteworthy that obedience and dutifulness to parents are placed second only to submission to and worship of Allah (see also 2:83; 6:151, 17:23 and 46:15). The essence of *'ihsân* is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence *'ihsân* is distinct from *'adl*, i.e., justice, equity.

وَالْجَارِ ذِي الْقُرْبَىٰ and the neighbour¹ close by,²

وَالْجَارِ الْبُيُوتِ and the neighbour afar,³

وَالصَّاحِبِ بِالْجَنبِ and the companion⁴ at hand,⁵

وَأَبْنِ السَّبِيلِ and the wayfarer,⁶

وَمَا مَلَكَتْ right hands own.⁷

إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like

مَنْ كَانَ those that are

مُتَّعًا لَا فَخُورًا self-conceited⁸, arrogant⁹ –



الَّذِينَ يَبْخُلُونَ 37. Who are stingy¹⁰

وَيَأْمُرُونَ النَّاسَ and ask people

بِالْخُلُوفِ to be stingy,

وَيَكْتُمُونَ and conceal¹¹

مَا آتَاهُمُ اللَّهُ what Allah has given them

مِنْ فَضْلِهِ of His bounty.

وَأَعْتَدْنَا And We have got ready¹²

لِلْكَافِرِينَ for the unbelievers

عَذَابًا مُهِينًا a debasing¹³ punishment.

وَالَّذِينَ يُنْفِقُونَ 38. And those who spend¹⁴

أَمْوَالَهُمْ their wealth

رِشَاءَ النَّاسِ for showing off¹⁵ to people

وَلَا يُؤْمِنُونَ بِاللَّهِ and do not believe in Allah

1. جَار *jâr* (s.; pl. جيران *jirân*) = neighbour, protégé, refugee.

2. ذِي الْقُرْبَى *dhî al-qurbâ* = near relations, those close by. See at 2:83, p. 38, n. 10.

3. الْحَارِ الْجَنْبِ *al-jâr al-junub* = the neighbour who is not a kinsman, i.e., who is at a distance.

4. صَاحِب *shâhib* (s.; pl. 'aşhâb/ shâhb/ shâhâbah/ shuhbân/shuhbah) = companion, comrade, friend. See 'ashâb at 3:115, p. 201, n. 8.

5. جَنْب *janb* (s.; pl. junûb, 'ajnâb) = side, beside, near. *bi al-janbi* = by the side, including travel companions, colleagues, fellow student (Al-Tabarî, pt. V, 80-81).

6. i.e., the wayfarer who is stranded. ابْنِ السَّبِيلِ *ibn al-sabîl* = wayfarer, traveller. See at 2:215, p. 86, 104, n. 6.

7. i. e., slaves. مَلَكَت *malakat* = she owned, possessed, held (v. iii. f. s. past from *malaka* [malk /mulk/ milk], to possess. See at 4:25, p. 251, n. 2).

8. مُتَّعًا *mukhtâl* = self-conceited, vainglorious, egotistic (act. participle from *ikhtâla*, form VIII of *khâla* [khayl], to imagine, to suppose).

9. فَخُورًا *fakhûr* = arrogant, proud, boastful.

10. i.e., they do not spend in charity on the people mentioned in the previous 'âyah. يَبْخُلُونَ *yabkhalûna* = they be miserly, stingy (v. iii. m. pl. impfct. from *bakhila* [bakhâl /bukhl], to be niggardly. See at 3:180, p. 226, n. 6).

11. يَكْتُمُونَ *yaktumûna* = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [katm/ kitmân], to conceal. See at 3:167, p. 211, n. 9).

12. أَعْتَدْنَا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of 'atada ['atâd], to be ready. See at 4:18, p. 246, n. 9).

13. مُهِينًا *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from 'ahâna, form IV of hâna [hawn], to be easy. See at 4:14, p. 244, n. 12).

14. يُنْفِقُونَ *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from 'anfaqa, form IV of nafaqa [nafaq], to be used up. See at 4:34, p. 255, n. 7).

15. رِشَاءَ *ri'â'* = showing off, parading. See at 2:264, p. 138, n. 2.

وَلَا يَأْتِيهِمُ الْآخِرُ nor in the Last Day.

وَمَنْ يَكُنِ الشَّيْطَانُ And he to whom Satan is

لَهُ قَرِينًا a companion,¹

فَسَاءَ قَرِينًا evil he turns² as a companion.

وَمَا ذَا عَلَيْهِمْ 39. And what is against them

لَوْ آمَنُوا بِاللَّهِ if they believe in Allah

وَالْيَوْمِ الْآخِرِ and the Last Day

وَأَنْفَقُوا وَمَا and spend³ out of what

رَزَقَهُمُ اللَّهُ Allah provides⁴ for them?

وَكَانَ اللَّهُ بِهِمْ And Allah is about them

عَلِيمًا All-Knowing.

إِنَّ اللَّهَ لَا يَظْلِمُ 40. Allah does not do wrong

وَيُنْقَلُ ذَرَقًا even the weight⁵ of an atom;⁶

وَإِنْ تَكُ حَسَنَةً but if it be⁷ any good deed⁸

يُضَاعَفُ he compounds⁹ it

وَيُؤْتِي مِنْ لَدُنْهُ and gives of His Own

أَجْرًا عَظِيمًا an immense¹⁰ reward.¹¹

فَكَيْفَ 41. Then how shall it be

إِذَا جِئْنَا when We shall bring forward

مِنْ كُلِّ أُمَّةٍ شَهِيدٌ from every people a witness;

1. *qarîn* (s.; pl. قرناء *quranâ'*) = connected, linked, companion, associate, mate, fellow, comrade, spouse, consort.

2. *sâ'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sâ'/saw'*, to be bad. See at 2:22, p. 248, n. 10).

3. *'anfaqû* = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 2:262, p. 137, n. 3; and *yunfiqûna* at 4:37, p. 257, n. 14).

4. *razaqa* = he provided the means of subsistence, provided, gave, bestowed (v. iii. m. s. past from *rizq*, to give the means of subsistence. See *urzuqû* at 4:8, p. 240, n. 4).

5. *mithqâl* (s.; pl. مِثْقَالٍ *mathqâil*) = weight

6. i.e., Allah does not do injustice even in the smallest degree in the sense that He does not diminish even to the extent of an atom the merit of any good deed done, nor punishes even to the extent of an atom more than the due. On the contrary He multiplies the merit of any good deed and awards a far greater reward for it, as mentioned in the next clause of the *'âyah*. ذرة

dharrah (s.; pl. ذرات *dharrât*) = atom, tiny particle, dust speck, the measure of a small ant.

7. i.e., if the atom (smallest measure) is that of any good deed on the part of His servant, He redoubles it many times and gives that manifold merit to the performer of that good deed.

8. *hasanah* (s.; pl. حسنات *hasanât*) = good deed, benefaction, merit.

9. *yudâ'ifu* = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *dâ'afa*, form III of *da'afa* [*da'f / di'f*], to double, redouble. See at 2:261, p. 136, n. 12; 2:245, p. 123, n. 6).

10. *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous. See at 4:13, p. 244, n. 8; 3:179, p. 226, n. 5).

11. *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 2:276, p. 145, n. 7 and 2:262, p. 137, n. 6.

وَجِئْنَاكَ and bring you forward

عَلَىٰ هَؤُلَاءِ against these people

شَهِيدًا¹ as a witness?

يَوْمَئِذٍ 42. That day there will wish²

الَّذِينَ كَفَرُوا those who disbleived and

وَعَصَوُ الرُّسُلِ disobeyed³ the Messenger⁴

لَوْ سَوَّيْنَاهُم if levelled⁵ with them

الْأَرْضُ were the earth!⁶

وَلَا يَكْتُمُونَ And they shall not withhold⁷

عَنْ اللَّهِ حَدِيثًا⁸ from Allah any statement.⁸

Section (Rukû') 7

يَا أَيُّهَا الَّذِينَ آمَنُوا 43. O you who believe,

لَا تَقْرَبُوا الصَّلَاةَ do not approach⁹ prayer

وَأَنْتُمْ سَكَرَى while you are intoxicated¹⁰

حَتَّى تَعْلَمُوا until you are aware of

مَا تَقُولُونَ what you utter,¹¹

وَلَا جُنُبًا nor in a state of impurity¹² -

إِلَّا عَابِرِي سَبِيلٍ except as traversing¹³ a way -

حَتَّى تَغْتَسِلُوا until you take a full bath;¹⁴

وَأِنْ كُنْتُمْ مَرَضَى and if you are ill

أَوْ عَلَى سَفَرٍ or on travel

1. On the Day of Judgement every Prophet will be brought forward to testify that he had delivered Allah's message to his people. Similarly the Prophet Muhammad, peace and blessings of Allah be on him, will be brought forward to testify against his 'ummah.

2. يود *yawaddu* = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [wadd/wudd/widd], to love, to like. See at 2:266, p. 139, n. 8.

3. عَصَا *'asaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'asâ* ['isyan/ ma 'siyah], to rebel, to oppose, to disobey, to defy. See at 3:112, p. 200, n. 4.

4. i. e., Muhammad, peace and blessings of Allah be on him.

5. سَوَّى *tusawwâ* = she is levelled, proportioned, made equal, adjusted, rectified (v. iii. f. s. impfct. passive from *sawwâ*, form II of *sawiya* [siwan], to be equal. See *istawâ* at 2:29, p. 15, n. 13).

6. i. e., they were buried so that they do not have to face the judgement. See 78:40.

7. يَكْتُمُونَ *yaktumûna* = they conceal, hide, withhold (v. iii. m. pl. impfct. from *katama* [katm/ kitmân], to conceal. See at 4:37, p. 257, n. 11).

8. i. e., everyone will tell the truth. See 78:38.

9. لَا تَقْرَبُوا *lâ taqrabû* = (you all) do not go near, do not approach (v. ii. m. pl. imperative {prohibition} from *qaraba* [qurb / maqrabah], to go near. See at 2:222, p. 109, n. 7).

10. Revealed before the prohibition of drinking. سَكَرَى *sukârâ* (pl.: سَكَرَانَ *sakrân*) = intoxicated, drunk.

11. i. e., what you recite in the course of prayer.

12. جُنُب *junub* = state of ceremonial impurity (especially on account of sexual intercourse or ejaculation); also one not belonging to the tribe. See at 4:36, p. 257, n. 5.

13. i. e., traversing the place of worship to the place of purification. عَابِرِي *'âbirî(n)* = (pl.; acc./gen. of *'âbirân*, s. *'âbir*, act. participle from *'abara* ['abr/ 'ubûr], to cross) those who cross, pass through, traverse, transient.

14. تَغْتَسِلُوا *taghtasilû(na)* = you (all) wash yourselves, take a full bath (v. ii. m. pl. impfct. from *ighasala*, form VIII of *ghasala* [ghasl], to wash. The terminal *nûn* is dropped because of a hidden 'an in *ḥattâ* before the verb.

أَوْ جَاءَ أَحَدُكُمْ مِنَ الْغَائِطِ¹ or if any of you comes from the call of nature¹
 أَوْ لَمَسْتُمُ النِّسَاءَ² or has contacted² women
 فَلَمْ يَجِدُوا مَاءً³ and do not get water,³
 فَتَمَسُّوا⁴ then have recourse⁴ to
 صَعِيدًا طَيِّبًا⁵ the ground,⁵ good and clean,⁶
 فَامْسَحُوا بِوُجُوهِكُمْ⁷ and rub⁷ your faces
 وَأَيْدِيكُمْ⁸ and your hands.
 إِنَّ اللَّهَ كَانَ⁹ Verily Allah is
 عَفُوًّا¹⁰ Most Excusing,⁸
 عَفُورًا¹¹ Most Forgiving.
 44. Have you not seen those
 أُوْتُوا نَصِيبًا¹² who were given a portion⁹
 مِنَ الْكِتَابِ¹³ of the Book¹⁰
 يَشْتَرُونَ¹⁴ buying¹¹ misguidance¹²
 وَيُرِيدُونَ¹⁵ and desiring¹³ that
 تَضِلُّوا السَّبِيلَ¹⁶ you stray¹⁴ from the way?
 45: And Allah knows best
 بِأَعْدَائِكُمْ¹⁷ about your enemies,¹⁵
 وَكَفَى بِاللَّهِ¹⁸ and Sufficient¹⁶ is Allah
 وَلِيًّا¹⁹ as a Guardian-Protector

1. غائط *ghâ'it* (s.; pl. *ghât/ghiyât*) = low and spacious ground, human excrement.
2. لَمَسْتُمْ *lâmastum* = you (all) touched, had contact with (v. ii. m. pl. past from *lâmasa*, form III of *lamasa* [*lams*], to touch, to handle). Here it is an indirect expression for sexual intercourse.
3. i.e., for purification after reasonable search.
4. تَمَسُّوا *tayammamû* = you (all) aim at, intend, set your mind on, resort, have recourse to (v. ii. m. pl. imperative *tayammama* [*tayammum*], to intend, to aim at. See *lâ tayammamû* at 2:267, p. 140, n. 8).
5. صَعِيد *sa'îd* (s.; pl. *su'ud*) = highland, upland, plateau, ground.
6. طَيِّب *tayyib* = good, pleasant, agreeable, salutary, delicious, clean. See at 3:179, p. 225, n. 10.
7. i.e., rub with the dust on the ground. امْسَحُوا *imsahû* = you (all) stroke, rub, wipe off, clean (v. ii. m. pl. imperative from *masaha* [*masâ*], to stroke. The rule is to wipe the face and the hands from the elbow to the tip of the finger.
8. عَفْر *'afuw* = Most Excusing. See 'âfin at 3:134, p. 207, n. 14.
9. i.e., a portion of the knowledge of the Book. نَصِيب *naṣīb* (pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, lot. See at 4:32, p. 254, n. 8.
10. The reference is to the Jews.
11. يَشْتَرُونَ *yashtarûna* = they buy, purchase (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ*], to buy, to sell. See at 3:198, p. 234, n. 8).
12. i.e., they buy misguidance for guidance.
13. يُرِيدُونَ *yuridûna* = they (all) intend, desire, have in mind (v. iii. m. pl. impfct. form 'arâda, form IV of *râda* [*rawd*], to walk about).
14. تَضِلُّوا *taḍillû(na)* = you (all) stray, go astray (v. ii. m. pl. impfct. from *dalla*, [*dalâl/dalâlah*], to go astray. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *taḍilla* at 2:282, p. 148, n. 7).
15. أَعْدَاء *'a'dâ* (pl.; s. *aduww*) = enemies, foes. See at 3:103, p. 196, n. 7.
16. كَفَى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See *yakfî* at 2:137, p. 65, n. 6).

وَكُفَىٰ بِاللَّهِ and Sufficient is Allah

نَصِيرًا¹⁰ as a Helper.¹

46. Among the Jews are some

يُحَرِّفُونَ الْكَلِمَ who alter² the words

عَنْ مَوَاضِعِهِ from their positions;³

وَيَقُولُونَ سَمِعْنَا and they say: "We hear⁴

وَعَصَيْنَا and we disobey";⁵

وَأَسَمِعَ and "you hear

عَبْرُ مُسْمَعٍ but be not made to hear";⁶

وَرَايْنَا and "Râ'inâ",⁷

لَيَّا بِأَلْسِنَتِهِمْ twisting⁸ their tongues

وَطَعْنَا فِي الدِّينِ and abusing⁹ the *dîn* [Islam].

وَلَوْ أَنَّهُمْ قَالُوا But if they had said:

"سَمِعْنَا وَأَطَعْنَا" "We hear and we obey" and

"وَأَسْمَعُ وَأَنْظُرْنَا" "hear and bear with us"¹⁰,

لَكَانَ خَيْرًا it would have been better

لَهُمْ وَأَقْوَمَ for them and more proper.¹¹

وَلَكِنْ لَعَنَهُمُ اللَّهُ But Allah has cursed¹² them

يَكْفُرِهِمْ for their infidelity.

فَلَا يُؤْمِنُونَ So they will not believe

إِلَّا قَلِيلًا except a few.

1. If the Muslims have trust in Allah and scrupulously follow His guidance He will suffice them against their enemies.

2. يَحَرِّفُونَ *yuharrifûna* = they distort, displace, divert, pervert, deflect, twist, misconstrue, alter (v. iii. m. pl. impfct. from *harrafa*, form II of *harafa* [harf], to deflect, to change. See at 2:75, p. 35, n. 11).

3. مَوَاضِعَ *mawâdi'* (pl.; s. مَوْضِعَ *mawdi'*) = positions, places, sites, passages (in a book). The reference is to the Jews' altering the text of their scripture and misinterpreting it.

4. سَمِعْنَا *sami'nâ* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [sam' / samâ' / samâ'ah / masma'], to hear. See at 2:285, p. 152, n. 2).

5. عَصَيْنَا *aṣaynâ* = we disobeyed, defied, opposed (v. i. pl. past from *aṣâ* [ma'siyah / isyân], to disobey, defy. See at 2:93, p. 44, n. 8). The Jews used to say out of their unbelief and defiance: "We hear but we disobey you".

6. The Jews used to say this as an insult and imprecation. مُسْمَعٌ *musma'* = one made or enabled to hear (passive participle from *asma'a* [to make hear, to enable to hear], form IV of *sami'a*. See n. 4 above).

7. رَاعَانَا *râ'i + nâ* = pay us attention, attend to us (v. ii. m. s. imperative from *ra'â* [ra'y / ri'âyah / mar'an], to tend, to care. See at 2:104, p. 49, n. 7).

7). With a little twist in pronouncing this expression bears a very abusive meaning in Hebrew. The Jews of Madina gave such a twist to it and thus abused the Prophet.

8. لَيَّ *layy* = twist, twisting, bending.

9. طَعَنَ *ta'n* = slandering, calumny, abuse, defamation, hurting.

10. أَنْظُرْنَا *unzur+nâ* = bear with us, give us a little time (v. ii. m. s. imperative from *nazara* [nazr / manzar], to look, to pay attention. See at 2:104, p. 49, n. 8).

11. أَقْوَمَ *'aqwam* = more sound, more authentic, more proper, more upright, sounder. Elative form of *qawim*. See at 2:282, p. 149, n. 2.

12. لَعَنَ *la'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*. See at 2:88, p. 42, n. 2).

يٰۤاَيُّهَا الَّذِيْنَ 47. O you who have been
اُوْتُوْا الْكِتٰبَ given the Book¹

ءَامِنُوْا بِمَا believe² in that which

نَزَّلْنَا We have sent down³

مُصَدِّقًا لِّمَا مَعَكُمْ confirming⁴ what is with you⁵
مِّنْ قَبْلِ اَنْ نَّطْمِسَ before that We obliterate⁶

وُجُوْهُهُمْ faces and set them back

عَلٰى اٰذْيَارِهِمْ on their rears⁷

اَوْ نَلْعَنَهُمْ or curse⁸ them

كَأَمَلْنَا as We had cursed

اَضْعَابَ السَّبْتِ the People of the Sabbath.⁹

وَكَانَ اَمْرُ اللّٰهِ And Allah's command is

مَفْعُوْلًا ever acted upon.¹⁰

۞ 48. Allah does not forgive¹¹

اَنْ يُشْرَكَ بِهٖ that a partner is set with Him

وَيَغْفِرُ and may forgive

مَا دُوْنَ ذٰلِكَ what is besides that

لِمَنْ يَّشَآءُ for whomsoever He wills.

وَمَنْ يُشْرِكْ And whoever sets partners

بِاللّٰهِ with Allah

فَقَدِ افْتَرٰى does indeed fabricate¹²

اِثْمًا عَظِيْمًا a grave sin.



1. The address is to the Jews and the Christians.
2. ءامنوا 'âminû = you all believe, have faith (v. ii. m. pl. imperative from 'âmana, form IV of 'amina ['amn/'amân/'amânah], to be safe, feel safe. See at 3:193, p.232, n. 3).
3. i.e., the Qur'ân, نزلنا nazzalnâ = We sent down (v. i. pl. from nazzala, form II of nazala [nuzûl], to come down. See at 2:23, p. 12, n.7).
4. مصدق musaddiq = one who or that which confirms, verifies, attests (active participle from şaddaqa, form II of şadaqa [şadq/şidq], to speak the truth. See at 3:81, p. 187, n. 9).
5. i.e., the original message delivered through Prophets Mûsâ and 'Isâ, peace be on them, not the extant Books with Jews and Christians.
6. نطمس Natmisa(u) = we obliterate, efface, erase, wipe off, eradicate (v. i. pl. impfct. from tamasa [tams/tumûs], to be effaced). The final letter takes fathah because of the particle 'an before the verb.
7. اذبار 'adbâr (pl.); sing. dubr/dubur = backs, backsides, rear parts. See at 3:111, p. 199, n. 8.
8. نلعن nal'ana(u) = we curse, damn, condemn, (v. i. pl. impfct. from la'ana [la'n], to curse. See la'ana at 4:45, p. 261, n. 12).
9. The reference, as clearly mentioned at 7:163, is to a Jewish community living on the sea-shore. On the Sabbath day there used to come up to them fish (or whales) from the sea raising their heads; but on other days they did not so come. The Jewish community violated the Sabbath day by killing the fish on the Sabbath day. See 2:65-66, p. 31, n. 6.
10. مفعول maf'ûl = that which is done, acted upon, object (passive participle from fa'ala [fa'l/fi'l], to do. See yaf'alû at 3:115, p. 201, n. 3).
11. This 'âyah emphasizes the gravity of the sin of setting partners with Allah (shirk). Further, it indicates that the Jews' and the Christians' worshipping of 'Isâ, Maryam or 'Uzayr constituted shirk or setting partners with Allah.
12. افترى iftarâ = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of farâ [fary], to cut lengthwise, to fabricate. See at 3:94, p. 192, n. 9).

49. Have you not seen those¹

مَنْ يَزَكُّهُمْ who vindicate² themselves.

بَلِ اللَّهُ يَبْرِكُ Nay, Allah vindicates

مَنْ يَشَاءُ whomsoever He will;

وَلَا يُظْلَمُونَ and they³ will not be wronged

فَتِيلًا even a tiny bit.⁴

50. Look,

كَيْفَ يَفْعَلُونَ how they fabricate⁵

عَلَى اللَّهِ الْكَذِبُ against Allah the lie;⁶

وَكُفِيَ بِهِ and suffices it

إِتْمَامِيًّا as a flagrant⁷ sin.

Section (Rukû') 8

51. Have you not seen those⁸

أَوْ نَوَاصِبًا given a portion⁹

مِنَ الْكِتَابِ of the Book

يُؤْمِنُونَ believing in the

يَا لِحَبِيبٍ وَالظَّالِمُونَ idol and the false god¹⁰

وَيَقُولُونَ لِلَّذِينَ and saying to those who

كَفَرُوا disbelieve:

هَؤُلَاءِ أَهْدَى "These are better guided¹¹

مِنَ الَّذِينَ ءَامَنُوا than those who believe

سَبِيلًا as regards the way.¹²

1. The description continues about the Jews.

2. يَزَكُّهُمْ *yuzakkûna* = vindicate, purify, declare the honesty or uprightness of, make grow (v. iii. m. pl. impfct. from *zakkâ*, form II of *zakâ* [*zakû*]), to grow, to be pure. See *yuzakkî* at 3:164, p. 220, n. 5). The allusion is to the self-vindication of the Jews who used to say that they were the sons and dear ones of Allah and that only Jews or Christians will enter paradise (See 2:111 and 5:18).

3. i.e., those who vindicate themselves and all others will be duly judged and will not be wronged in the least.

4. فَتِيل *fatîl* = wick, thread in the fissure of a date seed. Figuratively, a tiny bit. See 4:40 above.

5. يَفْعَلُونَ *yafstarûna* = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*]), to cut lengthwise, to fabricate. See at 3:24, p. 164, n. 6.

6. i.e., their self-vindication and their saying that they are the sons and dear ones of Allah, etc.

7. مُبِين *mubîn* = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

8. The immediate reference of the '*âyah*' is to those of the Jewish leaders of Madina who went to Makka after the battle of Badr to incite the Quraysh leaders to take their revenge upon the Prophet and the Muslims and encouraged them (Quraysh leaders) by saying that their religion and way of worshipping were better than those of the Muslims. The description, however, is universal and applies to similar situations at all times and places.

9. i.e., a portion of the knowledge of. نَصِيب *naṣīb* (pl. *nuṣūb* / *naṣībā* / *naṣībah*) = share, portion, lot, dividend. See at 4:44, p. 260, n. 9.

10. جِبْت *jibt* and طَاغُوت *ṭāghūt* both mean idol, false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Bahr*, III, 675-676). See also *ṭāghūt* at 2:256, p. 132, n. 7.

11. أَهْدَى *'ahdâ* = more in the right, better guided.

12. i.e., in religion. سَبِيل *sabîl* (pl. *subul* / *asbilah*) = way, road, means. See at 3:97, p. 194, n. 3.

52. They are those whom

لَعَنَهُمُ اللَّهُ Allah has cursed;¹

وَمَنْ يَلْعَنِ اللَّهُ and anyone Allah curses,²

فَلَنْ تَجِدَ لَهُ you will not find for him

نَصِيرًا³ a helper.³

53. Or do they have a share⁴

فِي الْمُلْكِ of the dominion?⁵

فَإِذَا لَا يُؤْتُونَ In that case they will not give

النَّاسَ نَقِيرًا⁶ the people an iota.⁶

54. Or do they envy⁷

النَّاسَ عَلَى the people for

مَا آتَاهُمُ اللَّهُ what Allah gives them

مِنْ فَضْلِهِ of His grace?⁸

فَقَدْ آتَيْنَا Then We had given

عَالِ إِبْرَاهِيمَ the progeny of Ibrâhîm

الْكِتَابَ وَالْحِكْمَةَ the Book and the wisdom

وَأَتَيْنَاهُم and We had given them

مُلْكًا عَظِيمًا⁹ a great dominion.

55. Then of them are such

عَمَن يَبْتَغِي as believe in him⁹

1. i.e., He removed them from His mercy. لعن *la'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*). See at 4:45, p. 261, n. 12).

2. يلعن *yal'an(u)* = curses, banishes from mercy, damns, imprecates (v. iii. m. s. impfct. from *la'ana* [*la'n*], to curse. See n. 1 above).

3. i.e., anyone to help against Allah's judgement and retribution. نصير *našîr* = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector. See at 2:107, p. 51, n. 3; 2:120, p. 57, n. 7).

4. نصيب *našîb* (pl. *nuṣub* /*anṣibâ'* /*anṣibah*) = share, portion, lot, dividend. See at 4:51, p. 263, n. 9; 4:44, p. 260, n. 9.

5. The interrogative is for reproach and negation; i.e., they have no share in the dominion.

6. i.e., if they had any share in the dominion they would not have given anything to anyone because of their extreme miserliness. نقير *naqîr* = tiny spot on a date pit. Figuratively, an iota, a little bit.

7. يحسدون *yahsudûna* = they envy, grudge, are jealous (v. iii. m. pl. impfct. from *ḥasada* [*ḥasad*], to envy. See *ḥasad* at 2:109, p. 52, n. 2).

8. فضل *fadl* (pl. فضول *fudûl*) = grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:237, p. 120, n. 9. Here it means the special grace of Prophethood and *wahy*. The Jews were envious that these were bestowed upon the progeny of 'Ismâ'il, Muḥammad, peace and blessings of Allah be on him. The interrogation is for reproach. It is then pointed out that such special grace, the Book and wisdom (*sunnah*), and also a great kingdom, had already been bestowed upon the other branch of the progeny of Ibrâhîm, the descendants of Ishâq. Therefore the Jews should not envy Muhammad, peace and blessings of Allah be on him, and the Arabs, for their being the recipients of such special grace. Note that the mention of "the Book and wisdom" is explanatory of the "grace" mentioned in the previous clause of the 'ayah.

9. i.e., in Muhammad, peace and blessings of Allah be on him, and the Book and wisdom (*sunnah*) given him.

وَمِنْهُمْ مَّنْ and of them are such
صَدَّ عَنْهُ as turn away¹ from him;

وَكَفَىٰ بِهِمْ and sufficient will be hell
سَعِيرًا as a burbung blaze.²

إِنَّ الَّذِينَ كَفَرُوا 56. Those who disbelieve³
يَا بَيْنَا in Our revelations,⁴

سَوْفَ نُصَلِّهِمْ نَارًا We will set them on⁵ fire.

كَمَا تَصَيَّبَ جُودُهُمْ As often as their skins broil⁶
بَدَلْنَهُمْ We will replace⁷ for them

جُلُودًا غَيْرَهَا skins⁸ other than those
يَذُوقُوا so that they taste⁹

الْعَذَابِ the punishment.

إِنَّ اللَّهَ كَانَ Verily Allah is

عَزِيزًا حَكِيمًا All-Mighty, All-Wise.

وَالَّذِينَ آمَنُوا 57. And those who believe

وَعَمِلُوا الصَّالِحَاتِ and do¹⁰ good deeds¹¹

سَنُدْخِلُهُمْ We shall put them in¹²

جَنَّاتٍ تَجْرَى gardens flowing¹³

مِنْ تَحْتِهَا الْأَنْهَارُ beneath them the rivers,

خَالِدِينَ فِيهَا أَبَدًا they abiding¹⁴ therein forever.

فَهُمْ فِيهَا They will have therein

1. صد *sadda* = he turned away, diverted, deterred, dissuaded, repelled, prevented (v. iii. m. s. past from *sadda*, to turn away. See *taṣuddūna* at 3:99, p. 194, n. 9).

2. سَعِير *sa'ir* = burning blaze, blazing furnace, inferno. See at 4:10, p. 240, n. 12.

3. كَفَرُوا *kafarū* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [kufri], to cover. See at 2: 212, p. 101, n. 13).

4. آيَات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 3:190, p. 231, n. 3.

5. نَصَلَّى *nuṣṣī* = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aṣlā*, form IV of *ṣalā* [*ṣalan/ṣuliy/ṣilā*]), to roast. See at 4:30, p. 253, n. 9).

6. تَصَيَّبَتْ *nadijat* = she became ripe, matured, was well-cooked, broiled (v. iii. f. s. past from *nadija* [nadj], to ripen).

7. بَدَلْنَا *baddalnā* = we replaced, substituted, changed, exchanged (v. i. pl. past from *baddala*, form II of *badala* [badl], to replace. See *lā tatabaddalū* at 4:2, p. 237, n. 2).

8. جُلُود *julūd* (pl.; s. *jild*) = skins.

9. يَذُوقُوا *yadhūqū(na)* = they taste (v. iii. m. pl. impfct. from *dhāqa* [*dhawq/dhawāq/madhāq*]), to taste. See *dhāqū* at 3:181, p. 227, n. 5. The terminal *nūn* is dropped for a hidden *'an* in the particle *lām* [*li* in the sense of *kay*, *lām* of motivation] coming before the verb).

10. عَمِلُوا *'amilū* = they did, performed, acted, worked (v. iii. m. pl. past from *'amila* [*'amal*]), to do, to act. See *ya'malūna* at 4:17, p. 245, n. 14).

11. صَالِحَات *ṣāliḥāt* (sing. *ṣāliḥah*) = good deeds/things (approved by the Qur'ān and the *sunnah*). See at 3:57, p. 178, n. 5.

12. نُدْخِلُهُمْ *nudkhilū* = we enter (in the transitive sense), put in, insert, admit (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [*dukhūl*]), to enter. See *nudkhil* at 4:32, p. 254, n. 4).

13. تَجْرَى *tajrī* = she runs, flows, streams (v. iii. f. s. impfct. from *jarā* [*jary*]), to flow. See at 3:198, p. 234, n. 2).

14. خَالِدِينَ *khālidīn* (acc./gen. of *khālidūn*, pl. of *khālid*) = living for ever, abiding for ever, everlasting (active participle from *khalada* [*khulūd*], to live for ever. See at 4:13, p. 244, n. 7).

14. تنازعتم *tanāza'a'tum* = 'you (all) disputed, contested (v. ii. m. pl. past from *tanāza'a*, form VI of *naza'a* [*naz'*], to remove. See at 3:152, p. 214, n. 3).

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فَرُدُّوهُ إِلَى اللَّهِ refer¹ it to Allah²
وَالرَّسُولِ and the Messenger³
إِنْ كُنْتُمْ تُؤْمِنُونَ if you are believing
بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day.
ذَلِكَ خَيْرٌ وَأَحْسَنُ This is the best⁴ and fairest⁵
تَأْوِيلًا as a solution.⁶

Section (Rukû') 9

60. Have you not seen those
يَزْعُمُونَ أَنَّهُمْ who claim⁷ that they
آمَنُوا بِمَا believe in what
أُنْزِلَ إِلَيْكَ has been sent down⁸ to you
وَمَا أُنْزِلَ and what was sent down
مِنْ قَبْلِكَ before you

يُرِيدُونَ أَنْ يُتَحَاكَمُوا desiring⁹ to go for judgement¹⁰

إِلَى الظَّالِمِينَ to the evil one¹¹

وَقَدْ أُمِرُوا though they were ordered¹²

أَنْ يَكْفُرُوا بِهِ to disbelieve in it?

وَيُرِيدُ الشَّيْطَانُ But Satan desires

أَنْ يُضِلَّهُمْ to delude them¹³

صَلَاً بَعِيداً to straying far away?



61. And if it is said to them:

1. ردوا *ruddû* = you (all) send back, refer (v. ii. m. pl. imperative from *radda* [radd], to put back. See *yaruddû* at 3:149, p. 213, n. 2).

2. i.e., to Allah's Book, the Qur'ân.

3. i.e., to Muhammad, peace and blessings of Allah be on him, during his lifetime, and to his *sunnah* after his death.

4. i.e., the resort to the Qur'ân and the *sunnah* for the settlement of disputes. خير *khayr* = good, better, best. See at 4:25, p. 252, n. 2.

5. أحسن *'ahsan* = better, fairer/fairest, more/most beautiful. Elative of *hasan*, good, beautiful.

6. تأويل *Ta'wil* = solution, interpretation, clarification.

7. يزعمون *yaz'umûna* = they claim, maintain, presume (v. iii. m. pl. impfct. from *za'ama* [za'm], to claim, to pretend). The 'ayah has in view the hypocrites who make an outward profession of belief in the Qur'ân and the Prophet but seek the judgement of their evil ones.

8. أنزل *'anzila* = he or it was sent down, brought down (v. iii. m. s. past passive from *'anzala*, form IV ['inzâl] of *nazala* [nuzâl], to come down, get down. See at 2:284, p. 151, n. 7).

9. يريدون *yuridûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [rawd], to walk about. See at 4:44, p. 260, n. 13).

10. يتحاكموا *yatahâkamû(na)* = they go for judgement, bring one another before the judge (v. iii. m. pl. impfct. from *tahâkama*, form VI of *hakama* [hukm], to pass judgement. The terminal *nân* is dropped for the particle 'an coming before the verb. See *hakamtum* at 4:58, p. 266, n. 7).

11. طاغوت *tâghût* (s.; pl. طاغوت *tawâghît*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Bahr*, III, 675-676). See at 4:51, p. 263, n. 10 and 2:256, p. 132, n. 7.

12. أمروا *'umirû* = they were ordered, commanded (v. iii. m. pl. past passive from *'amara* ['amr], to order. See *yu'muru* at 4: 58, p. 266, n. 5).

13. يضل *yudilla(u)* = he misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [ḍalâl/ḍalâlah], to go astray. See *taḍillû* at 4:44, p. 260, n. 14).

تَعَالَوْا إِلَى مَا : "Come¹ to what

أَنْزَلَ اللَّهُ Allah has sent down²

وَأِلَى الرَّسُولِ and to the Messenger",

رَأَيْتَ الْمُنَافِقِينَ you see³ the hypocrites

يَصُدُّونَكَ turning away⁴ from you

صُدُّوا in rejection.⁵

فَكَيْفَ 62. So how would it be

إِذَا أَصَابَتْهُمْ if there befalls⁶ them

مُصِيبَةٌ a calamity⁷ because of what

قَدَّمَتْ أَيْدِيهِمْ their hands have advanced?⁸

ثُمَّ جَاءُوكَ Then they will come⁹ to you

يَحْلِفُونَ بِاللَّهِ swearing¹⁰ by Allah:

"إِنْ أَرَدْنَا "We did not intend¹¹

إِلَّا إِحْسَنًا but doing good

وَتَوْفِيقًا and making reconciliation".¹²

أُولَئِكَ الَّذِينَ 63. Those are the ones,

يَعْلَمُ اللَّهُ Allah knows

مَا فِي قُلُوبِهِمْ what is in their hearts.

فَاعْرِضْ عَنْهُمْ So refrain¹⁴ from them,

وَعِظْهُمْ and admonish¹⁵ them,

وَقُلْ لَهُمْ and say to them

1. تعالى *ta'ālāw* = you all come, come on, (v. ii. m. pl. imperative from *ta'ālā*, form VI of *'alā* [*'uluww*], to be high. See at 3:61, p. 179, n. 4).

2. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzāl*] of *nazala* [*nuzāl*], to come down. See *'unzila* at 4:60, p. 267, n. 8).

3. رأيت *ra'ayta* = you saw, noticed, observed (v. ii. m. s. past from *ra'ā* [*ra'y* / *ru'yah*], to see. See *yarawna* at 2:165, p. 78, n. 3).

4. يصدون *yasuddūna* = they turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*sadd/sudūd*], to turn away.. See *ṣadda* at 4:55, p. 265, n. 1).

5. صدود *sudūd* = turning away, rejection.

6. أصابت *'asābat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'asāba*, form IV of *ṣāba* [*ṣawb saybūbah*], to hit the mark, to be right. See at 3:165, p. 220, n. 1).

7. مصيبة *musibah* (pl. مصائب *maṣā'ib*) = calamity, misfortune, affliction. See at 3:165, p. 220, n. 11.

8. قدمت *qaddamat* = she sent ahead, forwarded (v. iii. f. s. past from *qaddama*, form II of *qadama* / *qadima* [*qadm* / *iqdūm* / *iqidmān* / *maqdam*], to precede, to arrive. See at 3:181, p. 227, n. 7).

9. جاءوا *jā'ū* = they came (v. iii. m. pl. past from *jā'a* (*jay* / *majī'*), to come).

10. يحلفون *yahliḥfūna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/hilf*], to swear).

11. أردنا *'aradnā* = we desired, intended, aimed at (v. i. pl. past from *'arāda*, form IV of *rāda* [*rawd*], to walk about. See *yuridūna* at 4:60, p. 267, n. 9).

12. توفيق *tawfiq* = reconciliation, adjustment, success, prosperity. Verbal noun in form II of *wafaqa* [*wafq*], to be right, proper.

13. i.e., refrain from taking them to task. أعرض *'a'rid* = avoid, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa* / *'arada* [*'ard*], to be wide, to become visible. See *'a'riḍū* at 4: 16, p. 245, n. 12).

14. عظ *'iz* = admonish, give advice (v. ii. m. s. imperative from *wa'aza* [*wa'z* / *'izah*], to preach, to admonish. See *'izū* at 4:34, p. 255, n. 14).

فَإِنْ أَنفُسِهِمْ about their selves
 قَوْلًا بَلِيغًا a saying that impresses.

وَمَا أَرْسَلْنَا 64. And We sent out² not
 مِنْ رَسُولٍ any Messenger
 إِلَّا لِيُطَاعَ but that he be obeyed³
 بِإِذْنِ اللَّهِ by Allah's command;
 وَلَوْ أَنَّهُمْ إِذْ and had they, when
 ظَلَمُوا أَنفُسَهُمْ they wronged themselves,⁴
 جَاءُوكَ come to you

وَأَسْتَغْفَرُوا اللَّهَ and begged Allah's forgiveness⁵
 وَأَسْتَغْفَرَ and there sought forgiveness
 لَهُمُ الرَّسُولُ for them the Messenger
 لَوْ جَدُّوا they would surely have found⁶
 اللَّهَ Allah

تَوَّابًا Most Forgiving,⁷
 رَحِيمًا Most Merciful.

فَلَا وَرَبِّكَ 65. But no, by your Lord,
 لَا يُؤْمِنُونَ they believe⁸ not
 حَتَّىٰ يُحْكَمُوا unless they make you judge⁹
 فِي مَا شَجَرَ about whatever crops up¹⁰
 بَيْنَهُمْ between them

1. بلغ *baligh* (s., pl. *bulaghâ'*) = effective, eloquent, intense, profound. (act. participle in the scale of *fa'il* from *balagha* [*bulāgh*], to reach. See *balaghû* at 4:6, p. 238, n. 13).

2. أَرْسَلْنَا '*arsalnâ* = we sent out, despatched (v. i. pl. past from '*arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *mursalin* at 2:252, p. 128, n. 12).

3. يُطَاعَ *yufâ'a* ('u') = he is obeyed, followed (v. iii. m. s. impfct. passive from '*atâ'a*, form IV of *tâ'a* [*taw'*], to obey. The final letter takes *fathah* because of a hidden 'an in the particle *lâm* (li in the sense of *kay*, *lâm* of motivation) coming before the verb. See '*afî'û* at 4:59, p. 266, n. 12). This '*ayah* emphasizes that obedience to the Messenger of Allah and his *sunnah* is obedience to Allah.

4. i.e., by disobeying the Qur'ân and the *sunnah* and by resorting to the evil ones for judgement and guidance.

5. اسْتَغْفَرُوا *istaghfarû* = they asked for forgiveness, begged forgiveness (v. iii. m. pl. past from *istaghfara*, form X of *ghafara* [*ghafr* / *maghfirah* / *ghufrân*], to forgive. See at 3:135, p. 208, n. 5).

6. وَجَدُوا *wajadû* = they found, got (v. iii. m. pl. past from *wajada* [*wujûd*], to find. See *wajada* at 3:37, p. 170, n. 3).

7. تَوَّابٍ *tawwâb* = Most Forgiving, Ever Pardoning (act. participle in the intensive form of *fa''âl* from *tâba* [*tawb*, *tawbah* / *matâb*], to turn. Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 3:128, p. 206, n. 6).

8. يُؤْمِنُونَ *yu'minûna* = they believe, have faith (v. iii. m. pl. impfct. from '*âmana* [*'imân*], from IV of *amina*, to be safe. See at 2:3, p. 5, n. 1).

9. يُحْكَمُوا *yuhakkimû* (na) = they appoint as judge, make judge (v. iii. m. pl. impfct. from *hakkama*, form II of *hakama* [*hukm*], to pass judgement. The terminal *nûn* is dropped because of 'an hidden in *hattâ* before the verb. See *yatahakkamû* at 4:60, p. 267, n. 10).

10. i.e., of any dispute or differences. شَجَرَ *shajara* = he or it occurs, happens, develops, arises, crops up (v. iii. m. s. past from *shajr*, to happen).

ثُمَّ لَا يَجِدُوا and then do not find

فِي أَنْفُسِهِمْ within themselves

حَرْجًا any distress¹

بِمَا قَضَيْتَ because of what you decree²

وَيُسَلِّمُوا and give themselves up³

سَلِيمًا in submission.⁴

66. And if We

كُنْزْنَا عَلَيْهِمْ had decreed⁵ on them

أَنْ أَتَقْتُلُوا أَنْفُسَكُمْ that you kill yourselves⁶

أَوْ أَخْرَجُوا مِنْ دِيَارِهِمْ or leave⁷ your homes

مَا فَعَلُوا they would not have done it

إِلَّا قَلِيلٌ مِنْهُمْ except a few of them;

وَلَوْ أَنَّهُمْ فَعَلُوا but if they did

مَا يُوعَظُونَ بِهِ what they were advised⁸ of

لَكَانَ it would have been

خَيْرًا لَهُمْ better⁹ for them

وَأَشَدَّ and stronger¹⁰

تَثْبِيٓتًا in confirmation.¹¹

67. And in that case

لَا تَنْبَغِي We would surely have given

مِنْ لَدُنَّا them on Our Part

أَجْرًا عَظِيمًا a magnificent¹² reward;

1. حرج *haraj* = distress, constriction, anguish, difficulty, critical situation.

2. قضيت *qadayta* = you decreed, judged, ruled, decided judicially, performed (v. ii. m. s. past from *qadā* [*qaḍā'*]), to finish, to settle. See *qadaytum* at 2:200, p.97, n. 3).

3. يسلموا *yusallimū(na)* = they give up, surrender, submit, pay up, deliver (v. iii. m. pl. impfct. from *sallama*, form II of *salima* [*salāmah/salām*], to be safe, to be faultless. The terminal *nān* is dropped because the verb is conjunctive to the previous verb *yuhakkimū* which is governed by a hidden 'an in *hattā* before it. See n. 9 on the previous page.

4. تسليم *taslim* = submission, surrender, to give up, to deliver (verbal noun in form II of *salima*. See n. 3 above).

5. كتبنا *katabnā* = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [*katb/kīṭābah*], to write. See *kutiba* at 2:246, p. 124, n. 2).

6. i.e., the righteous should kill the guilty ones, as was the order given to the children of 'Isrā'īl. See 2:54, p. 25, n. 9.

7. اخرجوا *'ukhrijū* = you (all) go out, leave, depart, get out (v. ii. m. pl. imperative from *kharaja* [*khurāj*]), to go out. See *'ukhrijat* at 3:110, p. 199, n. 1).

8. i.e., to believe in the Qur'ān and the Prophet and to submit to his decision and judgement. يوعظون *yū'azuṇa* = they are advised, counselled, admonished, exhorted (v. iii. m. pl. impfct. passive from *wa'aza* [*wa'z/'izah*], to admonish, to exhort. See *yū'azu* at 2:232, p. 115, n. 13).

9. خير *khayr* = good, better best. See at 4:59, p. 267, n. 4.

10. أشد *ashadd* = more/most intense, more/most intensive, stronger/strongest (relative of *shadid*. See at 2:200, p. 97, n. 6).

11. i.e., of their faith. تثبت *tathbūt* = confirmation, fastening, strengthening. Verbal noun in form II of *thabata* [*thabāt / thubūt*], to stand firm, be fixed. See at 2:265, p. 138, n. 13.

12. عظيم *'aẓīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous. See at 4:40, p.258, n. 10.

وَهَدَيْنَهُمْ 68. And would certainly
have guided¹ them to

صِرَاطًا مُسْتَقِيمًا a way² straight and right.³



وَمَنْ يُطِيع 69. And those who obey⁴

اللَّهِ وَالرَّسُولَ Allah and the Messenger,

فَأُولَٰئِكَ مَعَ الَّذِينَ they will be with those

أَنْعَمَ اللَّهُ عَلَيْهِمْ on whom Allah has graced⁵

مِنَ النَّبِيِّينَ of the Prophets

وَالصَّٰدِقِينَ and the strictly veracious⁶

وَالشَّٰهِدَاءِ and the martyrs⁷

وَالصَّٰلِحِينَ and the righteous;⁸

وَحَسَنَ أَوْلِيَٰكَ and good⁹ they are

رَفِيقًا in companionship!¹⁰



ذَٰلِكَ الْفَضْلُ 70. This is the grace

مِنَ اللَّهِ from Allah;

وَكَفَىٰ بِاللَّهِ and it suffices¹¹ Allah

عَلِيمًا as All-Knowing.



Section (Rukū') 10

يَا أَيُّهَا الَّذِينَ ءَامَنُوا 71. O you who believe,

خُذُوا حِذْرَكُمْ take¹² your precautions;¹³

1. هَدَيْنَا *hadaynā* = we showed, guided (v. i. pl. past from *hadā* [*hady/hidāyah*], to guide. See *ihṭadū* at 3:20, p. 162, n. 10).

2. صِرَاطٍ *ṣirāt* = way, path, road. See at 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

3. مُسْتَقِيمٍ *mustaqīm* = straight, upright, correct, right, sound, proper. (Active participle from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to stand up. See at 3:101, p. 195, n. 7).

4. يَطِيع *yufī'* (originally *yufī'u*) = he obeys, follows, complies with (v. iii. m. s. impfct. from *'atā'u*, form IV of *tā'a* (*taw'*), to obey. The last letter becomes vowelless and so the medial *yā'* is dropped for the verb is in a conditional clause (preceded by *man*). See at 4:13, p. 244, n. 5).

5. أَنْعَمَ *'an'ama* = he graced, bestowed bounty (v. iii. m. s. past from *na'ama* [*na'mah/man'am*], to be in ease. See *'an'amtu* at 2:122, p. 58, n. 2).

6. صٰدِقِينَ *ṣiddiqīn* (acc./gen. of *ṣiddiqūn*, sing. *ṣiddīq*) = strictly veracious, unquestioningly believing ones.

7. شٰهِدَاءِ *shuhadā'* (pl.; s. شَهِيد *shahīd*) = witnesses, martyrs. See at 3:140, p. 210, n. 2.

8. صٰلِحِينَ *Ṣāliḥīn* (acc./gen. of *ṣāliḥūn*, sing. *ṣāliḥ*) = righteous, virtuous, good (active participle from *ṣalaha* [*salāh/sulūh/maṣlahah*], to be good, right, proper. See at 3:114, p. 201, n. 2). This *'āyah* explains the expression "those you graced upon" occurring in 1:7.

9. حَسَنَ *ḥasuna* = he became good, nice, handsome, pretty (v. iii. m. s. past from *ḥusn*. See *'ahṣana* at 4:59, p. 267, n. 5).

10. رَفِيقٍ *rafiq* (s.; pl. *rufaḥā'/rifāq*) = companion, friend, associate, kind, mild (act. participle in the scale of *fa'il* from *rafaqa* [*rifq*], to be kind, nice, friendly).

11. كَفَىٰ *kafā* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifāyah*, to be enough. See *yakfī* at 4:44, p. 260, n. 16).

12. خُذُوا *khudhū* = you all take, receive, get, seize (v. ii. m. pl. imperative from *'akhadha* [*akhdh*], to take. See at 2:63, p. 30, n. 10).

13. حِذْرٍ *ḥidhr* = caution, precaution, alertness, watchfulness. See *ḥadhar* at 2:243, p. 122, n. 8 and *yuhadhdhiru* at 3:30, p. 167, n. 8).

فَانْفِرُوا ثُبَاتٍ then sally forth¹ in groups²
أَوْ اَنْفِرُوا جَمِيعًا or sally forth all in a body.



72. And indeed among you

لَمَنْ لَّيْطَأُزَّ is he that lags behind.³

فَإِنْ أَصَبَكُمْ So if there befalls⁴ you

مُصِيبَةٌ a calamity⁵ he says:

قَدْ أَعْنَمَ اللَّهُ عَلَيَّ "Allah has just favoured⁶ me,

إِذْ لَوْ أَكُنْ مَعَهُمْ in that I was not with them

شَهِيدًا as an on-looker."⁷

73. And if there reached you

فَضْلٌ مِّنَ اللَّهِ a grace⁸ from Allah

لَيَقُولَنَّ he would certainly say –

كَأَن لَّمْ تَكُنْ as if there had not been

بَيْنَكُمْ وَبَيْنَهُ between you and him

مَوَدَّةٌ any friendship⁹ –

يَلْتَنِي "O how I wish

كُنْتُ مَعَهُمْ I had been with them

وَقَدْ أَفُوزَ and so attained¹⁰

فَوْزًا عَظِيمًا a splendid success."

74. Hence let there fight

1. The present and the succeeding five 'āyahs deal with the duty of fighting in the way of Allah. انْفِرُوا *infirū* = you (all) rush, sally forth, flee (v. ii. m. pl. imperative from *naḥara* [nuḥūr/nifār], to rush, to flee).

2. ثُبَاتٍ *thubāt* (pl.; s. *thubāh*) = detached groups, detachments.

3. The allusion is to the hypocrites who lag behind at the time of going out in fighting. لَيَطَأُزَّ *la-yubatti'anna* = he lags behind, slows down (v. iii. m. s. impfct. emphatic from *batṭa'a*, form II of *baṭa'u* [*bat'*/*biṭā'*/*baṭā'ah*], to be slow).

4. أَصَابَتْ *'aṣābat* = he or it afflicted, befell, hit, struck, reached (v. iii. f. s. past in form IV of *ṣāba* [ṣawb / ṣaybūbah], to hit the mark, to be right. See '*aṣābat*' at 4:62, p. 268, n. 6).

5. مُصِيبَةٌ *muṣibah* (pl. مَصَابٍ *maṣā'ib*) = calamity, disaster, misfortune, affliction. See at 4:62, p. 268, n. 7.

6. أَعْنَمَ *'an'ama* = he graced, favoured (v. iii. m. s. past from *na'ama* [na'mah/man'am], to be in ease. See '*an'amtu*' at 4: 69, p. 271, n. 5).

7. The term is very appropriate here; for had the hypocrite gone out with the believers he would have been only an on-looker without sincerely taking part in the fighting. شَهِيدٍ *shahīd* (s.; pl. *shuhadā'*) = on-looker, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [shuhūd], to witness. See at 4:33, p. 255, n. 4).

8. i.e., victory, success in the fighting, booty. Victory in battle indeed comes only by Allah's grace (see 3:126; 8:10) and it is therefore referred to here very appropriately as such. فَضْلٍ *faḍl* (pl. *fuḍūl*) = grace, favour, refinement, kindness, bounty, amiability; also surplus, excess. See at 4:54, p. 264, n. 8.

9. مَوَدَّةٍ *mawaddah* = love, affection, friendship. The clause is parenthetical and is illustrative of the unreasonableness of the hypocrite's feeling; in that he was very much in close touch with the Muslims and knew the purpose and fact of their going out to fight the enemy.

10. أَفُوزَ *'afūza(u)* = I attain success, succeed, triumph, gain victory, win (v. i. s. impfct. from *fāza* [fawz], to be successful. The last letter takes *fathah* because of a hidden 'an in *fā* [causal *fā* in conclusion of a wish] coming before the verb. See *fawz* at 4:13, p. 244, n. 9).

فِي سَبِيلِ اللَّهِ in the way of Allah
 الَّذِينَ يَشْرُونَ those who sell¹
 الْحَيَاةَ الدُّنْيَا the worldly life
 بِالْآخِرَةِ for the hereafter.
 وَمَنْ يَفْتَلْ And whoever fights
 فِي سَبِيلِ اللَّهِ in the way of Allah
 فَيُقْتَلْ and is then killed²
 أَوْ يَغْلِبْ or attains victory,³
 فَسَوْفَ نُوْتِيهِ We shall give him
 أَجْرًا عَظِيمًا a magnificent reward.

وَمَا لَكُمْ 75. And what is with you
 لَا تَقَاتِلُونَ that you do not fight
 فِي سَبِيلِ اللَّهِ for the sake of Allah
 وَالْمُسْتَضَعَفِينَ and the oppressed ones⁴
 مِنَ الرِّجَالِ وَالنِّسَاءِ of the men and the women
 وَالْوِلْدَانِ الَّذِينَ and the children who
 يَقُولُونَ رَبَّنَا أَخْرِجْنَا say: "Our Lord, take us⁵ out
 مِنْ هَذِهِ الْقَرْيَةِ of this habitation⁶ of which
 الظَّالِمُ أَهْلُهَا oppressive⁷ are the residents,
 وَاجْعَلْ لَنَا and appoint⁸ for us
 مِنْ لَدُنْكَ وَلِيًّا from Your Side a guardian⁹
 وَاجْعَلْ لَنَا and appoint for us

1. يَشْرُونَ *yashrûna* = they sell, barter, buy, purchase, (v. iii. m. pl. impfct. from *sharâ* [*shiran* / *shirâ*], to sell, vend, buy. See *yashrî* at 2:207, p. 100, n. 1). This 'ayah stresses: (a) that the fighting should be undertaken only for the sake of Allah and (b) that this should be done for gaining Allah's pleasure and reward in the hereafter and not for gaining any worldly benefit, it matters not whether one is killed or gains victory, for Allah will give due reward in either case.

2. يُقْتَلْ *yuqtal(u)* = he is killed, slain, murdered (v. iii. m. s. impfct. passive from *qatala* [*qatl*], to kill. See *yuqtalu* at 2:154, p. 73, n. 2. The last letter is vowelless because of the verb is in a conditional clause (preceded by *man*).

3. يَغْلِبْ *yaghlib(u)* = he attains victory, overpowers, overcomes, triumphs (v. iii. m. s. impfct. from *ghalaba* [*ghalb* / *ghalabah*], to triumph. See *tughlabûna* at 3:12, p. 158, n. 6).

4. مُسْتَضَعَفِينَ *mustad'afîn* (pl.; acc./gen. of *mustad'afûn*; s. *mustad'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istad'afa*, form X of *da'ufa* [*du'fda'*], to be weak. See *di'af* at 4:9, p. 240, n. 7). The immediate reference is to the oppressed Muslims of Makka, but the lesson of the 'ayah is general.

5. أَخْرِجْ *'akhrij* = take out, bring out, dislodge (v. ii. m. s. imperative from *'akhraja*, form IV of *kharaja* [*khurâj*], to go out. See *'akhrijû* at 2:2:191, p. 92, n. 1).

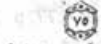
6. قَرْيَةٍ *qaryah* (s.; pl. قَرَى *quran*) = habitation, town, village, hamlet. Here it refers to Makka and the unbelieving Quraysh leaders.

7. ظَالِمٍ *zâlim* (s.; pl. ظَالِمُونَ *zâlimûn*) = oppressive, wrong-doing, unjust, tyrannical, transgressor (act. participle from *zalama* [*zalm/zulm*], to do wrong. See *zâlimûn* at 3:128, p. 206, n. 8).

8. اجْعَلْ *ij'al* = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 3:40, p. 171, n. 11).

9. وَلِيٍّ *waliyy* (s.; pl. وَلِيَّاءٍ *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 2:282, p. 148, n. 4).

مِن لَّدُنكَ نَصِيرًا¹ from Your Side a helper.¹



الَّذِينَ آمَنُوا 76. Those who believe,

يُقَاتِلُونَ they fight²

فِي سَبِيلِ اللَّهِ in the way of Allah;

وَالَّذِينَ كَفَرُوا and those who disbelieve,

يُقَاتِلُونَ they fight

فِي سَبِيلِ الطَّاغُوتِ in the way of the evil one.³

فَقَاتِلُوا So fight

أَوْلِيَاءَ الشَّيْطَانِ the allies⁴ of Satan.

إِنَّ كَيْدَ الشَّيْطَانِ Verily Satan's stratagem⁵



كَانَ ضَعِيفًا⁶ is weak.⁶

Section (Rukû') 11

أَلَمْ تَرَ إِلَى الَّذِينَ 77. Have you not seen those

فِيلَهُمْ that were told:⁷

كُفُّوا أَيْدِيَكُمْ "Hold back⁸ your hands and

وَأَقِمُوا الصَّلَاةَ properly perform⁹ the prayer

وَمَا آتَاكُمُ الزَّكَاةَ and pay the zakâh";

فَلَمَّا كُتِبَ عَلَيْهِمْ but when ordained¹⁰ on them

الْفِتْنَالِ was fighting,

إِذَا فَرِيقٌ مِّنْهُمْ lo! a section of them

يَخْشَوْنَ النَّاسَ fear¹¹ the people

كَخَشِيَةِ اللَّهِ like the fearing of Allah

أَوْ أَشَدَّ خَشْيَةً or a more intensive¹² fearing;

1. نصير *naṣîr* = (pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:52, p. 264, n. 3; 2:107, p. 51, n. 3; 2:120, p. 57, n. 7).

2. يُقَاتِلُونَ *yūqātilūna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qatala*, form III of *qatala* [*qatil*], to kill. See at 2:217, p. 105, n. 9).

3. طَاغُوت *tāghūt* (s.; pl. طاغوت *tawāghīt*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Bahr*, III, 675-676). See at 4:60, p. 267, n. 11; 4:51, p. 263, n. 10.

4. أَوْلِيَاءَ *'awliyâ'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 3:175, p. 224, n. 6; 3:28, p. 166, n. 3.

5. كَيْد *kayd* = machination, plot, ruse, stratagem. See at 3:120, p. 203, n. 15.

6. ضَعِيف *da'if* (pl. دُءِيف *du'afâ'* / *di'âf/da'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'il* of *da'ufa* [*du'f/da'f*], to be weak. See at 4:28, p. 253, n. 2).

7. The allusion is to those Muslims or hypocrites who had earlier wished to be allowed to fight the unbelievers but who, when fighting was actually ordained, were afraid of fighting the enemies (*Ibn Kathîr*, II, 315; *Al-Bahr*, III, 712-713).

8. كُفُّوا *kuffû* = you (all) hold back, restrain, check, prevent (v. ii. m. pl. imperative from *kaffa* [*kaff*], to desist, to border).

9. أَقِمُوا *'aqimû* = you (all) properly perform, st up (v. ii. m. pl. imperative from *'aqama*, form IV of *qama*, [*qawmah/qiyâm*], to stand up. See at 2:109, p. 52, n. 9; 2:83, p. 39, n. 4).

10. كُتِبَ *kutiba* = it was written, decreed, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past passive from *kataba* [*katb/kitâbah*], to write. See at 2:246, p. 124, n. 2).

11. يَخْشَوْنَ *yakhshawna* = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See *khashiya* at 4:25, p. 251, n. 12).

12. أَشَدَّ *ashadd* = more/most intense, more/most intensive; stronger/strongest (elative of *shadid*. See at 4:66, p. 270, n. 10; 2:200, p. 97, n. 6).

وَقَالُوا رَبَّنَا and they say: "Our Lord, why
كَبَبْتَ عَلَيْنَا have You imposed¹ on us
الْفِتْنَالَ the fighting?

لَوْلَا أَخَّرْنَا Why not put us off²
إِلَىٰ أَجَلٍ قَرِيبٍ till a term³ close by⁴?"

قُلْ Say: "The enjoyment⁵ of this
الدُّنْيَا قَلِيلٌ world is insignificant;⁶

وَالْآخِرَةُ خَيْرٌ and the hereafter is better
لِمَنِ اتَّقَىٰ for the one who fears Allah.⁷

وَلَا تَظْلَمُونَ And you will not be wronged
فَتِيلًا even a tiny bit.⁸

أَيْنَمَا تَكُونُوا 78. Wherever you be,

يُدْرِكْكُمْ الْمَوْتُ death will catch⁹ you up,

وَلَوْ كُنْتُمْ فِي بُرُوجٍ even if you be in towers¹⁰

مُسْتَدِيرَةٍ lofty and strongly built.¹¹

وَإِنْ تُصِيبْهُمْ And if there befalls¹² them

حَسَنَةٌ يَقُولُوا هَذِهِ any good, they say: "This is

مِنْ عِنْدِ اللَّهِ from Allah's Side";

وَإِنْ تُصِيبْهُمْ and if there befalls them

سَيِّئَةٌ يَقُولُوا any evil they say:

هَذِهِ مِنْ عِنْدِكَ "This is from your side".

قُلْ Say: "Everything is from
عِنْدِ اللَّهِ Allah's Side."

فَأَلِ So what is the matter with

هَؤُلَاءِ الْقَوْمِ these people -

1. كَتَبْتَ *katabta* = you wrote, made obligatory, imposed (v. ii. m. s. past from *kataba* [katb /kitâbah], to write. See *kutiba* at 4:77, p. 274, n. 10).

2. أَخَّرْتَ *akhkharta* = you deferred, delayed, postponed, put off (v. ii. m. s. past from *akhkhara*, form II from *akhr*. See *ta'akhkhara* at 2:203, p. 98, n. 7).

3. أَجَلٌ *ajal* (pl. *'ajâl*) = appointed time, term, date, deadline. See at 2:282, p. 147, n. 4.

4. قَرِيبٌ *qarib* = near, proximate, not far away, close by. See at 4:17, p. 246, n. 4.

5. مَتَاعٌ *matâ'* (pl. *'amti'ah*) = enjoyment, pleasure, delight, object of delight. See at 3:196, p. 233, n. 12; 3:185, p. 229, n. 1; 3:14, p. 159, n. 18.

6. قَلِيلٌ *qalil* (s.; pl. *'aqillâ'/qalâ'il/qilâl*) = a little, trifling, inconsiderable, insignificant.

7. اتَّقَى *ittaqa* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqa* [waqy/wiqâyah], to guard. See at 3:76, p. 185, n. 7; 2:203, p. 98, n. 8).

8. فَتِيلٌ *fatil* = wick, thread in the fissure of a date seed. Figuratively, a tiny bit. See at 4:49, p. 263, n. 4.

9. يَدْرِكُ *yudrik(u)* = he catches up, overtakes, attains, reaches (v. iii. m. s. impfct. from *'adrika*, form IV of *daraka* [darak/dark], to attain). The last letter is rendered vowelless because the verb comes as conclusion of a conditional clause.

10. بُرُوجٌ *burûj* (pl.; s. *برج burj*) = towers, castles, signs of zodiac.

11. مُسْتَدِيرَةٌ *mushayyadah* (f., m. *mushayyad*) = lofty, high, strongly built (passive participle from *shayyada*, form II of *shâda* [shayd], to erect, to construct).

12. تُصِيبُ *tuṣib* (تصيب *tuṣibu*) = she or it afflicts, affects, befalls, hits (v. iii. f. s. impfct. from *'aṣaba*, form IV of *sâba* [sawb/saybûbah], to hit the mark, to be right. The final letter is vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 3:120, p. 203, n. 11).

لَا يَكَادُونَ they are not close to¹

يَفْقَهُونَ حَدِيثًا understanding² any talk!³

79. Whatever reaches⁴ you

of any good thing⁵

فَرِيقًا that is from Allah;

وَمَا أَصَابَكُمْ and whatever befalls you

of an evil,⁶

فَرِيقًا that is from yourself.

وَأَرْسَلْنَا And We have sent out⁷ you

لِلنَّاسِ رَسُولًا for mankind as a Messenger.

وَكَفَى بِاللَّهِ And suffices⁸ it with Allah

شَهِيدًا as an witness.⁹

80. Whoever obeys¹⁰

الرَّسُولَ the Messenger

فَقَدْ أَطَاعَ اللَّهَ does indeed obey¹¹ Allah;

وَمَنْ تَوَلَّى and those who turn away,¹²

فَمَا أَرْسَلْنَا We have not sent you

عَلَيْهِمْ حَافِظًا over them as a guard.¹³



81. And they say:

"Obedience";¹⁴

1. لَا يَكَادُونَ *lā yakādūna* = they are not close to, about to (v. iii. m. pl. impfct. from *kāda* [kawd] to be about to. See *kādū* at 2:71, p. 34, n. 4).

2. يَفْقَهُونَ *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [fiqh], to understand).

3. حَدِيث *hadīth* (s.; pl. أَحَادِيث *ahādīth*) = speech, talk, narration, report relating to deeds and utterances of the Prophet and his Companions.

4. أَصَاب *'asāba* = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ṣāba* [ṣawb / saybūbah], to hit the mark, to be right. See at 4:72, p. 272, n. 4).

5. حَسَنَةً *ḥasanah* (s.; pl. حَسَنَات *ḥasanât*) = good thing, good deed, benefaction. See at 4:40, p. 258, n. 8.

6. سَيِّئَةً *sayyi'ah* (pl. سَيِّئَات *sayyi'ât*) = sin, offence, misdeed, evil. See at 2:81, p. 38, n. 3 and *sayyi'ât* at 4:31, p. 254, n. 3.

7. أَرْسَلْنَا *'arsalnâ* = we sent out, despatched (v. i. pl. past from *'arsala*, form IV of *rasila* [rasal], to be long and flowing. See at 464, p. 269, n. 2).

8. كَفَى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifāyah*, to be enough. See at 4:70, p. 271, n. 11).

9. شَهِيد *shahīd* (s.; pl. شُهَدَاء *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participate in the scale of *fa'il* from *shahida* [shuhūd], to witness. See at 4:72, p. 272, n. 7).

10. يَطِيع *yutī'* (originally *yufī'u*) = he obeys, complies with (v. iii. m. s. impfct. from *'atâ'a*, form IV of *tâ'a* [taw'], to obey. The last letter is vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *man*). See at 4:69, p. 271, n. 4).

11. أَطَاعَ *'atâ'a* = he obeyed, followed, complied with (v. iii. m. s. past in form IV of *tâ'a* [taw'], to obey. See n. 10 above).

12. تَوَلَّى *tawallâ* = turned away, desisted, refrained (v. iii. m. s. past in form V of *waliya*, to be near. See at 3:82, p. 188, n. 4).

13. حَافِظ *ḥafīẓ* = attentive, mindful, persevering, guarding, guard.

14. i.e., "We obey". The reference is to the hypocrites. طَاعَةٌ *tâ'ah* = obedience. See n. 10 above.

فَإِذَا بَرَزُوا¹ but when they emerged¹
 مِنْ عِنْدِكَ from your presence
 بَيْتَ طَائِفَةٍ مِنْهُمْ² a group² of them design³
 غَيْرَ الَّذِي تَقُولُ⁴ other than what they say.⁴
 وَاللَّهُ يَكْتُبُ And Allah records
 مَا يُبَيِّنُونَ what they design.
 فَأَعْرِضْ عَنْهُمْ⁵ Hence refrain⁵ from them
 وَتَوَكَّلْ عَلَى اللَّهِ and depend⁶ on Allah;
 وَكَفَى بِاللَّهِ and suffices it with Allah
 وَكِيلًا⁷ as Guardian-Trustee.⁷

82. أَفَلَا يَتَذَكَّرُونَ⁸ Do they not reflect⁸ over
 الْقُرْآنَ the Qur'ân?
 وَلَوْ كَانَ مِنْ عِنْدِ anyone else than Allah
 غَيْرِ اللَّهِ they would have found⁹ in it
 لَوْجَدُوا فِيهِ disagreement¹⁰
 كَثِيرًا¹¹ in profusion.

83. وَإِذَا جَاءَهُمْ¹² If there comes to them¹¹
 أَمْرٌ مِنَ الْأَمْنِ¹³ a matter¹² of security¹³
 أَوْ الْخَوْفِ¹⁴ or threat¹⁴
 أَذَاعُوهُ¹⁵ they bruit it abroad;¹⁵

1. بَرَزُوا *barazû* = they emerged, came to the view, came out (v. iii. m. pl. past from *baraza* [*burûz*], to come into view. See at 2:250, p. 127, n. 8).

2. طَائِفَةٌ *tâ'ifah* (pl. طَوَافٍ *ṭawâ'if*) = section of people, sect, band. See at 3:154, p. 215, n. 10).

3. بَيَّنَّ *bayyata* = he did by night, put up for the night, designed, (v. iii. m. s. past in form II of *bâta* [*bayt* / *bayât* / *mabît* / *mabât* / *bayfītah*], to be in the night, not to finish).

4. i.e., what they express to you of obedience and submission. Note that this meaning assumes the pronoun in *taqûlu* to relate to *tâ'ifah*.

5. أَعْرِضْ *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa* / *'aruḍa* ['*arḍ*], to be wide, to become visible. See at 4: 62, p. 268, n. 14).

6. تَوَكَّلْ *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl* / *wukûl*], to entrust. See at 3:159, p. 218, n. 11).

7. وَكِيلٍ *wakil* (s.; pl. وَكِلَاءٍ *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl* / *wukûl*], to entrust. See n. 6 above).

8. يَتَذَكَّرُونَ *yataḍabbarûna* = they reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *tadabbara*, form V of *dabara* [*dubûr*], to turn one's back, to elapse).

9. وَجَدُوا *wajadû* = they found, got, obtained, met with (v. iii. m. pl. past from *wajada* [*wujûd*], to find. See at 4:64, p. 269, n. 6).

10. اِخْتِلَافٍ *ikhtilâf* = alternation, coming of one after another, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalaf*], to come after, to follow. See at 3:190, p. 230, n. 11).

11. i.e., if there comes to their knowledge.

12. أَمْرٌ *'amr* (s.; pl. أُمُورٍ *'umûr*) = matter, issue, affair. See *'umûr* at 3:186, p. 229, n. 10.

13. أَمْنٌ *'amn* = security, safety, peace, immunity, protection. See at 2:125, p. 59, n. 9.

14. خَوْفٍ *khawf* = fear, apprehension, dread, threat. See at 2:276, p. 145, n. 9.

15. أَذَاعُوا *'adhâ'u* = they bruited abroad, spread, broadcast, circulated, disseminated (v. iii. m. pl. past from *'adhâ'a*, form IV of *dhâ'a* [*dhay* / *dhuyâ* / *dhay'ân*], to spread, be spread).

وَلَوْ رَدُّوهُ but if they had referred¹ it
إِلَى الرَّسُولِ to the Messenger and to
وَالَّذِينَ فِي الْأَمْرِ those in authority²
مِنْهُمْ among them,
لَعَلِمَهُ there would have known it
الَّذِينَ يَسْتَنْبِطُونَهُ those who investigate³ it
مِنْهُمْ from them;
وَلَوْلَا فَضْلُ اللَّهِ and were it not for Allah's
عَلَيْكُمْ وَرَحْمَتُهُ grace on you and His mercy,
لَأَتَّبَعْتُمُ you would have followed⁴
الشَّيْطَانَ Satan
إِلَّا قَلِيلًا except a few.

فَقَاتِلْ 84. So fight⁶
فِي سَبِيلِ اللَّهِ in the way of Allah;
لَا تُكَلَّفُ you are not charged⁶
إِلَّا أَنْفَكَ except for yourself;
وَحَرِّضِ الْمُؤْمِنِينَ and inspire⁷ the believers,
عَسَى اللَّهُ أَنْ يَكْفِ maybe that Allah will stop⁸
بِأَسْأَلِ الَّذِينَ the might⁹ of those who
كَفَرُوا disbelieve; and
وَاللَّهُ أَشَدُّ بَأْسًا Allah is Severest in Might
وَأَشَدُّ تَنْكِيلًا and Sternest in punishing.¹⁰



1. رَدُّوا *raddû* = they referred, returned, sent back (v. iii. m. pl. past from *radda* [*radd*], to send back. See *raddû* at 4:59, p. 267, n. 1).

2. أُولَى الْأَمْرِ '*âlî al-'amr* (acc/gen. of '*âlî al-'amr*) = persons in authority, those in command. See at 4:59, p. 266, n. 13.

3. يَسْتَنْبِطُونَ *yastanbîṭûna* = they investigate, discover, find out (v. iii. m. pl. impfct. from *istanbāṭa*, form X of *nabāṭa* [*nabī/nubūṭ*], to gush out, to stream forth).

4. اتَّبَعْتُمْ *ittaba'tum* = you followed, pursued (v. ii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'* /*tabū'ah*], to follow. See *yattabi'ûna* at 4:27, p. 252, n. 10).

5. قَاتِلْ *qâtîl* = (you) fight, wage war (v. ii. m. s. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill. See *qâtîlû* at 2:190, p. 91, n. 11).

6. تُكَلَّفُ *tukallafu* = you are charged, entrusted, made to bear, burdened, commissioned, (v. ii. m. s. impfct. passive from *kallafa*, form II of *kalifa* [*kalaf*], to be fond of, to be keen. See *yukallifu* at 2:286, p. 152, n. 6).

7. حَرِّضِ *harriḍ* = incite, instigate, encourage, rouse, provoke, inspire (v. ii. m. s. imperative from *ḥaraḍa*, form II of *ḥaraḍa* [*ḥarḍ*], to be on the point of death).

8. يَكْفِ *yakuffa(u)* = he stops, desists, restrains, checks, prevents, holds back (v. iii. m. s. impfct. from *kaffa* [*kaff*], to desist, to border. See *kuffû* at 4:77, p. 274, n. 8). The last letter takes *fathah* because of the particle '*an* coming before the verb. This part of the '*âyah* constitutes an assurance by Allah that the the Prophet's struggle would be successful.

9. بِأَسْأَلِ *ba's* = might, strength, courage, intrepidity, prowess. See at 2:177, p. 84, n. 4.

10. تَنْكِيلِ *tankîl* = severe punishment, exemplary punishment. Verbal noun in form II of *nakala* [*nakûl*], to shrink, to desist. See *nakâl* at 2:66, p. 31, n. 8.

85. Whoever advocates¹
 مَنْ يَشْفَعْ
 a good advocacy²
 شَفَعَةً حَسَنَةً
 will have for him
 يَكُنْ لَهُ
 a dividend³ of it;
 نَصِيبٌ مِّنْهَا
 and whoever advocates
 وَمَنْ يَشْفَعْ
 a bad advocacy⁴
 شَفَعَةً سَيِّئَةً
 will have for him
 يَكُنْ لَهُ
 a share⁵ of it.
 كِفْلٌ مِّنْهَا
 And Allah is
 وَكَانَ اللَّهُ
 over everything
 عَلَى كُلِّ شَيْءٍ
 Omnipotent.⁶
 مُقْتِنًا
 86. And if you are saluted⁷
 وَإِذَا أُحْيِّئْتُمْ
 with a greeting⁸
 بِتَحِيَّةٍ
 greet with the better than that
 فَحَيُّوا بِأَحْسَنَ مِنْهَا
 or return⁹ it.
 أَوْ رُدُّوهَا
 Verily Allah is
 إِنَّ اللَّهَ كَانَ
 on everything
 عَلَى كُلِّ شَيْءٍ
 Ever Taking Account.¹⁰
 حَسِيبًا
 87. Allah, there is no deity¹²
 اللَّهُ لَا إِلَهَ
 except He.
 إِلَّا هُوَ
 He sure will assemble¹¹ you
 لَيَجْمَعَنَّكُمْ

1. i.e., between men. يَشْفَعْ *yashfa'(u)* = he intercedes, advocates, pleads for (v. iii. m. s. impfct. from *shafa'a* [*shaf'*], to subjoin, add. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See at 2:255, p. 131, n. 4).
2. i.e., for a good cause which is in consonance with the *sharī'ah*. شَفَاعَةٌ *shafā'ah* = intercession, advocacy, pleading. See at 2:254, p. 130, n. 7.
3. i.e., a share of goodness and reward. نَصِيب *naṣīb* (pl. *nuṣub* /*anṣibā'* /*anṣibah*) = share, portion, lot, dividend. See at 4:52, p. 264, n. 4.
4. i.e., for a cause not approved by the *sharī'ah*.
5. i.e. a share of badness, a demerit and due retribution. كِفْل *kifl* = share, part, equal (especially of a bad thing).
6. مُقْتِنٌ *muqīt* = Omnipotent, Ever-Powerful, Ever-Nourisher (act. participle from '*aqāta*, form IV of *qāta*[*qawt/qāt/qiyātah*], to feed, to nourish. In its form IV, '*aqāta*, the verb means to have power over, to invest something with power).
7. أُحْيِيَّتُمْ *huyyiyytum* = you are hailed, greeted, saluted, hailed (v. ii. m. pl. past passive from *hayyā*, from II of *hayiya/hayya* [*hayāh*], to live. See *yuhyī* at 3:156, p. 217, n. 6).
8. تَحِيَّةٌ *tahīyyah* (s.; pl. *tahīyyāt*) = greeting, salute, salutation.
9. i.e., respond with the same greeting, if not better.
10. حَسِيبٌ *hasīb* = one taking account, account taker, account keeper, comptroller, noble, respected, esteemed. See at 4:6, p. 239, n. 10.
11. إِلَهٌ *'ilāh* (pl. *'ālihah*) = deity, god, particularly one deserving of worship (see at 3:2, p. 154, n. 2. This is a repeated emphasis on monotheism in respect of worship (*tawhīd al-'ulāhiyyah*).
12. لَيَجْمَعَنَّكُمْ *la-yajma'anna* = he sure will assemble, get together, gather, collect, muster (v. iii. m. s. impfct. emphatic from *jama'a* [*jam'*], to gather. The initial *lām* and the terminally doubled *nūn* are for emphasis. See *la-yajma'ūna* at 3:157, p. 218, n. 1). It is also a repeated emphasis on the fact of Resurrection and the Day of Judgement, which is doubly stressed by the concluding clause of the '*āyah* which points out that there can be none truer in speech than Allah.

إِلَى يَوْمِ الْقِيَامَةِ to the Day of Resurrection;

لَا رَيْبَ فِيهِ there is no doubt in it.

وَمَنْ أَصْدَقُ And who is more truthful¹
 مِنَ اللَّهِ حَدِيثًا than Allah in speech?²

Section (Rukû') 12

فَمَا لَكُمْ 88. Then why should you be

فِي الْمُنَافِقِينَ about the hypocrites

فَتَنَيْنِ two groups?³

وَاللَّهُ أَزْكَهُمْ Allah has reverted⁴ them

بِمَا كَسَبُوا for what they earned.⁵

أَتُرِيدُونَ Do you intend⁶

أَنْ تَهْدُوا وَمَنْ to guide⁷ the one whom

أَصَلَّ اللَّهُ Allah has let go astray?⁸

وَمَنْ يُضِلَّ اللَّهُ And whoever Allah lets stray

فَلَنْ تَجِدَ لَهُ you shall not find for him

سَبِيلًا a way.⁹

وَدُّوا 89. They wish¹⁰

لَوْ تَكْفُرُونَ if you disbelieve¹¹

كَأَكْفُرُوا as they disbelieved

فَتَكُونُونَ سَوَاءً so you will all be equal.¹²

فَلَا تَتَّخِذُوا مِنْهُمْ Hence do not take¹³ of them

أَوْلِيَاءَ حَتَّىٰ يَهَاجَرُوا friends unless they emigrate¹⁴

فِي سَبِيلِ اللَّهِ in the way of Allah;

1. أَصْدَقُ 'asdaq = more veracious, more truthful (elative of ṣâdiq, act. participle from ṣadaqa [ṣadq/sidq], to speak the truth, to be sincere).

2. i.e., there is none more truthful than Allah.

3. The reference is to the Muslims' attitude about the hypocrites on the eve of the battle of 'Uhud, one group advocating harsh measures against them and the other group advocating moderation (See Bukhârî, no. 4589). فَتَيْنِ fi'atayn (dual, acc./gen. of fi'atân, s. fi'ah) = two groups, two parties. See fi'ah at 2:249, p. 127, n. 5.

4. i.e., He has reverted them to unbelief. أَرَكْسَ 'arkasa = he reverted, threw back (v. iii. m. s. past in form IV of rakasa [raks/ruks], to return).

5. i.e., of sin. كَسَبُوا kasabû = they earned, acquired, gained (v. iii. m. pl. past from kasaba [kasb], to gain. See at 3:155, p. 216, n. 11).

6. تُرِيدُونَ turidûna = you (all) intend, wish, desire, want, have in mind (v. ii. m. pl. impfct. from 'arâda, form IV of râda [rawd], to walk about. See yuridûna at 4:60, p. 267, n. 9).

7. تَهْدُوا tahdû(na) = you (all) guide, show the way (v. ii. m. pl. impfct from haddâ [hady/hudan/ hidiyah], to guide. The terminal nûn is dropped because of the particle 'an before the verb. See hudiya at 3:101, p. 195, n. 6).

8. أَضَلَّ 'adalla = he led astray, let go astray (v. iii. m. s. past in from IV of dalla [dalâl dalâlah], to go astray. See yudillu at 4:60, p. 267, n. 13).

9. i.e., a way to the right course.

10. وَدُّوا waddû = they wished, desired, loved, liked (v. iii. m. pl. past from wadda [wadd /wudd /widd], to love, like. See at 3:118, p. 202, n. 10).

11. تَكْفُرُونَ takfurûna = you (all) disbelieve, deny (v. ii. m. pl. impfct. from kafara, [kuf], to disbelieve. See at 3:106, p. 198, n. 1).

12. i.e., equal in disbelief and attitude.

13. لَا تَتَّخِذُوا lâ tattakhidhû = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from ittakhadha, form VIII of 'akhadha ['akhdh], to take. See at 3:118, p. 202, n. 6).

14. يَهَاجَرُوا yuhâjirû(na) = they migrate, emigrate (v. iii. m. pl. impfct. from hâjara, form III of hajara [hijr /hijrân], to emigrate. The terminal nûn is dropped for a hidden 'an in hattâ coming before the verb. See hâjirû at 3:195, p.233, n. 1).

فَإِنْ تَوَلَّوْا فَخُذُوهُمْ then if they turn away¹ seize²

وَأَقْتُلُوهُمْ them and kill³ them

حَيْثُ وَجَدْتُمُوهُمْ wherever you find⁴ them

وَلَا تَنَجَّدُوا مِنْهُمْ and do not take of them

وَلِيًّا وَلَا نَصِيرًا a friend⁵ nor a helper.⁶



إِلَّا الَّذِينَ 90. Except those who

يَصِلُونَ إِلَى قَوْمٍ joined⁷ a people

بَيْنَكُمْ وَبَيْنَهُمْ between whom and you

مِيثَاقٌ there is a treaty;⁸

أَوْ جَاءُوكُمْ or they come to you,

حَصَرَتْ صُدُورُهُمْ their hearts closed⁹ against

أَنْ يُقَاتِلُوكُمْ their fighting you

أَوْ يُقَاتِلُوا قَوْمَهُمْ or fighting their people.¹⁰

وَلَوْ شَاءَ اللَّهُ And if Allah willed

لَسَلَّطَهُمْ He could have given them

عَلَيْكُمْ mastery¹¹ over you and they

فَلَقَاتَلُوكُمْ would have fought you.

فَإِنْ أَعْرَضَ لَكُمْ So if they leave you alone¹²

فَلَمْ يُقَاتِلُوكُمْ and do not fight you

وَأَنْقَضُوا إِلَيْكُمْ السَّلَامَ and offer¹³ you peace,¹⁴

فَمَا جَعَلَ اللَّهُ لَكُمْ Allah does not set for you

عَلَيْهِمْ سَبِيلًا against them any way.¹⁵



1. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 3:63, p. 180, n. 1).

2. اخذوا *khudhû* = you (all) take, receive, get, seize (v. ii. m. pl. imperative from '*akhadhâ* ['*akhdh*], to take. See at 4:70, p. 271, n. 12).

3. اقتلوا *uqtulû* = You (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qatl*], to kill, slay. See at 2:54, p. 25, n. 8).

4. وجدتم *wajadtum* = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujûd*], to find. See *wajadû* at 4:64, p. 269, n. 6).

5. ولي *waliyy* (s.; pl. أولياء '*awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:75, p. 273, n. 9).

6. نصير *nasîr* = (pl. نصراء '*nusarâ'*) = helper, supporter, ally. See at 4:75, p. 274, n. 1).

7. وصلوا *wasalû* = they joined, united, connected, attached, contacted (v. iii. m. pl. past from *wasala* [*wasl/silah*], to connect. See *yûsala* at 2:27, p. 15, n. 2).

8. ميثاق *mithâq* (pl. مَوَاقِيع '*mawâthiq*) = covenant, pact, treaty. See at 4:21, p. 248, n. 4.

9. حَصَرَتْ *ḥaṣirat* = she enclosed, besieged, detained, restrained, deterred (v. iii. f. s. past from *ḥaṣara* [*ḥaṣr*], to surround, to besiege. See '*uḥṣirû* at 2:273, p. 143, n. 2).

10. i.e., they are averse to fighting you and also to joining you in fighting their people.

11. سلَّطَ *sallata* = he gave mastery, gave power, imposed (v. iii. m. s. past in from of *salata/saliṭa* [*salâtah/salûṭah*], to be strong).

12. اعتزلوا *i'tazalû* = they isolated themselves, secluded themselves, kept away (v. iii. m. pl. past in form VIII, of '*azala* ['*azl*], to set aside, to isolate. See *i'tazilû* at 2:222, p. 109, n. 6).

13. ألقوا *'alqaw* = they threw, cast, flung, posed, offered (v. iii. m. pl. past. from '*alqa*', form IV of *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah/luqan*], to meet. See *nulqî* at 3:151, p. 213, n. 8).

14. سلم *salam* = peace, submission, surrender. See *silim* at 2:208, p. 100, n. 6.

15. i.e., any way of fighting and carrying on hostilities against them.

سَتَجِدُونَ 91. You will find¹
 آخَرِينَ يُرِيدُونَ others desiring²
 أَن يَأْمَنُوكُمْ to be safe³ from you and
 وَيَأْمَنُوا قَوْمَهُمْ be safe from their people.⁴
 كُلَّ مَارَدُوا Whenever they are returned⁵
 إِلَى الْفِتْنَةِ to the temptation⁶
 أَزْكُوا فِيهَا they become engrossed⁷ in it.
 فَإِن لَّمْ يَعْزِلُوا So if they do not leave⁸ you
 وَيَنْتَوُوا إِلَيْكَ أَلْسَلَمْ and offer you peace
 وَيَكْفُوا أَيْدِيَهُمْ and restrain⁹ their hands,
 فَخُذُوهُمْ then get hold of them
 وَأَقْتُلُوهُمْ and kill them
 حَيْثُ تَقْبَلُوهُمْ wherever you find¹⁰ them.
 وَأُولَئِكَمْ And those people,
 جَعَلْنَا لَكُمْ We have set for you
 عَلَيْهِمْ against them
 سُلْطَانًا مُّبِينًا an authority¹¹ open and clear.

Section (Rukû') 13

وَمَا كَانَ لِمُؤْمِنٍ 92. It is not for¹² a believer
 أَن يَقْتُلَ مُؤْمِنًا that he kill a believer
 إِلَّا خَطَا except by mistake;¹³
 وَمَنْ قَتَلَ مُؤْمِنًا and whoever kills a believer
 خَطَا by mistake

1. سَتَجِدُونَ *sa-tajidûna* = you will find, get, obtain (v. ii. m. pl. impfct. from *wajada* [wujûd], to find. See *wajadtum* at 4:89, p. 281, n. 4).
2. يُرِيدُونَ *uridûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from '*arâda*, form IV of *râda* [rawd], to walk about. See at 4:60, p. 267, n. 9; 4:44, p. 260, n. 13).
3. يَأْمَنُوا *ya'manû(na)* = they be safe, feel safe (v. iii. m. pl. impfct. from '*amina* ['amn/ amân], to be safe). The terminal *nûn* is dropped because of the particle '*an* coming before the verb.
4. While the previous '*ayah* speaks about those who sincerely desire to remain neutral, the present '*ayah* refers to the hypocrites who profess faith when they meet the Muslims but secretly cooperate with their enemies.
5. رَدُّوا *raddû* = they were referred, returned, sent back (v. iii. m. pl. past passive from *radda* [radd], to send back. See at 4:83, p. 278, n. 1).
6. فِتْنَةً *fitnah* (pl. *fitan*) = dissension, discord, trial, temptation, enticement. See at 3:7, p. 156, n. 9).
7. أَرْكُوا '*urkisû* = they were thrown back, reverted, engrossed (v. iii. m. pl. past passive from '*arkasa*, form IV of *rakasa* [raks/ruks], to return. See '*arkasa* at 4:88, p. 280, n. 4).
8. يَعْزِلُوا *ya'tazilû(na)* = they isolate themselves, keep away, leave (v. iii. m. pl. impfct. from '*tazala*, form VIII, of '*azala* ['azl], to set aside, to isolate. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by '*in*). See '*tazalû* at 4:90, p. 46, n. 12).
9. يَكْفُوا *yakuffû(na)* = they stop, desist, restrain, check, prevent, hold back (v. iii. m. pl. impfct. from *kaffa* [kaff], to desist, to border. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by '*i*). See *yakuffa* at 4:84, p. 278, n. 8).
10. تَقْبَلُونَهُمْ *thaqiftum* = you (all) found, met (v. ii. m. pl. past from *thaqifa* [thaqf], to meet, be skilful. See at 2:191, p. 91, n. 14).
11. سُلْطَانٌ *sultân* = authority, mandate, authorization, power, might, rule, dominion. See at 3:151, p. 213, n. 11.
12. i.e., it is neither lawful nor appropriate.
13. خَطَا *khata*' = mistake, error, fault, offence.

فَتَحْرِيْرُ has to manumit¹
 رَقَبَةً مُّؤْمِنَةً a believing slave²
 وَدِيَةً and pay blood money³
 مُّسَلَّمَةً إِلَىٰ أَهْلِيْهِ delivered⁴ to his family,
 إِلَّا أَنْ يَصَدَّقُوا save that they make a gift;⁵
 فَإِنْ كَانَ مِنْ قَوْمٍ but if he⁶ was from a people
 عَدُوْلَكُمْ hostile⁷ to you
 وَهُوَ مُّؤْمِنٌ and was a believer,
 فَتَحْرِيْرُ then to manumit
 رَقَبَةً مُّؤْمِنَةً a believing slave;
 وَإِنْ كَانَ مِنْ قَوْمٍ and if he was from a people
 بَيْنَكُمْ between whom and you
 وَبَيْنَهُمْ مِّيثَاقٌ there is a covenant,⁸
 فَدِيَةً then to pay blood money
 مُّسَلَّمَةً إِلَىٰ أَهْلِيْهِ delivered to his family
 وَتَحْرِيْرُ and to manumit
 رَقَبَةً مُّؤْمِنَةً a believing slave;
 فَمَنْ لَمْ يَجِدْ but he that does not find⁹
 فَصِيَامٌ شَهْرَيْنِ then to fast¹⁰ for two months
 مُّتَتَابِعَيْنِ in succession,¹¹
 تَوْبَةً مِّنَ اللَّهِ seeking Allah's forgiveness.
 وَكَانَ اللَّهُ عَلِيْمًا And Allah is All-Knowing,
 حَكِيْمًا All-Wise.

1. تَحْرِيْرُ *tahrîr* = to set free, to liberate, to manumit (verbal noun in form II of *harra* [*harr/harârah*], to be hot. See *muharrar* at 3:34, p. 168, n. 10).

2. رَقَبَةً *raqabah* (s.; pl. *riqâb*) = neck, slave (figuratively). See *riqâb* at 2:177, p. 83, n. 11.

3. دِيَةً *diyyah* (s.; pl. *diyyât*) = blood money, indemnity for blood injury.

4. مُّسَلَّمَةً *musallamah* (f.; m. *musallam*) = flawless, free from defects, unblemished, delivered, handed over, surrendered (passive participle from *sallama*, form II of *salima* [*salâmah/salâm*], to be safe and sound. See at 2:71, p. 34, n. 1).

5. i.e., charitably waive the claim. يَصَدَّقُوا *yashaddaqû* (originally *yataṣaddaqûna*) = they donate, give charitably, make a gift, (v. iii.m. pl. impfct. from *ṣaddaqa*, form V of *ṣadaqa* [*ṣadq/sidq*], to speak the truth, to be true. The terminal *nûn* is dropped because of the particle *'an* coming before it. See *ṣaddaqa* at 2:280, p. 146, n. 11).

6. i.e., the murdered person.

7. عَدُوًى *'adûw* (s.; pl. أَعْدَاءُ *'a'dâ'*) = foe, enemy, hostile. See at 2:208, p. 100, n. 11.

8. مِثَاقٌ *mithâq* (pl. مَوَاقِيقُ *mawâthiq*) = covenant, pact, treaty. See at 4:90, p. 281, n. 8; 4:21, p. 248, n. 4.

9. i.e., if he, the killer, does not find the means or a slave to liberate. يَجِدُ *yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is vowelless because of the particle *lam* coming before the verb. See at 2:196, p. 95, n. 1).

10. صِيَامٌ *ṣiyâm* = fast, fasting, abstinence.

Technically it means abstinence from food and drinks and sex from early dawn till sunset with intention to fast. See at 2:183, p. 86, n. 10.

11. مُّتَتَابِعَيْنِ *mutatâbi'ayn* (acc./gen. of *mutatâbi'ân*) = two in succession, one following the other, two consecutive (act. participle from *tatâba* 'a, form VI of *tabi'a* [*taba'* / *tabâ'ah*], to follow. See *ittaba'tum* at 4:183, p. 278, n. 4).

93. And whoever kills
 a believer deliberately¹
 his retribution will be hell,
 abiding therein;
 and Allah's wrath will fall²
 on him
 and He will curse³ him
 and will get ready⁴ for him
 a grave⁵ punishment.
 94. O you who believe,
 when you set out⁶
 in the way of Allah⁷
 make sure⁸ and do not say
 to the one who offers you
 "Salâm":⁹
 "You are not a believer",
 seeking¹⁰ the ephemeral
 thing¹¹ of this worldly life;
 for with Allah lie
 booties¹² in abundance.
 Likewise¹² you had been
 before,

1. متعددا *muta'ammid* = deliberate, premeditated, intentional, purposeful, wilful (act. participle from *ta'ammada*, form V of *'amada* [*'umd*], to intend, to support).
2. غضب *ghadiba* = he was angry, wrathful, furious (v. iii. m. s. past from *ghadab*, to be angry. See *ghadab* at 2:90, p. 43, n. 6).
3. i.e., He will banish him from His mercy. لعن *la'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*. See at 4:52, p. 264, n. 1).
4. أعد *'a'adda* = he prepared, made ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See *'u'iddat* at 3:131, p. 207, n. 5).
5. عظيم *'azîm* = great, magnificent, stupendous, grand, huge, immense, enormous, grave. See at 4:66, p. 270, n. 12; 4:40, p. 258, n. 10; 4:13, p. 244, n. 8; 3:179, p. 226, n. 5). This retribution is apart from the worldly punishment.
6. The *'ayah* exhorts the Muslims not to kill a believer rashly by disregarding his protestation of the faith and his offering of the greeting of Islam, even in course of a confrontation, thinking that he is doing so for convenience and for being spared of his life. Some such incidents occurred during the early Madinan period of Islam (See Ibn Kathîr, II, 336-339). ضربتم *darabtum* = you (all) struck, beat, hit, set out (on travel or on a mission) (v. ii. m. pl. past from *daraba* [*darb*], to strike. See *darabû* at 3:156, p. 217, n. 2).
7. i.e., for fighting in the way of Allah.
8. تابيونا *tabayyanû* = you (all) make sure, make clear, ascertain the fact, investigate the truth, scrutinize (v. ii. m. pl. imperative from *tabayyana*, form V of *bâna* [*bayân*], to be evident. See *mubayyinah* at 4:19, p. 247, n. 4).
9. i.e., the greeting of Islam.
10. تبتغون *tabtaghûna* = you (all) seek, desire, strive for (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*], to seek. See *tabtaghû* at 4:24, p. 250, n. 7).
11. i.e., a little amount of booty. عرض *'arad* = incidental, ephemeral, transitory, unstable.
12. مغنم *maghânim* (pl.; s. *maghnam*) = booties, spoils, gains, profits.
13. i.e., in the early days of Islam at Makka many Muslims used to conceal their faith for fear of being persecuted. This part of the *'ayah* asks the Muslims to remember such situations.

فَمِنْ أَلَلَّهٖ but Allah bestowed grace¹

عَلَيْكُمْ upon you.

فَتَبَيَّنُوا So ascertain the fact.²

إِنَّ اللَّهَ كَانَ Verily Allah is

بِمَا تَعْمَلُونَ of what you do

خَبِيرًا All-Aware.

لَا يَسْتَوِي 95. Equal are not³

الْقَاعِدُونَ those who sit back⁴

مِنَ الْمُؤْمِنِينَ of the believers,

غَيْرِ أُولِي أَضْرَرٍ not having disabilities,⁵

وَالْمُجَاهِدُونَ and the fighters⁶

فِي سَبِيلِ اللَّهِ in the way of Allah

بِأَمْوَالِهِمْ with their properties⁷

وَأَنْفُسِهِمْ and persons.⁸

فَضَّلَ اللَّهُ Allah gives precedence⁹

الْمُجَاهِدِينَ to the fighters

بِأَمْوَالِهِمْ with their properties

وَأَنْفُسِهِمْ and persons

عَلَى الْقَاعِدِينَ over those sitting back

دَرَجَةً in rank,¹⁰

وَكُلًّا وَعَدَ اللَّهُ and to each Allah promises¹¹

الْخَيْرَ the happy ending,¹²

1. *manna* = he bestowed grace, graced, favoured, (v. iii. m. s. past from *mann*, to be kind, gracious. See at 3:164, p. 220, n. 1).

2. i.e., ascertain the fact before rushing to kill a person on the assumption that his profession of Islam is not genuine. One or two such incidents took place during the early Madinan period. *tabayyanû* = you (all) make sure, make clear, ascertain the fact, investigate the truth, (v. ii. m. pl. imperative from *tabayyana*, form V of *bāna* [*bayān*], to be evident. See at p. 284, n. 4).

3. *yastawī* = he is equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawā*, form VIII of *sawiya* [*siwan*], to be equal. See *istawā* at 2:29, p. 15, n. 13).

4. *qā'idūn* (pl.; s. *qā'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [*qu'ūd*], to sit down. See *qu'ūd* at 3:191, p. 231, n. 7). The immediate reference is to those who stayed back home and did not participate in the battle of Badr; but the meaning is general and it applies to all times and places.

5. *ḍarar* (s.; pl. *ḍarār*) = harm, damage, disadvantage. *'ālā'* *al-ḍarar* = those with disabilities such as disease, blindness, lameness and the like.

6. *mujāhidūn* (pl.; s. *mujāhid*) = fighters, warriors, strugglers (act. participle from *jāhada*, form III of *jahada* [*jahd*], to endeavour, to strive. See *jāhadū* at 3:142, p. 210, n. 8).

7. *'amwāl* (pl.; sing. *māl*) = riches, wealth, properties, goods. See at 3:115, p. 201, n. 7.

8. *'anfus* (sing. *nafs*) = lives, persons, individuals. See at 2:155, p. 73, n. 10.

9. *faddala* = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [*faḍl* / *fuḍāl*], to excel, to be in excess. See at 4:34, p. 254, n. 6).

10. *darajah* (pl. *darajāt*) = step, stair, flight of steps, degree, grade, rank, status, stage. See at 2:228, p. 112, n. 8.

11. *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See *wa'ada* at 3:194, p. 232, n. 9).

12. *ḥusnā* (f.; m. *aḥsan*) the best outcome, the happy ending.

وَفَضَّلَ اللَّهُ and Allah gives precedence

الْمُجَاهِدِينَ to the fighters

عَلَى الْقَاعِيِينَ over those sitting back

أَجْرًا عَظِيمًا in an enormous¹ reward –

دَرَجَاتٍ مِّنْهُ 96. In ranks² from Him, and

وَمَغْفِرَةً وَرَحْمَةً in forgiveness and mercy.

وَكَانَ اللَّهُ غَفُورًا Allah is Most-Forgiving,

رَحِيمًا Most Merciful.

Section (Rukû') 14

إِنَّ الَّذِينَ 97. Verily those whose

نُفُوسُهُمُ الْمَلَائِكَةُ lives the angels take,³

ظَالِمِينَ they doing wrong⁴

أَنفُسِهِمْ to themselves,⁵

قَالُوا they (the angels) say:

"فِيمَ كُنْتُمْ" "What you had been in?"⁶

قَالُوا كُنَّا They say: "We had been

مُضْطَّعِفِينَ فِي الْأَرْضِ oppressed⁷ in the land".

قَالُوا أَلَمْ تَكُنْ They say: "Was not

أَرْضُ اللَّهِ وَاسِعَةً Allah's land vast⁸

فَهَاجَرُوا فِيهَا so you could emigrate in it?"

فَأُولَٰئِكَ Such people,

مَأْوَاهُمْ جَهَنَّمُ their abode¹⁰ is hell;

1. عَظِيمٌ 'azîm = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, grave, gruesome. See at 4:93, p. 284, n. 5.

2. The Prophet, peace and blessings of Allah be on him, said that there are one hundred ranks in paradise which Allah has prepared for fighters in the way of Allah. (See *Bukhârî*, no. 2790).

3. تَوَفَّى *tawaffâ* = he takes in full, causes to die, lets die (v. iii. m. s. past in form V of *wafâ* [*wafâ*/'wafy], to be perfect, to fulfil. See *yatawaffâ* at 4:15, p. 245, n. 6).

4. ظَالِمِينَ *zâlimîn*(n)(acc./gen. of *zâlimûn*, s. *zâlim*, the terminal *nûn* being dropped because of the genitive construction) = transgressors, unjust persons, those doing wrong. See at 3:86, p. 190, n. 3).

5. i.e., by continuing to remain in the land of *kuf*r although not free to practise Islam and by not migrating to a land of Islam.

6. i.e., what had you been doing with regard to your duty in respect of properly practising the *dîn* (Islam)?

7. مُضْطَّعِفِينَ *mustad'afîn* (pl.; acc./gen. of *mustad'afûn*; s. *mustad'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istad'afa*, form X of *da'u'afa* [*du'f'ada'*], to be weak. See at 4:75, p. 2273, n. 4).

8. وَاسِعَةً *wâsi'ah* (f.; m. *wâsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding active participle from *wasi'a* /*wasu'a* [*wasâ'ah*], to be wide. See *wâsi'* at 3:73, p. 184, n. 2).

9. تَهَاجَرُوا *tuhâjirû*(na) = you emigrate, migrate, (v. ii. m. pl. impfct. from *hâjara*, form III of *hajara* [*hijr* /*hijrân*], to emigrate. The terminal *nûn* is dropped because of a hidden 'an in *fâ'* (causal *fâ'* coming after an interrogation) . See *yuhâjirû* at 4:89, p. 280, n. 14).

10. مَأْوَى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from 'awâ [*'awiy*], to seek shelter. See at 3:197, p. 233, n. 13).

وَسَاءَتْ and bad it is¹



مَصِيرًا as a destination.²

إِلَّا الْمُسْتَغْفِرِينَ 98. Except the oppressed

مِنَ الرِّجَالِ ones³ of men

وَالنِّسَاءِ وَالْوِلْدَانِ and women and children

لَا يَسْتَطِيعُونَ who are not able to⁴

جِبَلَةً make a device⁵

وَلَا يَهْتَدُونَ nor do they get guidance⁶



سَبِيلًا to a way.

فَأُولَٰئِكَ 99. Then such people,

عَسَى اللَّهُ maybe that⁷ Allah

أَنْ يَغْفُوَ عَنْهُمْ will excuse⁸ them;

وَكَانَ اللَّهُ عَفُوًّا and Allah is Most Excusing,



عَفُورًا Most Forgiving.

وَمَنْ يَهَاجِرْ 100. Whoever emigrates⁹

فِي سَبِيلِ اللَّهِ in the way¹⁰ of Allah

يَجِدْ فِي الْأَرْضِ will find¹¹ in the earth



مَرَاغِمًا many a refuge¹²

وَسَعَةً and plenitude;¹³



وَمَنْ يَخْرُجْ and whoever sets out

1. سَاءَتْ *sâ'at* = she/it became foul, bad, evil (v.

iii. f. s. past from *sâ'a* [*sâ'/saw'*], to be bad. See *sâ'a* at 4:38, p. 258, n. 2).

2. مَصِير *masîr* = destination, place at which one arrives, destiny, end. See at 3:162, p.219, n. 11).

3. i.e., those who are oppressed and made powerless and helpless. مُسْتَغْفِرِينَ *mustaḡfirîn*, see n. 7 on the previous page.

4. لَا يَسْتَطِيعُونَ *lâ+yastaṭî'ûna* = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *yastaṭî'ûna* at 2:273, p. 143, n. 3).

5. جِبَلَة *hîlah* (s.; pl. *hiyal/ahâil*) = means, device, expedient, trick, stratagem.

6. لَا يَهْتَدُونَ *yahṭadûna* = they receive guidance (v. iii. m. pl. impfct. from *ihṭadâ*, form VIII of *hadâ* [*hady/hudan /hidâyah*], to guide, to show the way. See at 2:170.p. 80, n.7).

7. عَسَى *'asâ* (followed by 'an) = it might be, may be that. See *'asaytum* at 2:246, p. 124, n. 1.

8. يَغْفُو *ya'fû* = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afâ* [*'afw/afâ*], to be effaced. See at 2:237, p. 120, n. 5).

9. يَهَاجِر *yuhâjîr(u)* = he emigrates, migrates, (v. iii. m. s. impfct. from *hâjara*, form III of *hajara* [*hijr / hijrân*], to emigrate. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *yuhâjîrû* at 4:89, p. 280, n. 14).

10. سَبِيل *sabil* (pl. *subul/asbilah*) = way, path, road, means. See at 4:88, p. 280, n. 9.

11. يَجِد *yajîd(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is vowelless because the verb is conclusion of a conditional clause. See at 4:92, 283, n. 9).

12. مَرَاغِم *murâgham* = refuge, place to escape to, retreat. Adverb of place from *râghama*, form III of *raghima/ raghama* [*raghâm*], to be dust, to be humiliated. It means such a place or refuge as frustrates and humiliates the enemy.

13. سَعَة *sa'ah* = plenitude, abundance, affluence, roominess, spaciousness. See at 2:247, p. 125, n. 3.

مِنْ بَيْتِهِ¹ from his home¹
 مُهَاجِرًا إِلَى اللَّهِ² emigrating² to Allah
 وَرَسُولِهِ and His Messenger,
 ثُمَّ يَدْرِكُهُ³ but there overtakes³ him
 الْمَوْتُ death,⁴
 فَقَدْ وَقَعَهُ⁵ then indeed there lies⁵
 أَجْرُهُ عَلَى اللَّهِ⁶ his reward on Allah;
 وَكَانَ اللَّهُ غَفُورًا and Allah is Most Forgiving,
 رَحِيمًا⁷ Most Merciful.

Section (Rukû') 15

وَإِذَا صَرَيْتُمْ⁸ 101. When you travel⁸
 فِي الْأَرْضِ in the earth
 فَلَيْسَ عَلَيْكُمْ جُنَاحٌ⁹ it is not on you a sin⁹
 أَنْ تَقْصُرُوا¹⁰ that you make short¹⁰
 مِنَ الصَّلَاةِ of the prayer¹⁰
 إِنْ خِفْتُمْ¹¹ if you apprehend¹¹
 أَنْ يَفْزِعَكُمْ¹² that there may harass¹² you
 الَّذِينَ كَفَرُوا those who disbelieve.
 إِنَّ الْكَافِرِينَ Verily the unbelievers
 كَانُوا لَكُمْ عَدُوًّا are to you an enemy
 مُبِينًا¹³ open and clear.

1. *bayt* (s.; pl. *buyût/buyûtât*) = home, house, family.

2. *muhâjir* (s.; pl. *muhâjirân*) = emigrant, one emigrating (act. participle from *hâjara*, form III of *hajara* [*hijr* / *hijrân*], to emigrate. See *yuhâjir* at p. 287, n. 9).

3. *yudrik* (u) = he catches up, overtakes, attains, reaches (v. iii. m. s. impfct. from '*adraka*', form IV of *daraka* [*darak/dark*], to attain). The last letter is vowelless because the verb in a conditional clause (preceded by *man*). See at 4:77, p. 275, n. 9).

4. i.e., before he reaches his destination, the place of migration.

5. *waqa'a* = he or it fell, fell down, occurred, lay (v. iii. m. s. past from *wuqû'*, to fall). Followed by the particle '*ulâ*', this verb gives the sense of falling due, which is used here to emphasize the deserving of reward. Otherwise the giving of reward is entirely within Allah's will and pleasure.

6. *darabtum* = you (all) struck, beat, hit, went out, set out (on travel or on a mission) (v. ii. m. pl. past from *daraba* [*darb*], to strike. *darb fi al-'arḍ* is an idiom meaning to set out on travel. See at 4:94, p. 284, n. 6).

7. *junâh* = sin, misdemeanour, impropriety. See at 2:282, p. 149, n. 7.

8. *taqsurû(na)* = you make short, shorten, be short/insufficient (v. ii. m. pl. impfct. from *qasara* [*qasar/qasr/qasârah*], to be short or to make short. The terminal *nûn* is dropped because of the particle '*an*' coming before the verb.

9. i.e., to pray two instead of four *rak'ahs*.

10. *khiftum* = you apprehended, feared (v. ii. m. pl. past from *khâfa* [*khawf/ makhâfah / khifâh*], to fear).

11. *yaftina(u)* = he puts to trial, he torments/troubles/harasses (v. iii. m. s. impfct. from *fatana* [*fatn/futân*], to put to trial, to tempt. See *fitnah* at 4:91, p. 282, n. 6). This clause is not a condition for shortening the prayer; for the Prophet, peace and blessings of Allah be on him, explained that the permission to shorten prayer in travel is a gift from Allah and the Muslims should accept the gift (*Muslim*, no. 686; Ibn Kathîr, II, 247-248).

102. And if you be with them وَإِذَا كُنْتَ فِيهِمْ
 and and perform¹ for them فَاَقِمْتَ لَهُمْ
 the prayer, الصَّلَاةَ
 let there stand a group² فَلْنَقُمْ طَائِفَةٌ
 of them with you and مِنْهُمْ مَعَكَ
 let them take³ their arms; وَلْيَأْخُذُوا أَسْلِحَتَهُمْ
 then when they have فَإِذَا
 prostrated themselves سَجَدُوا فَلْيَكُونُوا
 let them be in your rear⁴ مِنْ وَرَائِكُمْ
 and let there come up وَلْتَأْتِ
 the other group طَائِفَةٌ أُخْرَى
 that did not pray⁶ لَمْ يُصَلُّوا
 and let them pray with you; فَلْيَصَلُّوا مَعَكَ
 and let them take وَلْيَأْخُذُوا
 their precautions⁷ حِذْرَهُمْ
 and their arms. وَأَسْلِحَتَهُمْ
 There do wish⁸ those who وَذَٰلِ الَّذِينَ
 do not believe كَفَرُوا
 if you became unmindful⁹ لَوْ تَقَفَّلُوا
 of your arms عَنْ أَسْلِحَتِكُمْ
 and your equipment¹⁰ وَأَمْتِعَتُكُمْ
 so they could sweep down¹¹ فَيَسْجُودُوا لَكَ
 on you in a single sweep. مِثْلَهُ وَاحِدَةً

1. This 'āyah teaches the method of praying in congregation while confronting the enemy or in the state of alarm and under fear of attack. In such a state prayer can be shortened, as in travel. See also 2:239, *supra*, pp. 120-121. اَقَمْتَ

'aqamta = you performed, straightened, made rise (v. iii. m. s. past in form IV of qāma قَامَ) qawmah/قَامَ qiyām] to get up, stand up. See yuqīmūna at 2:3, p. 5, n. 3).

2. طَائِفَةٌ tā'ifah (pl. طَوَائِفُ ṭawā'if) = section of people, sect, group, band. See at 4:81, p. 277, n. 2).

3. يَأْخُذُوا ya'khudhū(na) = they take, receive, get, seize (v. iii. m. pl. impfct. from 'akhadha [أَخَذَ] 'akhdh), to take. The terminal nūn is dropped because of the lām of command coming before the verb. See khudhū at 4:79, p. 281, n. 2.

4. أَسْلِحَةٌ 'asliḥah (pl., s. سِلَاحٌ silāḥ) = arms, weapons.

5. وَرَاءَ warā' = rear, behind, beyond over and above. See at 4: 24, p. 250, n. 6.

6. يَصَلُّوا yuṣallū (na) = they pray, perform ṣalāh, worship (v. iii. m. pl. impfct. from ṣallā [صَلَّى], to pray, to worship. The terminal nūn is dropped because of the particle lam coming before the verb. It also gives the imperfect verb the sense of past tense. See muṣallan at 2:125, p. 59, n. 12).

7. حِذْرٌ ḥidhr = caution, precaution, alertness, watchfulness. See at 4:70, p. 271, n. 13.

8. وَدَ wadda = he loved, liked, wished (v. iii. m. s. past from wadd /wudd /widd /wadād /wudād /mawaddah, to love, to like. See at 2:109, p. 51, n. 8.

9. تَغْفُلُونَ taghfulūna = you become unmindful, heedless, neglect, ignore, disregard (v. ii. m. pl. impfct. from ghafala [غَفَلَ/غَفُفَ], to neglect. See ghāfil at 3:99, p. 194, n. 13).

10. أَمْتِعَةٌ 'amti'ah (pl., s. مَتَاعٌ matā') = equipment, stuffs, effects, baggage, articles, chattels, objects of enjoyment, necessities of life. See matā' at 4:76, p. 275, n. 5.

11. يَسْجُدُونَ yamsjudūna = they bend, bend down, incline, tilt (v. iii. m. pl. impfct. from sāda [سَجَدَ/سَجَدُوا], to incline, to tilt. When followed by the particle 'alā it gives the sense of going against, acting hostilely.

وَلَا جُنَاحَ عَلَيْكُمْ And no sin¹ lies on you
 إِنْ كَانَ بِكُمْ if there is with you
 أَدَى any trouble²
 مِنْ مَّطَرٍ due to rain³
 أَوْ كُنْتُمْ مَرْضَى or you are unwell⁴
 أَنْ تَضَعُوا that you put down⁵
 أَسْلِحَتَكُمْ your arms;⁶
 وَخُذُوا حِذْرَكُمْ but take⁷ your precautions.⁸
 إِنَّ اللَّهَ أَعَدَّ Verily Allah has got ready⁹
 لِلْكَافِرِينَ for the unbelievers
 عَذَابًا مُهِينًا a humiliating¹⁰ punishment.
 فَإِذَا قُضِيَتْكُمْ 103. Then when you finish¹¹
 الصَّلَاةَ the prayer
 فَادْكُرُوا اللَّهَ remember¹² Allah
 قِيَمًا وَقُعُودًا standing and sitting,
 وَعَلَى جُنُوبِكُمْ and while on your sides.¹³
 فَإِذَا أَطْمَأْنَنْتُمْ So when you feel safe¹⁴
 فَأَقِمُوا الصَّلَاةَ properly perform the prayer.
 إِنَّ الصَّلَاةَ كَانَتْ Verily prayer is
 عَلَى الْمُؤْمِنِينَ upon the believers
 كِتَابًا a prescript¹⁵
 مَوْقُوتًا set with time.¹⁶

1. جناح *junâh* = sin, misdemeanour, impropriety. See at 2:282, p. 149, n. 7.
2. أَدَى 'adha = trouble, offence, harm, injury, hurt, painful thing. See at 3:186, p. 229, n. 6.
3. مطر *matar* (s.; pl. أمطار 'amtâr) = rain.
4. مرضى *maridâ* (pl.; s. مريض *marîd*) = unwell, ill, sick, diseased, indisposed, patients.
5. تَضَعُوا *tada'û(na)* = you (all) put down, lay down, place (v. ii. m. pl. impfct. from *wada'a* [wad'], to place, to put down. The terminal *nûn* is dropped for the particle 'an comes before the verb. See *mawâdî* at 4:45, p. 261, n. 30.
6. أسلحة 'asliha - see n. 4 on the previous page.
7. خُذُوا *khudhû* = you all take, receive (v. ii. m. pl. imperative from 'akhadha [akhadh], to take. See at 2:63, p. 30, n. 10).
8. حذر *hidhr* - see n. 7 on the previous page.
9. أَعَدَّ 'a'adda = he prepared, made ready, got ready (v. iii. m. s. past in form IV of 'adda ['add], to count. See at 4:93, p. 284, n. 4).
10. مُهِين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from 'ahâna, form IV of hâna [hawna], to be of little importance. See at 4:37, p. 257, n. 13).
11. قُضِيَتْكُمْ *qadaytum* = you finished, carried out, accomplished, performed, discharged, decided, decreed (v. ii. m. pl. past from *qadâ* [qadâ'], to finish. See *qadâ* at 2:117, p. 55, n. 9).
12. اذْكُرُوا *udhkurû* = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [dhakr/tadhkâr], to remember. See at 2:198, p. 96, n. 10).
13. i. e., while you are lying down. جنب *junûb* (pl.; s. janb) = sides. See also 3:191, *supra*, p. 231.
14. أَطْمَأْنَنْتُمْ *itma'nantum* = you felt safe, were at ease (v. ii. m. pl. past from *itma'anna*. See *tatma'inna* at 3:126, p. 205, n. 12).
15. i.e., an obligatory duty. كتاب *kitâb* = writing, writ, prescript, book, document, contract. See at 3:145, p. 211, n. 8.
16. مَوْقُوت *mawqûr* = given specified time, set with time, time-assigned.

104. And do not languish¹
 فِي ابْتِغَاءِ الْقَوْمِ in pursuing² the people.³
 إِنْ تَكُونُوا تَأْلَمُونَ If you be suffering pain,⁴
 فَإِنَّهُمْ يَأْلَمُونَ they too are suffering pain
 كَمَا تَأْلَمُونَ as you are suffering;
 وَتَرْجُونَ مِنَ اللَّهِ but you expect⁵ from Allah
 مَا لَا يَرْجُونَ what they cannot expect;
 وَكَانَ اللَّهُ عَلِيمًا and Allah is All-Knowing,⁶
 حَكِيمًا All-Wise.⁷

Section (Rukû') 16

105. We indeed have sent
 إِنَّا أَنْزَلْنَا down⁸ to you the Book
 بِالْحَقِّ with the truth
 لِتَحْكُمَ so that you may adjudicate⁹
 بَيْنَ النَّاسِ بِمَا between men with what
 أَرَبَكَ اللَّهُ Allah has shown you;¹⁰
 وَلَا تَكُنْ لِلْخَائِبِينَ and be not for the traitors¹¹
 خَصِيمًا an advocate.¹²

106. And seek forgiveness
 وَاسْتَغْفِرِ of Allah.
 إِنَّ اللَّهَ كَانَ Verily Allah is
 عَفُورٌ Most Forgiving,
 رَحِيمٌ Most Merciful.

1. *lâ tahinû* = do not languish/flag/be weak/be feeble (v. ii. m. pl. imperative [prohibition] from *wahana/wahina* [wahn], to be weak. See *wahanû* at 3:146, p. 212, n. 3).

2. *ṭalab* = pursuit, quest, search.

3. i.e., the enemy. The immediate context is the pursuit of the retreating Quraysh after the battle of 'Uhud; but the instruction is general.

4. *ta'lamûna* = you (all) feel pain, suffer anguish (v. ii. m. pl. impfct. from *'alima* ['alam], to be in pain).

5. *tarjûna* = you (all) expect, hope for, look forward, from *rajâ* [rajâ'], to hope. See *yarjûna* at 2:218, p. 106, n. 6).

6. i.e., particularly about what is good for you.

7. i.e., particularly in His directives and instructions with regard to His creation.

8. *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [nuzûl], to come down. See at 2:159, p. 75, n. 3).

9. *tahkuma* (u) = you adjudicate, judge, decide (v. ii. m. s. from *hakama* [hukm], to pass judgement. See *yuhakkimû* at 4:65, p. 269, n. 9). The last letter takes *fathah* because of a hidden 'an in the *lâm* (li in the sense of kay, *lâm* of motivation). The address is to the Prophet, peace and blessings of Allah be on him, and through him to the Muslims asking them to decide the matters arising between them according to the Qur'ân and *sunnah*.

10. i.e., what Allah has taught you by means of *wahy*. *أَرَا* = he showed, pointed out, made see, informed, taught (v. iii. m. s. past in form IV of *ra'â* [ra'y/ru'yah], to see, notice. See *ra'ayta* at 4:61, p. 268, n. 3).

11. *khâ'inîn* (pl.; s. *khâ'in*) = traitors, the treacherous, betrayers, deceivers. Active participle in the acc./gen. from *khâna* [khawn/khiyânah], to be treacherous. See *takhtânûna* at 2:187, p. 89, n. 7). The immediate context is the case of Tu'mah ibn 'Ubayriq of Banû Zafar who committed a theft and then he and his people falsely laid the blame at the door of a Jew and sought the Prophet's judgement against the latter.

12. *khasîm* (s.; pl. *khusamâ/khusmân*) = advocate, defender, one who controverts and argues. See *khisâm* at 2:204, p. 99, n. 4.

وَلَا تُجَادِلْ 107. And do not plead¹

عَنِ الَّذِينَ on behalf of those who

يَخْتَانُونَ أَنْفُسَهُمْ betray² themselves.

إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like³

مَنْ كَانَ the one who is

خَوَانًا أَثِيمًا perfidious,⁴ sinful.⁵

يَسْتَخْفُونَ 108. They seek to hide⁶

مِنَ النَّاسِ from men

وَلَا يَسْتَخْفُونَ and do not seek to hide

مِنَ اللَّهِ from Allah

وَهُوَ مَعَهُمْ while He is with them

إِذْ يُبَيِّنُونَ when they design by night⁷

مَا لَا يَرْضَى what He does not approve⁸

مِنَ الْقَوْلِ of the saying.

وَكَانَ اللَّهُ And Allah is

بِمَا يَعْمَلُونَ about what they do

مُحِيطًا All-Encompassing.⁹

هَآأَنَّهُ هُوَ 109. Here you are those¹⁰

جَدَلْتُمْ عَنْهُمْ who plead on behalf of them

فِي الْحَيَاةِ الدُّنْيَا in this worldly life; but

فَمَنْ يُجَادِلِ اللَّهَ who will plead with Allah

1. *lā tujādil* = do not plead, argue, debate, wrangle (v. ii. m. s. imperative {prohibition} from *jādala*, form III of *jadala*, [jadl], to tighten. See *jidāl* at 2:197, p. 96, n. 1).

2. *yakhṭānūna* = they betray, deceive, dupe (v. iii. m. pl. impfct. from *ikhṭāna*, form VIII of *khāna* [*khawn/khiyānah*], to be treacherous. See *takhṭānūna* at 2:187, p. 89, n. 7).

3. *lā+yuḥibbu* = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 3:57, p. 178, n. 8).

4. *khawwān* = perfidious, treacherous, traitor, faithless (active participle in the emphatic form of *fa''āl* from *khāna* [*khawn/khiyānah*]. See n. 2 above and n. 11 on the previous page).

5. *'athīm* (s. ; pl. *'uthamā'*) = sinful, criminal, evil. Active participle in the form of *fa''il* from *'athima* [*'ithm/'atham / ma'tham*], to sin. See *'āthim* at 2:283, p. 150, n. 10).

6. *yastakhfūna* = they seek to hide, try to conceal, attempt to secrete (v. iii. m. pl. impfct. in form X of *khafiya* [*khafā' / khifjah / khufyah*], to be hidden. See *yukhfūna* at 3:154, p. 215, n. 13).

7. *yubayyitūna* = did by night, brooded by night, put up for the night, contrived, harboured, designed (v. iii. m. pl. impfct. in form II of *bāta* [*bayt / bayāt / mabīt / mabūt / bayṭah*], to be in the night, not to finish. See *bayyata* at 4:81, p. 277, n. 3).

8. *yardā* = he is happy, is satisfied, agrees, approves (v. iii. m. s. impfct. from *radiya* [*ridan / ridwān / mardāh*], to agree, to be satisfied. See *tarḍawna* at 2:282, p. 148, n. 6).

9. i.e., in knowledge, so that none can hide anything from Allah. *muhīt* = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *ahāṭa*, form IV of *hāṭa* [*hawṭ/hūṭah/hiyāṭah*], to encircle, enclose, guard. See at 3:120, p. 204, n. 1.

10. The address is to the sort of people who sided with *Tu'mah* ibn 'Ubayriq in his sinful act (see n. 11 on the previous page) and the emphasis here is that none will be able to defend anyone before Allah on the Day of Judgement.

عَنْهُمْ on behalf of them

يَوْمَ الْقِيَمَةِ on the day of resurrection

أَمْ مَنْ يَكُونُ عَلَيْهِمْ or who will be over them

وَكَيْلًا a guardian?¹

وَمَنْ يَمْزِلْ 110. And whoever does

سُوءًا an evil²

أَوْ يَظْلِمُ نَفْسَهُ or wrongs³ himself

ثُمَّ يَسْتَغْفِرْ and then seeks forgiveness⁴

اللَّهِ of Allah

يَجِدِ اللَّهَ will find⁵ Allah

عَفُورًا Most Forgiving,

رَحِيمًا Most Merciful.

وَمَنْ يَكْسِبْ 111. And whoever acquires⁶

إِنَّمَا a sin

فَإِنَّمَا يَكْسِبُهُ he only acquires it

عَلَى نَفْسِهِ against himself.⁷

وَكَانَ اللَّهُ عَلِيمًا And Allah is All-Knowing,

حَكِيمًا All-Wise.

وَمَنْ يَكْسِبْ 112. And whoever acquires

خَطِيئَةً أَوْ إِنَّمَا a fault⁸ or a sin⁹

1. i.e., none will be able to help anyone against Allah's judgement. وكيل *wakîl* (s.; pl. *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl* /*wukûl*], to entrust. See at 4:81, p. 277, n. 7).

2 *sû'* (pl. '*aswâ'*') = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:174, p. 224, n. 3. See at 4:17, p. 246, n. 11).

3. يَظْلِمُ *Yazlim(u)* = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *ẓalamû* at 3:135, p. 208, n. 3.)

4. يَسْتَغْفِرُ *yastaghfir(u)* = he seeks forgiveness, begs for pardon (v. iii. m. s. impfct. in form X of *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. The last letter is vowelless for the reason given at n. 3 above. See *istaghfirû* at 4:64, p. 269, n. 5).

5. يَجِدُ *yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See at 4:100, 287, n. 11).

6. يَكْسِبُ *yaksib(u)* = he earns, acquires, gains, gathers (v. iii. m. s. impfct. from *kasaba* [*kasb*], to gain. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *kasabû* at 4:88, p. 280, n. 9).

7. i.e., the consequences of it falls on him and he alone is accountable for it, so that none else can atone for it. See 2:134, 2:141; 2:286; 6:164.

8. خَطِيئَةٌ *khaṭi'ah* (s.; pl. *khaṭāyā*) = sin, mistake, fault, offence. See *khaṭāyā* at 2:58, p. 27, n. 9.

9. إِثْمٌ *ithm* (pl. '*āthâm*') = crime, offence, wrong, sin, sinning. See at 2:206, p. 99, n. 13. See at 2:219, p. 107, n. 4.

ثُمَّ رَوَّيَهُ and then hurls¹ it

بَرِيئًا at an innocent person²

فَقَدْ أَخْتَمَلَ undertakes the burden³ of

بَهْتًا وَإِنَّمَا مِينَا a clumsy⁴ and a flagrant⁵ sin.



Section (Rukû') 17

وَلَوْلَا 113. And were not

فَضَّلُ اللَّهُ عَلَيْكَ Allah's grace upon you

وَرَحْمَتُهُ and His mercy, surely

لَهَيَّتْ there would have designed⁶

طَائِفَةً مِنْهُمْ a group⁷ of them

أَنْ يُضِلُّوكَ to mislead⁸ you;

وَمَا يُضِلُّونَ but they do not mislead

إِلَّا أَنْفُسَهُمْ anyone except themselves;

وَمَا يَضُرُّونَكَ and they do not harm⁹ you

مِنْ شَيْءٍ of anything;

وَأَنْزَلَ اللَّهُ for Allah has sent down

عَلَيْكَ الْكِتَابَ upon you the Book and the

وَالْحِكْمَةَ wisdom¹⁰

وَعَلَّمَكَ and has taught¹¹ you what

مَا لَمْ تَكُن تَعْلَمُ you were not in the know of ;

وَكَانَ فَضْلُ اللَّهِ and Allah's grace

عَلَيْكَ عَظِيمًا upon you is immense.



1. يرمى *yarmi*(ī) = he throws, hurls, flings, hits, casts, pelts, shoots { figuratively: accuses, imputes, lays at the door of } (v. iii. m. s. impfct. from *ramā* [*ramy/rimāyah*], to throw. The last letter *yā'* is vowelless and hence dropped because the verb is in a conditional clause (preceded by *man*).

2. بَرِيء *barī'* (s.; pl. *abriyā'/burā'/birā'*) = innocent, guiltless, free, exempt. See *tabarra'a* at 2:166, p. 78, n. 5.

3. اِخْتَمَلَ *ihtamala* = he burdened himself, bore, carried, undertook the burden (v. iii. m. s. past in form VIII of *hamala* [*haml*], to carry. See *lā tuḥammil* at 2:286, p. 153, n. 4).

4. بَهْتَان *buhṭān* = slander, defamation, libel, calumny.

5. مُبِين *mubīn* = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

6. هَمَّت *hammat* = she designed, she thought of doing, was about to, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important. See at 3:122, p. 204, n. 5).

7. طَائِفَةً *ṭā'ifah* (pl. طَوَائِف *tawā'if*) = section of people, sect, group. See at 4:102, p. 289, n. 2).

8. يَضِلُّوْا *yudillū(na)* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *aḍalla*, form IV of *dalla* [*dalāl/dalālah*], to go astray. The terminal *nūn* is dropped because of the particle *'an* coming before the verb. See *yudillūna* at 3:69, p. 182, n. 7).

9. يَضُرُّونَ *yadurrūna* = they harm, injure, damage, hurt (v. iii. m. pl. impfct. from *ḍarra* [*darr*], to harm. See *yadurrū* at 3: 177, p. 225, n.2).

10. i. e., the non-Qur'ānic *waḥy* (*sunnah*). This part of the *'āyah* is a clear statement that the Prophet, peace and blessings of Allah be on him, used to receive instructions and guidance from Allah not only through the Qur'ān but through non-Qur'ānic *waḥy* as well (see 3:164, 2:269).

حِكْمَةً *ḥikmah* (pl. *ḥikam*) = wisdom, sagacity. See at 3:164, p. 220, n. 7).

11. عَلَّمَ *'allama* = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 2:282, p. 147, n. 9).

لَا خَيْرَ فِي كَثِيرٍ 114. No good is there in most
 مِنْ نَجْوَاهُمْ of their secret conversation¹
 إِلَّا مَنْ أَمَرَ except of the one who bids²

بِصَدَقَةٍ أَوْ مَعْرُوفٍ charity³ or fairness⁴ or
 أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ conciliation⁵ between men;
 وَمَنْ يَفْعَلْ ذَلِكَ and whoever does that
 آتِيَةً مَرْضَاتِ اللَّهِ desiring⁶ Allah's pleasure,
 فَسَوْفَ نُوْتِيهِ We shall give him
 أَجْرًا عَظِيمًا an immense reward.

وَمَنْ 115. And whoever
 يُشَاقِقِ turns hostile⁷ to
 الرَّسُولَ the Messenger,
 مِنْ بَعْدِ مَا بَيَّنَّ after that clear has become⁸
 لَهُ الْهُدَى to him the guidance,
 وَيَتَّبِعْ عَيْرَ and follows⁹ other than
 سَبِيلَ الْمُؤْمِنِينَ the way of the believers,
 فَوَلَّوْهُ We shall assign¹⁰ him
 مَا تَوَلَّى to what he has undertaken¹¹
 وَنُصْلِهِ جَهَنَّمَ and shall broil¹² him in hell;
 وَسَاءَتْ and evil it shall be
 مَصِيرًا as a destination.

1. نحوى *najwâ* (s.; pl. نحوى *najâwâ*) = secret talk, confidential conversation.

2. أمر *'amara* = He commanded, ordered, bid (v. iii. m. s. past from *'amr*, order, command. See at 2:27, p. 15, n. 1).

3. صدقة *sadaqah* (pl. صدقات *sadaqât*) = charitable gift, charity, voluntary contribution, alms. See at 2:196, p. 94, n. 11.

4. معروف *ma'rûf* = known, well-known, fairness, equity, kindness, approved by *sharī'ah* (passive participle from *'arafa*/*arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 4:25, p. 251, n. 6).

5. إصلاح *'islâh* = restoration, repair, conciliation, reconciliation (verbal noun in form IV of *ṣalaha* / *saluha* [*ṣalâh* / *ṣalâhiyah* / *ṣulâh*], to be good, right, proper. See at 4:35, p. 256, n. 8).

6. ابتغاء *ibtighâ'* = to seek, desire, for the purpose of, aiming at (verbal noun in form VIII of *bagha* [*bughâ*], to desire. See at 3:7, p. 156, n. 18).

7. يشاقق *yushâqiq(u)* = he turns hostile, opposes, breaks away (v. iii. m. s. impfct. from *shâqqa*, form *shaqqa* [*shaqq/mashaqqah*], to be hard; also, to split. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *yashshaqqaqu* at 2:74, p. 35, n. 5).

8. تبين *tabayyana* = he or it became clear / open / evident / manifest (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 2:256, p. 132, n. 3).

9. يتبع *yattabi'*(u) = he follows, pursues (v. iii. m. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'* / *tabâ'ah*], to follow. See *yattabi'ûna* at 4:27, p. 252, n. 10).

10. i.e., We let him be in what he has undertaken. تول *nuwalli(i)* = we assign, turn, appoint (v. i. pl. impfct. from *wallâ*, form II of *waliya* to be close, to lie next. See *nuwalliyanna* at 2:144, p. 68, n. 9).

11. تولى *tawallâ* = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 4:80, p. 276, n. 12).

12. نضل *nuṣli(i)* = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aṣlâ*, form IV of *ṣalâ* [*ṣalan* / *ṣulîy* / *ṣilâ*], to roast. See at 4:56, p. 265, n. 5).

Section (Rukû') 18

116. Verily Allah

لَا يَغْفِرُ¹ does not forgive¹ that

يُشْرَكَ بِهِ² partners are set² with Him,

وَيَغْفِرُ³ and may forgive

مَا دُونَ ذَلِكَ⁴ whatever is besides that

لِمَنْ يَشَاءُ⁵ for whomsoever He will.

وَمَنْ يُشْرِكْ⁶ And whoever sets partners

بِاللَّهِ with Allah

فَقَدْ ضَلَّ⁷ has indeed lost the way,³

ضَلَالًا بَعِيدًا⁸ straying far away.⁴



117. They invoke⁵ not

مِنْ دُونِهِ⁶ besides Him

إِلَّا إِنثًا⁷ but females;⁶

وَأِنْ يَدْعُوا⁸ and they invoke not

إِلَّا سَيِّئًا مَرِيدًا⁹ but the recalcitrant⁷ Satan.



118. Allah cursed⁸ him;

وَقَالَ⁹ and he said:

لَأَتَّخِذَنَّ¹⁰ "I shall surely get hold⁹

مِنْ عِبَادِكَ¹¹ of your servants

نَاصِيًا مَفْرُوضًا¹² a portion¹⁰ appointed."¹¹

1. يغفر *yaghfiru* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [ghafr /maghfirah ghufṛān], to forgive. See at 3: 136, p. 208, n. 10).

2. يشرك *yushraka(u)* = he is given share, partners are set with him (v. iii. m. s. impfct. passive from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. See *lā tushrikū* at 4:36, p. 256, n. 10). The last letter takes *fathah* because of the particle *'an* coming before the verb.

3. i.e., from the way of the truth. ضل *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalāl/dalālah*, to loose one's way. See at 2:108, p. 51, n. 6. See also *yudillu* at 4:60, p. 267, n. 13).

4. بعيد *ba'id* = (s.; pl. *bu'adā' /bu'ūd /bu'dān /bi'ād*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 3:30, p. 167, n. 7).

5. يدعون *yad'ūna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'ā* [du'ā], to call, to summon. See at 3:104, p. 197, n. 10).

6. i.e., idols to whom they give female names, such as al-Lāt, al-'Uzzā, etc. *'ināth* (pl.; s. *'unthā*) = females.

7. مرید *marīd* = recalcitrant, refractory, rebellious. Active participle in the scale of *fa'il* from *marada /marada* [murād / murādah/ murādah], to rebel, to be rebellious.

8. لعن *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 4:93, p. 284, n. 3).

9. لأتخذن *la-'attakhidhanna* = I shall surely take, take up, get hold of (v. i. m. s. impfct. from *ittakhadha*, form VIII of *'akhadha* ['akhdh], to take. The initial *la* and the terminally doubled *nān* are for emphasis. See *lā tattakhidhū* at 4:89, p. 280, n. 13).

10. نصيب *naṣīb* (s.; pl. *nuṣub /anṣibā' /anṣibah*) = share, portion, lot, dividend. See at 4:85, p. 279, n. 3.

11. مفروض *mafrūd* = supposed, presumed, premised, ordained, appointed. Passive participle from *faraḍa* [farḍ], to decree, to appoint. See *fariḍah* at 4:24, p. 250, n. 12.

119. "And I shall surely
mislead¹ them
and will arouse vain hopes²
in them
and will command them,
so they will surely cut off³

the ears of cattle;
and I will order them
so they will indeed alter⁴
the creation of Allah."⁵

And whoever takes up
Satan as guardian
in lieu of Allah
does indeed incur⁶
a loss glaringly obvious⁷.



120. He makes promises⁷
to them and

inspires vain hopes in them;

but Satan promises them not

except delusion.⁸

121. Such people,

their abode¹⁰ shall be hell;

and they shall not find

from it any escape.¹¹

1. لأضلن *la+ʿudillanna* = I shall mislead, lead astray (v. i. m. s. impfct. from *ʿadalla*, from IV of *dalla* [*ḍalāl/ḍalālah*], to go astray. The initial *la* and the terminally doubled *nūn* are for emphasis. See *dalla* at 4:116, p. 296, n. 3).

2. i.e., such as that there is no resurrection, no accounting, no hereafter, no heaven and hell, etc.

3. لأمنن *la+ʿumanniyyanna* = I shall surely rouse hopes, stir desires (v. i. s. impfct. in the emphatic form, from *mannā*, form II of *manā* [*manw/many*], to try, to put to test. See *lā tatamannaw* at 4:32, p. 254, n. 6).

4. ليكنن *la+yubbattikunna* = they will surely cut off, split (v. iii. m. pl. impfct. in the emphatic form, from *battaka*, for II of *bataka* [*batk*], to cut. The pagan Arabs used to cut off or split the ears of a cow as a mark of sanctifying her if she consecutively gave birth to five male calves. The sense here is that Satan would try to mislead men to worship false gods.

5. لاغيرن *la+yughayyirunna* = they will surely alter, modify, change (v. iii. m. pl. in the emphatic form, from *ghayyara*, form II of *ghāra* [*ghayr/ghayrah*], to be jealous.

6. The altering of Allah's creation means both physical alteration such as castration of animals or human beings and changing Allah's *dīn* by innovation, omission and alteration of the rules (Al-Tabarī, pt. V, 282-285).

7. خسر *khasira* = he incurred loss, suffered damage (v. iii. m. s. past from *khusr* /*khasār* /*khasārah* /*khusrān*. See *khāsirīn* at 3:149, p. 213, n. 5).

8. مبين *mubin* = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

9. يعد *yaʿidu* = he promises, assures, threatens, (v. iii. m. s. impfct. from *wʿada* [*waʿd*], to make a promise. See at 2:268, p. 140, n. 13).

10. غرور *ghurūr* = delusion, deception, conceit, vanities. See *gharra* at 3:185, p. 229, n. 2.

11. مأوى *maʿwan* (s.; pl. *maʿāwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *ʿawā* [*ʿawiyy*], to seek shelter. See at 4:97, p. 286, n. 10).

12. محيص *maḥiṣ* = escape, flight, place of refuge, retreat.

وَالَّذِينَ آمَنُوا 122. And those who believe
وَعَمِلُوا الصَّالِحَاتِ and do good deeds¹

سَنُدْخِلُهُمْ We shall put them in ²

جَنَّاتٍ gardens

تَجْرِي مِنْ تَحْتِهَا flowing³ below them

الْأَنْهَارِ the rivers,

خَالِدِينَ فِيهَا أَبَدًا abiding⁴ therein for ever,

وَعْدَ اللَّهِ a promise of Allah

حَقًّا in truth.

وَمَنْ أَصْدَقُ And who is more truthful⁵

مِنَ اللَّهِ قِيلًا than Allah in speech.

لَيْسَ بِأَمَانِيكُمْ 123. Not by your desires,⁶

وَلَا أَمَانِي nor the desires of

أَهْلِ الْكِتَابِ the People of the Book –

مَنْ يَعْمَلْ سُوءًا whoever does an evil

يُجْزَاهُ shall be recompensed⁷ for it;

وَلَا يَجِدْهُ and shall not find⁸ for him,

مِنْ دُونِ اللَّهِ in lieu of Allah,

وَلِيًّا وَلَا نَصِيرًا a gurdian⁹ nor a helper.¹⁰



وَمَنْ يَعْمَلْ 124. And whoever does

مِنَ الصَّالِحَاتِ of the good deeds,

1. صالحات *ṣāliḥāt* (sing. صالحة *ṣāliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ān and the *sunnah*. See at 4:57, p. 265, n. 11).

2. ندخل *nudkhilu* = we admit, put in, enter, make enter (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [dukhūl], to enter. See at 4:57, p. 265, n. 12).

3. تجري *tajrī* = she runs, flows, streams (v. iii. f. s. impfct. from *jarā* [jary], to flow. See at 3:198, p. 234, n. 2).

4. خالدین *khālīdīn* (acc./gen. of *khālīdūn*, pl. of *khālīd*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [khalūd], to live for ever. See at 4:57, p. 265, n. 14).

5. أصدق *'asdaq* = truer, more veracious, more truthful (relative for *ṣādiq*, act. participle from *ṣadaqa* [ṣadq/ṣīdīq], to speak the truth, to be sincere).

6. i.e., the reward of *jannah* promised by Allah in the previous *āyah* shall not be obtained by vain desires and expectations, neither of the Muslims nor of the People of the Book, but by the performance of good deeds according to the Qur'ān and *sunnah*. أمانی *'amāniyy* (sing. *umniyyah*), vain desires, fond hopes, idle expectations. See at 2:111, p. 53, n. 2; 2:78, p. 36, n. 11. See also *la+umanniyyanna* at 4:119, p. 297, n. 2).

7. يجرى *yujza(ā)* = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazā* [jazā], to repay, to reward. The last letter *yā* is vowelless and hence dropped because the verb is conclusion of a conditional clause. See *yajzi* at 3:144, p. 211, n. 6).

8. يجد *yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [wujūd], to find. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See at 4:110, 293, n. 5).

9. ولي *waliyy* (s.; pl. أولياء *'awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:89, p. 281, n. 5).

10. نصير *naṣīr* = (pl. نصراء *nuṣarā'*) = helper, defender, supporter, ally, protector, patron. See at 4:79, p. 281, n. 6).

مِنْ ذَكَرٍ أَوْ أُنْثَىٰ of a male¹ or a female,²

وَهُوَ مُؤْمِنٌ and he is a believer,³

فَأُولَٰئِكَ يَدْخُلُونَ such ones shall enter³

الْجَنَّةَ وَ the paradise and

لَا يَظْلَمُونَ they will not be wronged⁴

نَفِيرًا a tiny bit.⁵

وَمَنْ أَحْسَنُ 125. And who is better⁶

دِينًا مِّمَّنْ in religion than the one who

أَسْلَمَ وَجْهَهُ submits⁷ himself

لِلَّهِ to Allah

وَهُوَ مُحْسِنٌ and is beneficent⁸

وَاتَّبَعَ and follows⁹

مِلَّةَ إِبْرَاهِيمَ the religion¹⁰ of Ibrâhîm

حَنِيفًا as a true monotheist?¹¹

وَاتَّخَذَ اللَّهُ And Allah took¹²

إِبْرَاهِيمَ خَلِيلًا Ibrâhîm for a friend.¹³

وَلِلَّهِ 126. And to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth.

وَكَانَ اللَّهُ And Allah is of everything

يَكِلُ شَيْءٌ All-Encompassing.¹⁴

مُحِيطًا

1. ذكر *dhakar* (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male.

2. أنثى *'unthâ* (s.; pl. *'inâth/'anâthâ*) = female, feminine. See *'inâth* at 4:117, p. 296, n. 6.

3. This makes it clear that the doing of good deeds without believing will not earn any merit.

3. يدخلون *yadkhulûna* = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhâl*], to enter. See *yadkhulû* at 2:114, p. 54, n. 11).

4. يظلمون *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalama* [*zalm/zulm*], to do wrong. See at 3:161, p. 219, n. 6).

5. نفير *naqîr* = tiny spot on a date pit. Figuratively, an iota, a tiny bit. See at 4:53, p. 264, n. 6.

6. أحسن *'ahsan* = better, fairer/fairest, more/most handsome, more/most befitting. Elative of *hasan*, good, beautiful. See at 4:59, p. 267, n. 5.

7. أسلم *'aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [*salâmah/salâm*], to be safe, secure. See at 3:83, p. 188, n. 7).

8. محسن *muhsin* (s.; pl. *muhsinân*) = one who does good deeds according to the Qur'ân and *sunna*, does good to others, beneficent (active participle from *'ihsân*, form IV of *hasuna* [*husn*], to be good). See at 2:113, p. 53, n. 8.

9. اتبع *ittaba'a* = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:162, p. 219, n. 7).

10. ملة *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 2:135, p. 64, n. 2).

11. حنيف *hanif* (s.; pl. *hunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 3:95, p. 193, n. 4).

12. اتخذ *ittakhadha* = he took to him, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhadh*], to take. See at 2:116, p. 55, n. 5).

13. خليل *khalîl* (s.; pl. *'akhillâ'/khullân*) = friend, intimate friend.

14. i.e., in knowledge. See at 4:108, p. 292, n. 9

Section (Rukū') 19

وَيَسْتَفْتُونَكَ 127. They seek your ruling¹

فِي النِّسَاءِ about the women.

قُلِ اللَّهُ Say: Allah gives you the

رُفْعُكُمْ فِيهِمْ ruling² about them; and [it is]

وَمَا يُتْلَىٰ عَلَيْكُمْ what is recited³ on you

فِي الْكِتَابِ in the Book⁴

فِي يَتَامَىٰ النِّسَاءِ about the orphan women

الَّتِي لَا تُؤْتَوْنَ لَهُنَّ مَا whom you do not give what

كُتِبَ لَهُنَّ has been written for them

وَرَّعَبُونَ while you desire⁵.

أَنْ تَنْكِحُوهُنَّ to marry them;

وَالْمُسْتَضَعِفِينَ and the oppressed ones⁶

مِنَ الْوِلْدَانِ of the children;

وَأَنْ تَقُومُوا and that you mete out⁷

لِلْيَتَامَىٰ to the orphans

بِالْقِسْطِ justice;⁸

وَمَا تَقَعُولُوا and whatever you do

مِنْ حَيْرٍ of a good thing

فَإِنَّ اللَّهَ كَانَ بِهِ Allah is definitely of it

عَلِيمًا All-Knowing.

وَإِنْ أَمْرُ أَرْوَءَ خَافَتْ 128. And if a woman fears

مِنْ بَعْلِهَا from her husband⁹

1. In pre-Islamic Arabia women were debarred from inheritance. A guardian of orphan women often used to marry them to enjoy their wealth. If he did not like to marry the orphan woman under his care he used to throw a piece of cloth over her, which custom prevented anyone else from marrying her. Similarly minor children, whether male or female, were not allowed to inherit from their ancestors. This 'āyah and other 'āyahs of the Qur'ān prohibit these practices and give women and children the right of inheritance (see Bukhārī, no. 4600 ; Muslim, no. 3018; Ibn Kathīr, II, 376-377). يستفتون *yastaftūna* = they seek formal legal opinion, ruling (v. iii. m. pl. impfct. in form X of *fatā* [fatw/fatā'], to be youthful, young).

2. يفتي *yuftī* = he gives formal legal opinion (v. iii. m. s. impfct. from 'aftā, form IV of *fatā*. See n. 1 above.

3. يلى *yullā* = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talā* [tilāwah], to recite. See *tutlā* at 3:101, p. 195, n. 4).

4. e. g., this 'āyah and at 4:3

5. ترغبون *targhabūna* = you (all) like, desire, wish (v. ii. m. pl. impfct. from *raghiba* [raghbah/raghab] to like, wish, desire; also to detest, dislike. See *yarghab* at 2:130, p. 62, n. 1).

6. i. e., the minor children. مستضعفين *mustaḍ'afīn* (pl.; acc./gen. of *mustaḍ'afūn*; s. *mustaḍ'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istad'afa*, form X of *ḍa'afa* [ḍa'f/ḍa'f], to be weak. See at 4:97, p. 286, n. 7).

7. تقوموا *taqūmū(na)* = you all stand. When followed by the particle *bi*, the verb means to perform, to do, to act upon. *taqūmūna bi al-qist* = you do justice, mete out justice.

8. قسط *qist* = justice, equity, fairness. See 3:18, p. 161, n. 7; 3:21, p. 163, n. 4.

9. بعل *ba'l* (s., pl. بعلون *ba'ālāh*) = husband. It is to be noted that while the word *zawj* means either husband or wife, *ba'l* means specifically husband, i. e., the male partner. See *ba'ālāh* at 2:228, p. 112, n. 5.

نُشُورًا أَوْ إِعْرَاضًا antipathy¹ or avoiding²

فَلَا جُنَاحَ عَلَيْهِمَا then no sin will be on them

أَنْ يُصْلِحَا بَيْنَهُمَا if they make³ between them

صُلْحًا a reconciliation –

وَالصُّلْحُ خَيْرٌ and reconciliation is better –

وَأُخْضِرَتِ الْأَنْفُسُ and set⁴ are the selves

الشَّحَّ with avarice.⁵

وَإِنْ تَحْسَبُوا And if you be nice⁶

وَتَتَّقُوا and act righteously,⁷

فَإِنَّ اللَّهَ كَانَ Allah definitely is

بِمَا تَعْمَلُونَ of what you do

حَبِيرًا All-Aware.

وَلَنْ تَسْتَطِيعُوا 129. And able you cannot be⁷

أَنْ تَعْدِلُوا to equalize⁸

بَيْنَ النِّسَاءِ between the wives

وَلَوْ حَرَصْتُمْ even if you desired to;⁹

فَلَا تَبِيلُوا but do not deflect¹⁰

كُلَّ الْمِيلِ all the deflecting

فَتَذَرُوهَا thus leaving her¹¹

كَالْمُعَلَّقَةِ like a suspended one.¹²

وَإِنْ تُصْلِحُوا And if you conciliate

وَتَتَّقُوا and beware of Allah

1. نشوز *nushûz* = animosity, antipathy, violation of marital duties, disobedience, arrogance. See at 4:34, p. 255, n. 13.

2. إعراض *'i'râd* = avoidance, turning away, shunning. Verbal noun in form IV from *'aruda* /*arada* ['ard], to be wide, to be visible. See *'a'rid* at 4:81, p. 277, n. 5.

3. يصلحا *yusliḥā(ni)* = they (two) set right, reform, reconcile (v. ii. m. dual impfct. from *'aṣlahā*, form IV of *ṣalaha* [ṣalāh /*ṣulūh* /*ṣalāhiyah*], to be good, right. The terminal *nūn* is dropped. See *'aṣlahā* at 4:16, p. 245, n. 11).

4. أُخْضِرَتْ *'uhḍirat* = she was brought, set, supplied (v. iii. f. s. past passive from *aḥḍara*, for IV of *ḥadara* [ḥudūr], to be present. See *ḥadara* at 4:18, p. 246, n. 6).

5. شح *shuḥḥ* = avarice, stinginess, covetousness.

6. i.e., to the wives. تحسبوا *tuḥsinū(na)* = you (all) be nice, do good, act charitably (v. ii. m. pl. impfct. from *'aḥsana*, form IV of *ḥasana* [ḥusn], to be good, to be nice. The terminal *nūn* is dropped. See *'ihsān* at 4:62, p. 268, n. 12).

7. تتقوا *tattaqū(na)* = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* (*waqy* /*wiqāyah*), to guard. See at 3:126, p. 229, n. 8).

8. لن تستطيعوا *lan + tastaṭī'ū(na)* = you (all) shall not be able, cannot be able (v. ii. m. pl. impfct. from *istatā'a*, form X of *tā'a* [ṭaw'], to obey. The terminal *nūn* is dropped. See *la+yastaṭī'ūna* at 4:98, p. 287, n. 4).

9. حرصتم *ḥaraṣtum* = you desired, coveted, intended, wished (v. ii. m. pl. past from *ḥaraṣa/hariṣa* [ḥirṣ], to covet. See *'aḥraṣ* at 2:96, 45, n. 9).

10. لا تبيلوا *lā tamīlū* = do not incline, lean, tilt, bend, deflect (v. ii. m. pl. imperative [prohibition] from *māla* [mayl /*maylān*], to incline. See *tamīlū* at 4:27, p. 252, n. 11).

11. تذرّوا *tadharū(na)* = you (all) leave, leave alone (v. ii. m. pl. impfct. from *wadhr*. The terminal *nūn* is dropped. See *yadhara* at 3:178, p. 225, n. 7).

12. i. e., neither divorced nor in the state of conjugal life. معلقة *mu'allaqah* (f. s.; pl. *mu'allaqāt*) = suspended.

فَإِنَّ اللَّهَ كَانَ then verily Allah is

عَفُورًا Most Forgiving,

رَحِيمًا Most Merciful.

وَأِنْ يَنْفَرَا 130. And if they break up,¹

يُغْنِ اللَّهُ كُلًّا Allah will suffice² each

مِنْ سَعَتِهِ out of His Amplitude.³

وَكَانَ اللَّهُ وَاسِعًا Allah is All-Reaching,⁴

حَكِيمًا All-Wise.

وَلِلَّهِ 131. And to Allah belongs

مَكَافِي السَّمَوَاتِ all that is in the heavens

وَمَكَافِي الْأَرْضِ and all that is in the earth.

وَلَقَدْ وَصَّيْنَا Indeed We have directed⁵

الَّذِينَ أُوتُوا الْكِتَابَ those who were given

مِنْ قَبْلِكَ the Scripture before you,

وَأَيَّاكُمْ and also you,

أَنْ تَتَّقُوا اللَّهَ that you beware⁶ of Allah;

وَأِنْ تَكْفُرُوا but if you disbelieve,

فَإِنَّ اللَّهَ then verily to Allah belongs

مَكَافِي السَّمَوَاتِ all that is in the heavens

وَمَكَافِي الْأَرْضِ and all that is in the earth;

وَكَانَ اللَّهُ غَنِيًّا and Allah is Above Want,⁷

1. *yatafarraqâ* = they (two) break up, be separated (v. iii. m. dual impfct. from *tafarraqa*, form V of *faraqa* [*fargq/furqân*]), to separate, to sever. See *tafarraqû* at 3:105, p. 197, n. 9).

2. i.e., Allah may make each above the want of the other by providing each with a suitable partner and means of livelihood (Ibn Kathîr, II, 383). *yughni(i)* = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan* / *ghanâ*']), to be free from want, to be rich. The last letter *yâ* is vowelless and hence dropped because the verb forms the conclusion of a conditional clause (*jawâb sharf*). See *tughnî* at 3:116, p. 201, n. 6).

3. *sa'ah* = plenitude, amplitude, abundance, affluence, roominess, spaciousness. See at 4:100, p. 287, n. 13; 2:247, p. 125, n. 3.

4. i.e., in His grace and favour. *wâsi'* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasî'a/wasu'a* [*wasâ'ah*], to be wide. See at 3:73, p. 184, n. 2).

5. *waṣṣaynâ* = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of *waṣâ* [*waṣy*]), to be joined, lightened, degraded. See *waṣṣâ* at 2:132, p. 62, n. 8).

6. i.e., by worshipping Him Alone and by abiding all His directives and commands, because all that is in the heavens and the earth belongs to Him Alone. It is also an emphasis on the sameness of the teaching imparted through all the Prophets. *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 2:282, p. 149, n. 12).

7. i.e., Allah is in no need of His creatures and their services and worship. *ghanîyy* (s.; pl. *'aghniyâ*) = above want, free from want, rich. Followed by the particle *'an* the word gives the meaning of: "has no need". See *tughniya* at 3:10, p. 157, n. 10.



Most Praiseworthy.

وَلِلَّهِ

132. And to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth;

وَكُفَىٰ لِلَّهِ and suffices¹ it of Allah



وَكَيْلًا as a Guardian-Trustee.²

إِنْ شَاءَ

133. Were He to will,

يُذْهِبْكُمْ He could eliminate³ you,

أَيُّهَا النَّاسُ O mankind,

وَيَأْتِ بِتَآخَرِينَ and could produce⁴ others.

وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ



Omnipotent.

مَنْ كَانَ يُرِيدُ

134. Whoever is to desire⁵

ثَوَابَ الدُّنْيَا the reward⁶ of the world,

فَعِنْدَ اللَّهِ then with Allah lies

ثَوَابَ الدُّنْيَا the reward of the world

وَالْآخِرَةِ and of the hereafter.⁷

وَكَانَ اللَّهُ سَمِيعًا



All-Seeing.

1. i.e. Allah Alone is Sufficient to maintain, look after and oversee all that is in the heavens and the earth, as He is the Creator and Lord of all of these. *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:79, p. 276, n. 8).

2. *wakîl* (s.; pl. *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl* /*wukâl*], to entrust. See at 4:109, p. 293, n. 1).

3. i.e., if you turn ungrateful and continue committing sins Allah may remove you altogether and replace you by a completely new generation or new species (Ibn Kathîr, II, 383). Of similar import are 'âyahs 6:133, 35:16, 47:38. *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb* /*madh-hab*], to go. The last letter is vowelless because the verb comes as conclusion of a conditional clause.

4. *ya'ti(t) + bi* = he brings, brings forward, produces, comes up with (v. iii. m. s. impfct. from *atâ* [*ityân/aty/ma'tâh*], to come, to arrive. The last *yâ'* is vowelless and hence dropped because the verb comes as conclusion of a conditional clause. See at 2:109, p. 52, n. 7).

5. *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 4:26, p. 252, n. 3).

6. *thawâb* = reward, recompense, requital. See at 3:195, n. 233, n. 9.

7. The 'ayah calls attention of those who desire only the reward and benefits in this world to remember that to Allah belongs the rewards of this world as well as those of the hereafter so that they should aspire after both and should not concern themselves only with that which is transient and not at all lasting (Ibn Kathîr, II, 383-384). Of similar import are 'âyahs 2:200-202, 17:18 and 42:20.

Section (Rukû') 20

يَا أَيُّهَا الَّذِينَ آمَنُوا 135. O you who believe,
كُونُوا قَوَّامِينَ بِالْقِسْطِ be custodians¹ of justice,²

شُهَدَاءَ لِلَّهِ as witnesses³ for Allah,

وَلَوْ عَلَى أَنْفُسِكُمْ even if against yourselves

أَوْ الْوَالِدَيْنِ or both the parents

وَالْأَقْرَبِينَ and the relatives.⁴

إِنْ يَكُنْ غَنِيًّا If he be rich

أَوْ فَقِيرًا or poor,

فَاللَّهُ أَوْلَى then Allah's is the best claim⁵

بِهِمَا to take care of the two.

فَلَا تَتَّبِعُوا So do not follow⁶

أَهْوَى the desire⁷

أَنْ تَمِيلُوا lest you should deflect,⁸

وَأِنْ تَلْوُوا and if you distort⁹

أَوْ تَعْرِضُوا or avoid¹⁰

فَإِنَّ اللَّهَ كَانَ then verily Allah is

بِمَا تَعْمَلُونَ of what you do

خَبِيرًا All-Aware.

يَا أَيُّهَا الَّذِينَ آمَنُوا 136. O you who believe,

آمِنُوا بِاللَّهِ believe in Allah

وَرَسُولِهِ and His Messenger,¹¹

1. قَوَّامِينَ *qawwâmin* (acc./genitive of *qawwâmîn*, pl.; s. *qawwâm*, emphatic and exaggerated form of *qâ'im*) = caretakers, guardians, superintendents, managers, custodians. See *qawwâmîn* at 4:34, p. 255, n. 5.

2. قِسْط *qist* = justice, equity, fairness. See at 4:127, p. 300, n. 2.

3. شُهَدَاء *shuhadâ'* (pl.; s. شَهِيد *shahîd*) = witnesses, martyrs. See at 4:69, p. 271, n. 7.

4. أَقْرَبِينَ *'aqrabîn* (accusative/genitive of *'aqrabîn*, sing. *'aqrab*) = near ones, relatives, relations. See at 2:180, p. 85, n. 9).

5. i.e., if either party to the case is rich or poor you should not be swayed by that. أَوْلَى *'awlâ* = the closest, the nearest, having the best claim to (relative of *waliyy*). See at 3:68, p. 182, n. 1).

6. لَا تَتَّبِعُوا *lâ + tattabi'û* = you (all) do not follow (v. ii. m. pl. imperative [prohibition] from *ittaba'a*, form VIII of *tabi'a* [*taba'* / *tabâ'ah*], to follow. See at 2:168, p. 79, n. 8).

7. هَوَى *hawan* (s.; pl. *'ahwâ'*) = affection, desire, craving, inclination. See *'ahwâ'* at 2:145, p. 69, n. 8.

8. i.e., from the course of justice. تَمِيلُوا *ta'dilû(na)* = you (all) swerve, deflect, deviate (v. ii. m. pl. impfct. from *'adala* [*'udûl*]), to deviate. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 4:3, p. 237, n. 9).

9. تَلْوُوا *talwû(na)* = you (all) distort, twist, crook, contort, pervert, bend (v. ii. m. pl. impfct. from *lawâ* [*layy/lawîy*]), to distort, crook, bend. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by *'in*). See *talwûna* at 3:154, p. 214, n. 8).

10. تَعْرِضُوا *tu'rîdû(na)* = you (all) turn away, avoid (v. ii. m. pl. impfct. from *'araḍa*, form IV of *'arūḍa* / *'araḍa* [*'ard*]), to be wide, to be visible. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by *'in*). See *'arîḍ* at 4:81, p. 277, n. 5. See *'irâḍ* at 4:128, p. 301, n. 2).

11. Asking the "believers" to "believe" means to remain steadfast in the belief and in carrying out the directives of Allah and His Messenger.

وَالْكِتَابِ الَّذِي and the Book which
 نَزَّلَ He has sent down¹
 عَلَى رَسُولِهِ on His Messenger;
 وَالْكِتَابِ الَّذِي and the Book which
 أَنْزَلَ مِنْ قَبْلُ He had sent down² before.³
 وَمَنْ يَكْفُرْ And whoever disbelieves
 بِاللَّهِ وَمَلَائِكَتِهِ in Allah and His angels,
 وَكُتُبِهِ and His Books
 وَرُسُلِهِ and His Messengers,
 وَالْيَوْمِ الْآخِرِ and the Last Day,
 فَقَدْ ضَلَّ has indeed lost the way,⁴
 ضَلَالًا بَعِيدًا straying far away.⁵

137. Those who believe
 ثُمَّ كَفَرُوا then disbelieve,
 ثُمَّ آمَنُوا then believe
 ثُمَّ كَفَرُوا and then disbelieve
 ثُمَّ أَزْدَادُوا and then increase⁶
 كُفْرًا in disbelief,
 لَنْ يَكُنَّ اللَّهُ لَمْ يَكُنْ ALLAH would not be wont
 لِيَعْفِرَ لَهُمْ to forgive⁷ them
 وَلَا يَهْدِيَهُمْ nor to guide them⁸
 سَبِيلًا to the way.⁹

1. نزل *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* [*nuzâl*], to come down, to descend. See at 3:3, p. 154, n. 4).

2. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzâl*], to come down, get down. See at 4:61, p. 268, n. 2).

3. i.e., all the scriptures that had been sent before the sending down of the Qur'ân to different Prophets (Ibn Kathîr, II, 385).

4. i.e., the way of the truth. ضل *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 4:116, p. 296, n. 3).

5. بعيد *ba'id* = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:116, p. 296, n. 4).

6. i.e., they continue to disbelieve till death. This 'ayah speaks about those who make a profession of the faith and then relapse into disbelief and repeat such behaviour. ازدادوا *izdâdû* = they increased, grew, compounded (v. iii. m. pl. past from *izdâda*, form VIII of *zâda* [*ziyâdah*], to be more, to increase. See at 3:89, p. 191, n. 2).

7. يغفر *yaghfira(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufirân*], to forgive. The last letter takes *fathah* because of a hidden 'an in li (*lâm* of motivation having the sense of *kay*) coming before the verb. See *yaghfiru* at 4:116, p. 296, n. 1).

8. يهدي *yahdiya* (*yahdî*) = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady hudan/ hidâyah*], to guide, to lead. The last *yâ* takes *fathah* for the reason given in n. 7 above. See *yahdî* at 2:272, p. 142, n. 6).

9. سبيل *sabîl* (pl. *subul* /سبل *asbilah*) = way, path, road, means. See at 4:88, p. 280, n. 9.

بَشِّرْ 138. Deliver the glad tidings¹

لِ الْمُنَافِقِينَ to the hypocrites²

يَأْنْ لَهُمْ that there is for them

عَذَابًا أَلِيمًا a punishment most painful –

الَّذِينَ يَتَّخِذُونَ 139. Those people who take³

الْكَافِرِينَ the unbelievers

أَوْلِيَاءَ as allies⁴

مِنْ دُونِ الْمُؤْمِنِينَ in lieu of the believers.

أَيَنْتَعُونَ عَنْهُمْ Do they seek⁵ with them

الْعِزَّةَ honour?⁶

فَإِنَّ الْعِزَّةَ

لِلَّهِ belongs to Allah

جَمِيعًا in toto.

وَقَدْزَلَّ 140. And already He has sent

عَنْكُمْ down⁷ on you

فِي الْكِتَابِ in the Book

أَنْ إِذَا سَمِعْتُمْ that if you hear⁸

مَا نَزَّلَ اللَّهُ Allah's revelations

يُكَفِّرُهَا being disbelieved⁹ in

وَيَسْتَهْزِئُهَا and scoffed¹⁰ at,

فَلَا تَقْعُدُوا مَعَهُمْ then sit not with them

1. The expression "deliver the glad tidings" is used here ironically. بَشِّرْ *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 2:223, p. 110, n. 7).

2. This 'ayah indicates that the hypocrites belong to the type of people described in the previous 'ayah. مُنَافِقِينَ *munâfiqîn* (acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers. (Active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/nufûq*], to be used up, to perish).

3. يَتَّخِذُونَ *yattakhidhûna* = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See *lâ ttakhidhû* at 4:89, p. 280, n. 13).

4. أَوْلِيَاءَ 'awliyâ' (pl.; sing. وَلِيٌّ *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:76, p. 274, n. 4.

5. يَتَّعُونَ *yabtaghûna* = they seek, desire, aim at, aspire after, strive for (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*], to seek, desire. See *yabtagh* at 3:85, p. 189, n. 3).

6. عِزَّةٌ 'izzah = might, power, respect, self-respect, prestige, honour, fame, renown, pride, arrogance. See at 2:206, p. 99, n. 12.

7. i. e., in 6:68 (*sarat al-'An'âm*) which was revealed at Makka. نَزَّلَ *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down. See at 4:136, p. 305, n. 1).

8. سَمِعْتُمْ *sami'tum* = you (all) heard, listened, paid attention (v. ii. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *sami'nâ* at 4:45, p. 261, n. 4).

9. يَكْفُرُهَا *yukfaru* = he or it is disbelieved, denied, rejected, covered (v. iii. m. s. impfct. passive from *kafara* [*kufir*], to disbelieve, to cover. See *yukfarû* at 3:115, p. 201, n. 4).

10. يَسْتَهْزِئُهَا *yustahza'u* = he or it is scoffed at, ridiculed, derided, taunted (v. iii. m. s. impfct. passive from *istahza'a*, form X of *haza'a* [*haz' /huz' /huzu' /huzû' /mahza'ah*] to mock, to ridicule. See *yastahzi'u* at 2:15, p. 9, n. 1).

11. لَا تَقْعُدُوا *lâ taq'udû* = do not sit (v. ii. m. pl. imperative (prohibition) from *qa'ada* [*qu'ûd*], to sit down. See *qa'adû* at 3:168, p. 222, n. 1).

حَتَّى يَخُوضُوا فِي unless they go¹ into
حَدِيثٍ a conversation²
عِندَهُ other than that.

إِن كُنَّا لَكُمْ Verily you will then be
مِثْلَهُمْ like them.³

إِنَّ اللَّهَ جَامِعُ Verily Allah will muster
الْمُتَّقِينَ the hypocrites
وَالْكَافِرِينَ and the unbelievers

فِي جَهَنَّمَ جَمِيعًا in hell all together –



الَّذِينَ 141. Those ones who⁴

يَرْصُدُونَ lie in wait⁵ for you.

فَإِنْ كَانَ لَكُمْ So if there is for you

فَتْحٌ مِنَ اللَّهِ a victory⁶ from Allah

قَالُوا they say:

أَلَمْ نَكُنْ مَعَكُمْ "Were we not with you?"

وَلِنْ كَانَ And if there is

لِلْكَافِرِينَ for the unbelievers

نَصِيبٌ قَالُوا any luck⁷ they say:

أَلَمْ نَسْتَحِذْ عَلَيْكُمْ "Did we not look after⁸ you

وَنَنْصِفُكُمْ and protect⁹ you

مِنَ الْمُؤْمِنِينَ from the believers?¹⁰

1. يَخُوضُوا *yakhudû(na)* = they go into, wade into, deal with, embark on, rush into, be absorbed in, take up (v. iii. m. pl. impfct. from *khâda* [*khawd/ khiyâd*], to rush, dive into. The terminal *nûn* is dropped because of an implied 'an in *hattâ* coming before the verb.

2. حَدِيثٍ *hadîth* (s.; pl. أَحَادِيثُ '*ahâdîth*') = speech, talk, narration, conversation, report relating to deeds and utterances of the Prophet and his Companions. See at 4:78, p. 276, n. 3.

3. Conniving at a forbidden deed constitutes an indirect approval and participation in it (Ibn Kathîr, II, 387).

4. The discussion continues about the hypocrites who are the subject matter of the two preceding 'âyahs.

5. يَرْصُدُونَ *yatarabbasûna* = they wait, wait and watch, lie in wait (v. iii. m. pl. impfct. from *tarabbasa*, form V of *rabasa* [*rabs*], to wait, to watch. See *yatarabbasûna* at 2:234, p. 117, n. 14).

6. فَتْحٌ *fath* (s., pl. فَتُوحَاتُ/فُتُوحَاتُ *futuhât*) = opening, victory, triumph, conquest. See *yastafihûna* at 2:89, p. 42, n. 4.

7. نَصِيبٍ *naşib* (s.; pl. *nuşub /anşibâ' /anşibah*) = share, portion, luck, chance, fate, dividend. See at 4:85, p. 279, n. 3.

8. نَسْتَحِذُ *nastahwidh(u)* = we look after, lord over, master over, overpower (v. i. pl. impfct. from *istahwadha*, form X of *hâdha* [*hawdh*], to urge on, to spur on. The last letter is vowelless because of the particle *lam* coming before the verb. This particle also turns the imperfect into a past tense.

9. نَنْصِفُكُمْ *namna* ('u') = we prevent, forbid, prohibit, bar, hinder, obstruct, restrain, held back, stop from, protect, defend, guard, (v. i. pl. impfct. from *mna'a* [*man'*] to prevent. When followed by the particle 'an the word gives the meaning of protecting, defending, guarding. The last letter is vowelless because of the particle *lam* coming before the previous verb to which this verb is conjunctive. See *mana'a* at 2:114, p. 54, n. 7).

10. The hypocrites try to take credit for themselves, especially when the unbelievers have a turn in their favour, by reminding them that they (the hypocrites) secretly helped them and protected them from being harmed by the believers.

فَاللّٰهُ يَحْكُمُ So Allah will judge¹

بَيْنَكُمْ between you²

يَوْمَ الْقِيٰمَةِ on the Day of Resurrection;

وَلَنْ يَّجْعَلَ اللّٰهُ and Allah will not set³

لِّلْكَٰفِرِيْنَ for the unbelievers

عَلَى الْمُؤْمِنِيْنَ against the believers

سَبِيْلًا any way.⁴

Section (Rukû') 21

۱۴۲. إِنَّ الْمُنٰفِقِيْنَ 142. Verily the hypocrites

يُخٰدِعُوْنَ اللّٰهَ try to deceive⁵ Allah,

وَهُوَ خٰدِعُهُمْ but He will outwit⁶ them;

وَإِذَا قَامُوْا and when they stand up

إِلَى الصَّلٰوةِ to pray

قَامُوْا كَسَالًا they stand up lazily,⁷

بِرَءَاوَنَ النَّاسِ showing off⁸ to men;

وَلَا يَذْكُرُوْنَ and they do not keep in mind

اللّٰهَ Allah

إِلَّا قَلِيْلًا except a little –

۱۴۳. مُدْبِرِيْنَ 143. Vacillating⁹

بَيْنَ ذٰلِكَ between that¹⁰ –

لَّا إِلَى هٰؤُلَاءِ going neither to these

وَلَا إِلَى هٰؤُلَاءِ nor to those.¹¹

1. *yahkumu* = he judges, passes judgement, gives his verdict (v. iii. m. s. impfct. from *hakama* [*hukm*], to pass judgement. See at 2:113, p. 54, n. 4).

2. i.e., you the believers and unbelievers.

3. *yaj'ala(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter takes *fathah* because of the particle *lan* coming before the verb. See *ja'ala* at 4: 90, p. 281, n.15).

4. *sabil* (pl. *subul/asbilah*) = way, path, road, means. See at 4:100, p. 287, n. 10.

5. i.e., by their outward profession of the faith and their inward harbouring of unbelief. يخادعون

yukhâdi'âna = they try to deceive, trick, dupe, (v. iii. m. pl., impfct. from *khâda'a*, form III of *khada'a* [*khad'*], to deceive. See at 2:9, p. 7, n.1).

6. i.e., Allah will turn the trick on them by punishing them for their trickery and hypocrisy. Allah does not trick, Far Above is He from such a trait, for He is All-Knowing and All-Seeing of what is unseen and unknown to His creatures. It is a style of the Qur'ân to use the same expression which describes the offence to indicate the punishment for it too. خادع *khâdi'* = one who deceives, dupes, outwits. Active participle from *khada'a*. See n. 5 above.

7. That is so because their mind and heart are not in it as they are not sincere believers and, as mentioned in the next clause, they do not keep in mind Allah and perform prayers for showing off to men. كسالى *kusâlâ* (pl., s. *kaslân*) = lazy, idle, indolent, sluggish.

8. يراءون *yurâ'âna* = they show off, make a show, act ostentatiously (v. iii. m. pl. impfct. from *râ'a*, form III of *ra'a* [*ra'y/ru'yah*], to see, notice. See 'arâka at 4:105, p. 291, n. 10).

9. مذبذبين *mudhabdhabîn* (acc./genitive of *mudhabdhabîn*, pl.; s. *mudhabdhab*) = those wavering, vacillating, fluctuating. Passive participle from *dhabdhaba*, to swing.

10. i.e., between belief and unbelief.

11. i.e., not being outwardly as well as inwardly with the believers nor with the unbelievers, for the hypocrites outwardly show their adhesion to the believers but inwardly belong to the unbelievers, and vice-versa (Ibn Kathîr, II, 390).

وَمَنْ يُضِلِلِ اللَّهُ And whom Allah lets stray¹

فَنَجِدْهُ. you shall not find² for him

سَبِيلًا a way.³

يَا أَيُّهَا الَّذِينَ آمَنُوا 144. O you who believe,

لَا تَتَّخِذُوا do not take⁴

الْكَافِرِينَ the unbelievers

أَوْلِيَاءَ as allies⁵

مِنْ دُونِ الْمُؤْمِنِينَ in lieu of the believers.

أَتُرِيدُونَ Do you intend⁶

أَنْ تَجْعَلَ اللَّهُ to set⁷ for Allah

عَلَيْكُمْ against you

سُلْطَانًا مُبِينًا an evidence⁸ all too clear?

إِنَّ الْمُنَافِقِينَ 145. Verily the hypocrites

فِي الدَّرَكِ الْأَسْفَلِ will be in the lowest⁹ abyss¹⁰

مِنَ النَّارِ of the Fire; and

لَنَجِدْ لَهُمْ you shall not find for them

نَصِيرًا a helper.

إِلَّا الَّذِينَ 146. Except those who

تَابُوا وَأَصْلَحُوا repent and rectify¹¹

وَأَعْتَصَمُوا بِاللَّهِ and hold fast¹² to Allah

1. يضل *yudlil* (*yudillu*) = he lets stray, leads astray, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *dalla* [*dalâl/dalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause [preceded by *man*]. See *yudillu* at 4:60, p. 267, n. 13).

2. تجد *tajida(u)* = you find, get (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find. The last letter gets *fathah* due to the particle *lan* coming before the verb. See *tajidûna* at 4:91, p. 282, n. 1).

3. i. e., a way to guidance and the truth. See for similar sense 7:186 and 18:17.

4. لا تتخذوا *lâ tattakhidhû* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 4:89, p. 280, n. 13).

5. أولياء *'awliyâ'* (pl.: sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:139, p. 306, n. 4.

6. تريدون *turidûna* = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 4:88, p. 280, n. 6).

7. تجعلوا *taj'alû (na)* = you set, make, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *yaja'ala* at 4:141, p. 308, n. 3).

8. سلطان *sulṭân* = authority, mandate, authorization, rule, evidence. See at 4:92, p. 282, n. 11.

9. أسفل *'asfal* = lowest, at the bottom, deepest; also (as preposition) below, under. Elative of *sâfil* (low/base/mean).

10. درك *dark* = abyss, depth, level, reach.

11. i. e., rectify their intentions and deeds. أصلحوا *'aşlahû* = rectified, made good, made amends, mended, put right (v. iii. m. pl. past from *'aslaḥa*, form IV of *salaha*, [*salâh/ sulûh/ māsalaḥah*], to be good, proper. See at 3:189, p. 191, n. 1).

12. اعتصموا *i'taşamû* = they held fast, clung, (v. iii. m. pl. past from *i'taşama*, form VIII of *'aşama* [*'aşm*], to restrain, to protect. See *ya'taşim* at 3:101, p. 195, n. 5).

وَأَخْلَصُوا¹ and are sincere¹

دِينَهُمْ لِلَّهِ in their faith² in Allah.³

فَأُولَئِكَ Then such ones will be

مَعَ الْمُؤْمِنِينَ with the believers,⁴

وَسَوْفَ يُؤْتِيهِمُ اللَّهُ and Allah will give

الْمُؤْمِنِينَ the believers

﴿١١٣﴾ أَجْرًا عَظِيمًا a magnificent⁵ reward.

مَا يَفْعَلُ اللَّهُ 147. What will Allah do

بِعَذَابِكُمْ with punishing you

إِنْ شَكَرْتُمْ if you be grateful⁶

وَأَمَنْتُمْ and do believe?

وَكَانَ اللَّهُ And Allah is

شَاكِرًا Ever-Appreciative,⁷

﴿١١٤﴾ عَلِيمًا All-Knowing.

PART (JUZ') 6

لَا يُحِبُّ اللَّهُ 148. Allah does not like⁸

الْجَهْرَ بِالسُّوءِ publicity⁹ of the evil¹⁰

مِنَ الْقَوْلِ of words

إِلَّا مَنْ ظَلِمَ except for the one wronged.¹¹

وَكَانَ اللَّهُ And Allah is All-Hearing.

﴿١١٥﴾ عَلِيمًا All-Knowing.

1. أَخْلَصُوا 'akhlaṣû = they exclusively devoted, dedicated, were sincere (v. iii. m. pl. past from 'akhlaṣa, form IV of khalasa [khalûs], to be pure, unadulterated. See mukhlisân at 2:139, p. 65, n. 11).

2. دِين dīn (s.; pl. adyân) = religion, faith, belief, creed, worship. See at 2:193, p. 92, n. 8.

3. i.e., they did not make the profession of the faith and their deeds for showing off but exclusively and purely for the sake of Allah.

4. i.e., in the hereafter in paradise.

5. عَظِيم 'aẓīm = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, grave, gruesome. See at 4:95, p. 286, n. 1).

6. شَكَرْتُمْ shakartum = you (all) expressed gratitude, were grateful, thanked (v. ii. m. pl. past from shakara [shukr/shukrân], to thank, be grateful. See tashkurâna at 2:185, p. 88, n. 8).

7. شَاكِر shâkir = appreciative, thankful, grateful. Active participle from shakara [shukr/shukrân], to thank, be thankful. See at 2:158, p. 75, n. 1.

8. لَا يُحِبُّ lâ+yuhibbu = he does not like, does not love (v. iii. m. s. impfct. from 'ahabba, form IV of habba. See at 4:107, p. 292, n. 3).

9. جَهْر jahr = publicity, notoriety. See jahrah at 2:55, p. 26, n. 2.

10. سَاء sâ' (pl. 'aswâ') = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 4:110, p. 293, n. 2).

11. Allah does not approve of speaking ill of others, let alone slandering, backbiting, libelling and defaming, except in the case of one genuinely wronged and done injustice. ظَلِمَ zulima = he is wronged, done injustice, oppressed (v. iii. m. s. past passive from zalama [zalm/zulm], to do wrong. See yazlim at 4:110, p. 293, n. 3).

149. If you make known¹

حَيًّا a good thing

أَوْ تُخْفُوهُ or keep it secret²

أَوْ تَعْفُوا عَنْ سُوءٍ or excuse³ an offence,

فَإِنَّ اللَّهَ كَانَ then verily Allah is

عَفْوًا Most Forgiving,

قَدِيرًا All-Powerful.⁴

150. Verily those who

يَكْفُرُونَ بِاللَّهِ disbelieve in Allah

وَرُسُلِهِ and His Messengers,

وَيُرِيدُونَ أَنْ يُفَرِّقُوا⁶ and want⁵ to differentiate⁶

بَيْنَ اللَّهِ between Allah

وَرُسُلِهِ وَيَقُولُونَ and His Messengers and say:

"نُؤْمِنُ بِبَعْضِ We believe in some and

وَنَكْفُرُ بِبَعْضِ disbelieve in some others",

وَيُرِيدُونَ أَنْ يُتَّخَذَ⁷ and intend to take⁷

بَيْنَ ذَلِكَ between that

سَبِيلًا⁸ a course.⁸

151. Those people,

هُمْ الْكَافِرُونَ they are the unbelievers

حَقًّا in truth.

1. *tubdû(na)* =) = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from 'abdâ, form IV of badâ [budîww/badâ'] to appear, to come to light. See at 2:284, p. 151, n. 2. The terminal *nûn* is dropped because the verb is in a conditional clause {preceded by 'in}. See at 3:29, p. 166, n. 10).

2. *tukhfû(na)* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from 'akhfâ, form IV of khafiya [khafâ' /khifah/khufyah], to be hidden. The terminal *nûn* is dropped for the reason given in n. 1 above. See at 3:29, p. 166, n. 9).

3. *ta'fû(na)* = you (all) waive, excuse, efface (v. ii. m. pl. impfct. from 'afû [afw/afâ'], to be effaced. The terminal *nûn* is dropped for the reason given in n. 1 above. See *ya'fû* at 4:99, p. 287, n. 8).

4. i. e., Allah is Most-Forgiving even though He is All-Powerful and Omnipotent to inflict the punishment deserved.

5. The 'ayah has reference particularly to the Jews and Christians who believe in some of the Prophets and disbelieve in the others. يريدون *yuridûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from 'arâda, form IV of râda [rawd], to walk about. See at 4:91, p. 282, n. 2).

6. *yufarriqû(na)* = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from *farraqa*, form II of *faraqa* [farq/furqân], to separate, divide). The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yufarriqûna* at 2:102, p. 48, n. 9).

7. *yattakhidhû(na)* = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [akhdh], to take. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yattakhidhûna* at 4:139, p. 306, n. 3).

8. *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 4:100, p. 287, n. 10.

وَأَعَدَدْنَا And We have made ready¹

لِلْكَافِرِينَ for the unbelievers

عَذَابًا مُهِينًا a humiliating² punishment.

وَالَّذِينَ آمَنُوا 152. And those who believe

يَا لَلَّهِ وَرُسُلِهِ in Allah and His Messengers

وَلَمْ يَفْرِقُوا and do not differentiate³

بَيْنَ أَحَدِهِمْ between any of them,

أُولَئِكَ such people,

سَوْفَ يُؤْتِيهِمْ He will give them

أُجُورَهُمْ their rewards;⁴

وَكَانَ اللَّهُ عَفُورًا and Allah is Most Forgiving,

رَحِيمًا Most Merciful.

Section (Rukū') 22

يَسْأَلُكَ 153. There ask⁵ you

أَهْلَ الْكِتَابِ the People of the Book

أَنْ تُنَزِّلَ عَلَيْهِمْ that you bring down⁶ on them

كِتَابًا مِنَ السَّمَاءِ a Book from the heaven.

فَقَدْ سَأَلُوا مُوسَى Indeed they had asked Mūsā

أَكْبَرُ مِنْ ذَلِكَ a graver thing than that;

فَقَالُوا for they said: '

أَرِنَا اللَّهَ جَهْرَةً " Show us⁷ Allah openly".⁸

1. أَعَدَدْنَا 'a'tadnā = we prepared, got ready (v. i. pl. past in form IV of 'atada ['atād], to be ready. See at 4:18, p. 246, n. 9).

2. مُهِين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from 'ahāna, form IV of hāna [hawn], to be of little importance. See at 4:102, p. 290, n. 10).

3. يَفْرِقُوا *yufarriqū(na)* = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from *farraqa*, form II of *faraqa* [farq/furqān], to separate, divide). The terminal *nūn* is dropped because of the particle *lam* coming before the verb, which particle also gives the verb the sense of past tense. See at 4:150, p. 311, n. 6).

4. أُجُور *'ujūr* (pl.; s. *ajr*) = rewards, remuneration, dowries, bridal sums. See at 4:24, p. 250, n. 11.

5. يَسْأَلُ *yas'alu* = he asks, enquires, demands, claims (v. iii. m. s. impfct. from *sa'ala* [su'āl/mas'alah/tas'āl]), to ask. See *yas'alūna* at 2:215, p. 104, n. 1).

6. تُنَزِّلُ *tunazzila(u)* = you bring down, cause to come down (v. ii. m. s. impfct. from *nazzala*, form II of *nazala* (nuzūl), to come down. The last letter takes *fathah* because of the particle 'an coming before the verb. See *nazzala* at 4:140, p. 306, n. 7).

7. أَرِنَا *'ari + nā* = show + us (v. ii. m. s. imperative from *ra'ā* [ra'y/ru'yah], to see, notice. See at 2:128, p. 61, n. 4).

8. جَهْرَةً *jahratan* = openly, overtly, publicly. The Children of Isrā'il made this demand to see Allah with their own eyes either when Mūsā was receiving the Commandments on the Mount Sinai or when he had shown the Book to the Children of Isrā'il. See at 2:55, p. 26, n. 2.

فَاَخَذَتْهُمْ So there seized¹ them
 الصَّيْغَةَ the thunderbolt²
 بِظُلْمِهِمْ for their transgression.
 ثُمَّ اتَّخَذُوا Then they took up³
 الْغَلَّالَ the calf⁴ after even that
 جَاءَتْهُمْ there had come to them
 الْآيَاتُ the clear proofs;⁵
 فَعَفَوْنَا عَنْ ذَلِكَ but We pardoned that
 وَءَاتَيْنَا مُوسَى and gave Mûsâ
 سُلْطَانًا مُبِينًا an authority⁶ all too clear.⁷

154. And We raised⁸
 فَوْقَهُمُ الصُّورَ above them the Mount Sinai
 يَمِينَهُمْ for their covenant;⁹
 وَقُلْنَا لَهُمْ and We said to them:
 ادْخُلُوا الْبَابَ "Enter¹⁰ the gate¹¹
 مُجَدًّا making prostration";
 وَقُلْنَا لَهُمْ and We said to them:
 لَا تَعْدُوا "Do not transgress¹²
 فِي السَّبْتِ about the Sabbath";¹³
 وَآخَذْنَا مِنْهُمْ and We took from them
 مِيثَاقًا a covenant
 عَلِيًّا sacred and inviolable.¹⁴

1. أخذت 'akhadhat = she or it took, seized, grasped (v. iii. f. s. past from 'akhadha ['akhdh], to take, to receive. See at 2:55, p. 26 n. 3).
2. صاعقة sâ'iqah (s.; pl. sawa'iq) = thunderbolt, bolt of lightning. See at 2:55, p. 26, n. 4.
3. i.e., they took up the calf for worshipping it. اتَّخَذُوا ittakhadhû = they took up, took, took to themselves, assumed (v. iii. m. pl. past from ittakhadha, form VIII of akhadha [akhdh], to take. yattakhidhû at 4:150, p. 311, n. 7).
4. عجل 'ijl (s.; pl. 'ujûl/ijalah) = calf.
5. i.e., the miracles through Mûsâ, including the cleaving of the sea and the escape of the Children of Isrâ'îl. bayyînât (pl.; sing. bayyînah) = clear signs, indisputable evidences. see at 3:183, p. 228, n 1).
6. سلطان sultân = authority, mandate, authorization, rule, evidence. See at 4:92, p. 282, n. 11.
7. مبين mubîn = flagrant, glaringly obvious, manifest, patent, all too clear. See at 4:120, p. 297, n. 7.
8. رَفَعْنَا rafa'nâ = we raised, lifted up, hoisted up (v. i. pl. past from rafa'a [raf], to raise, to lift up. See at 2:93, p. 44, n. 6). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.
9. ميثاق mîthâq (pl. mawâthiq) = covenant, pact, treaty. See at 4:92, p. 283, n. 8.
10. ادخلوا udkhulû = you (all) enter, go in, join (v. ii. m. pl. imperative from dakhala [dukhûl], to enter. See at 2:208, p. 100, n. 5).
11. i. e., enter the gate of Bayt al-Maqdis. See also 2:58.
12. لا تعدوا lâ ta'tadû = you (all) do not transgress / go beyond the limits / cross / overstep / surpass/ act outrageously (v. ii. m. pl. imperative (prohibition) from 'i'tadâ, form VIII of 'adâ ['adw], to speed, to race. See at 2:229, p. 113, n. 7).
13. See 2:65, p. 31, n. 6.
14. غليظ ghalîẓ = sacred, inviolable, solid, tough, harsh, thick. See at 4:121, p. 248, n. 3.

فِيمَا نَقَضُوا 155. So for their breach¹

مِيثَاقَهُمْ of the covenant of theirs

وَكُفْرِهِمْ and their disbelieving

بِآيَاتِ اللَّهِ in the revelations² of Allah,

وَقَتْلِهِمُ الْأَنْبِيَاءَ and their killing the Prophets

بِغَيْرِ حَقٍّ without any right,³

وَقَوْلِهِمْ and their saying:

قُلُوبُنَا غُلْفٌ "Our hearts are enwrapped"⁴

بَلْ طَعَّ اللَّهُ – nay, Allah set a seal⁵

عَلَيْهَا يَكْفُرُهُمْ on them for their unbelief.

فَلَا يُؤْمِنُونَ So they do not believe

إِلَّا قَلِيلًا except a few.

وَيَكْفُرُهُمْ 156. And for their unbelief

وَقَوْلِهِمْ and their saying

عَلَى مَرْيَمَ against Maryam

بُهْتَانًا عَظِيمًا a monstrous⁶ calumny⁷ –

وَقَوْلِهِمْ 157. And their saying:

إِنَّا قَتَلْنَا "Verily we killed"⁸

الْمَسِيحَ عِيسَى the Messiah 'Isâ',

ابْنَ مَرْيَمَ son of Maryam,

رَسُولَ اللَّهِ the Messenger of Allah.

1. i.e., Allah's displeasure fell on them because of their breach of the covenant, etc. نقض *naqd* = breach, violation, infringement, infraction. See *yanqudûna* at 2:27, p. 14, n. 8.

2. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 4:56, p. 265, n. 4.

3. Such as Prophets Zakariya and Yahyâ, peace be on them.

4. i.e., their saying to the Prophet Muhammad, peace and blessings of Allah be on him, these words in refusal to listen to or understand what he delivered to them of Allah's communications. غلف *ghulf* = (pl.; s. *aghlaḥ*) = enwrapped, covered, enveloped. See at 2:88, p. 42, n. 1.

5. i.e., because of their unbelief Allah has rendered their hearts incapable of realizing and understanding the truth. طبع *taba'a* = he set a seal, imprinted, impressed (v. iii. m. s. past from *ṭab'*, to impress, to set a seal).

6. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, gruesome, monstrous, grave. See at 4:146, p. 310, n. 5).

7. i.e., their atrocious imputation of unchastity to Maryam, mother of 'Isâ, peace be on him. بهتان *buhṭân* = slander, defamation, libel, calumny. See at 4:112, p. 294, n. 4.

8. The Jews claimed that they had killed 'Isâ, peace be on him. The Qur'ân belies this claim in this and the following *'ayah*. قَتَلْنَا *qatalnâ* = we killed, put to death (v. i. pl. past from *qatala* [*qatl*], to kill. See *qâtil* at 4:84, p. 278, n. 5 and *yaqtulûna* at 3:112, p. 200, n. 2).

وَمَا قَتَلُوهُ They did not kill him
وَمَا صَلَّبُوهُ nor did they crucify¹ him;
وَلَكِنْ سُبِّهَ but it was made to appear² so
لَهُمْ to them;
وَالَّذِينَ and those who
اَخْتَلَفُوا فِيهِ disagree³ therein
لَفِي شَكٍّ مِنْهُ are indeed in doubt⁴ about it.
مَا لَهُمْ بِهِ They do not have of it
مِنْ عِلْمٍ إِلَّا any knowledge except
اِتِّبَاعُ الظَّنِّ the pursuit⁵ of conjecture;⁶
وَمَا قَتَلُوهُ and they did not kill him
بِقَيِّنٍ for a certainty.⁷

بَلْ رَفَعَهُ اللَّهُ 158. Nay, Allah raised⁸ him
إِلَيْهِ towards Him;
وَكَانَ اللَّهُ عَزِيزًا and Allah is All-Mighty,
حَكِيمًا All-Wise.

وَأَيْنَ 159. And none will there be⁹
مِنْ أَهْلِ الْكِتَابِ of the People of the Book
إِلَّا يَأْمُنُونَ but shall certainly believe
بِهِ in him
قَبْلَ مَوْتِهِ before his death;

1. صَلَّبُوا *ṣalabû* = they crucified (v. iii. m. pl. from *ṣalaba* [*ṣalb*], to crucify).

2. i.e., the person put on the cross was made to appear like 'Īsā, peace be on him, and the whole thing was a matter of doubt and confusion among those who attempted to kill him. سُبِّهَ

shubbiha = he or it was made similar, likened, was made uncertain or doubtful (v. iii. m. s. past passive from *shabbaha*, form II of *shabaha* [*shabh /shabah*], resemblance, similarity. See *tashābaha* at 3:7, p. 156, n. 7).

3. There was much disagreement among the Jews and Christians about the supposed crucifixion of 'Īsā, peace be on him. The Jews thought that they had killed him. Some of the Christians held that only his 'humanity' was killed, but his 'divinity' went up. Some of them asserted that they had seen him crucified, others held that they had seen him raised up to heaven; while still others stated that they had seen him amidst them after the supposed crucifixion. The confusion and controversy persist even today. See for instance B. Thiering, *Jesus the Man* (1993) and H. Kersten & R. Gruber, *The Jesus Conspiracy The Turin Shroud and the Truth About the Resurrection* (1994). اِخْتَلَفُوا *ikhtalafû*

= they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 3:105, p. 197, n. 10).

4. شَكَّ *shakk* (s.; pl. *shukūk*) = doubt, uncertainty, suspicion, misgiving.

5. اِتِّبَاعُ *ittibā'* = pursuit, following up (verbal noun in form VIII of *tabi'a* [*taba' /tabā'ah*], to follow. See at 2:178, p. 84, n. 12; and *ittaba'a* at 4:125, p. 299, n. 9).

6. ظَنُّ *zann* (s.; pl. *zunûn*) = conjecture, surmise, supposition, assumption. See *yazunnûna* at 3:154, p. 215, n. 12).

7. يَقِينٌ *yaqīn* = certainty, certitude, conviction. See *yāqinûna* at 2:118, p. 56, n. 7.

8. رَفَعَ *rafa'a* = he raised, took up, lifted up, hoisted up (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 2:253, p. 129, n. 3; and *rafa'nā* at 4:154, p. 313, n. 8).

9. i.e., when he will be sent down for the second time before the end of the world.

وَيَوْمَ and on the Day of
الْقِيَمَةِ Resurrection
يَكُونُ عَلَيْهِمْ he will be against them
شَهِيدًا a witness.¹

فَظَلُمُوا 160. So, for the injustice²
مِنَ الَّذِينَ هَادُوا of those who were Jews²
حَرَمْنَا عَلَيْهِمْ We made unlfwl⁴ on them
طَيِّبَاتٍ good things⁵ that
أُحِلَّتْ لَهُمْ had been lawful to them;⁶
وَبَصَدَهُمْ and for their preventing⁷
عَنِ سَبِيلِ اللَّهِ from the way of Allah
كثيرًا a good many –

وَأَخَذَهُم 161. And their taking of
الرِّبَا usurious interest⁸ –
وَقَدْ هُمُوعَهُ and they were forbidden it⁹ –
وَأَكَلَهُمْ and their consuming¹⁰
أَمْوَالِ النَّاسِ of people's wealth
بِالْبَاطِلِ illegitimately.¹¹
وَأَعَدْنَا And We have made ready¹²
لِلْكَافِرِينَ مِنْهُمْ for the unbelievers of them
عَذَابًا أَلِيمًا a punishment very painful.¹³

1. i.e., he will testify against the Jews saying that that they had called lie to him, and against the Christians that they had called him son of Allah.

شَهِيد *shahid* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [*shuhûd*], to see, to witness. See at 4:79, p. 276, n. 9).

2. ظَلَمَ *zulm* = injustice, wrong, transgression, oppression. See *yazlim* at 4:110, p. 293, n. 3.

3. هَادُوا *hādû* = they became Jews (v. iii. m. pl. past from *hāda* [*hawd*], to be a Jew).

4. حَرَمْنَا *harramnâ* = we made unlawful, made inviolate, prohibited, interdicted, proscribed, declared sacred, tabooed (v. i. pl. past in form II of *haruma*/*harima*, to be prohibited. See *harrama* at 3:93, p. 192, n. 7; and *hurrima* at 4:23, p. 248, n. 11).

5. طَيِّبَاتٍ *tayyibât* (sing. *tayyibah*) = good things, nice things, agreeable things, pleasant things. See at 2:267, p. 140, n. 5.

6. أُحِلَّتْ *'uhillat* = she or it is made lawful, made permissible (v. iii. f. s. past passive from *'ahalla*, from IV of *halla* [*hall/hill*], to unbind, to solve, to be lawful. See *'uhilla* at 4:24, p. 250, n. 5).

7. صَدَّ *ṣadd* = preventing, stopping, hindering, debarring, repulsing, obstruction, resistance. See at 2:117, p. 105, n. 3; and *yaṣuddûna* at 4:61, p. 268, n. 4.

8. رِبَا *riban* = usury, usurious interest, interest. See 3:130, p. 206, n. 10.

9. نُهُوا *nuhû* = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahû* [*nahw/nahy*], to forbid. See *tunhawna* at 4:31, p. 254, n. 1).

10. أَكَلَ *'akl* = to eat, devour, consume. See *lâ ta'kulû* at 4:29, p. 253, n. 3.

11. بَاطِلٌ *bâtîl* = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. *bi al-bâtîl* or *bâtîlan* = in vain, falsely, illegitimately. See at 4:29, p. 253, n. 4.

12. أَعَدْنَا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 4:37, p. 257, n. 12).

13. أَلِيمٌ *'alîm* = agonizing, anguishing, very painful. See at :18, p. 246, n. 10.

لَنَكِينِ الرَّسِخُونَ 162. But the well-versed¹
 فِي الْعِلْمِ مِنْهُمْ in knowledge among them
 وَالْمُؤْمِنُونَ and the believers
 يُؤْمِنُونَ بِمَا believe in what
 أُنْزِلَ إِلَيْكَ has been sent down² to you
 وَمَا أُنْزِلَ and in what was sent down
 مِنْ قَبْلِكَ before you;
 وَالْمُقِيمِينَ الصَّلَاةَ and the performers³ of prayer
 وَالْمُؤْتُونَ الزَّكَاةَ and the givers⁴ of zakâh,
 وَالْمُؤْمِنُونَ بِاللَّهِ and the believers in Allah
 وَالْيَوْمِ الْآخِرِ and the Last Day,
 أُولَئِكَ such people,
 سَنُؤْتِيهِمْ We shall give them
 أَجْرًا عَظِيمًا a magnificent⁵ reward.

Section (Rukû') 23

إِنَّا 163. Verily We made the
 أَوْحَيْنَا إِلَيْكَ communication⁶ to you
 كَمَا أَوْحَيْنَا as We communicated
 إِلَى نُوحٍ وَالنَّبِيِّينَ to Nûh and the Prophets
 مِنْ بَعْدِهِ after him;⁷
 وَأَوْحَيْنَا إِلَى and We communicated to
 إِبْرَاهِيمَ Ibrâhîm and Ismâ'îl,
 وَإِسْمَاعِيلَ

1. رَاسِخُونَ *râsikhûn* (pl.; s. *râsikh*) = firmly established, deep-rooted, conversant, well-versed (active participle from *rasakha* [*rusûkh*], to be deeply rooted, firmly established).

2. i.e., the Qur'ân. أُنْزِلَ '*unzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from '*anzala*, form IV [*'inzâl*] of *nazala* [*nuzâl*], to come down, get down. See at 4:60, p. 1267, n. 8).

3. مُقِيمِينَ *muqîmîn* (pl. in the acc./gen. of *muqîmûn*, s. *muqîm*) = performers, those who erect/set up / lift up, residents, permanent (act. participle from '*aqâma*, form IV of *qâma* [*qawm* / *qawmah* / *qiyâm*], to stand up. See *yûqîmûna* at 2:3, p. 5, n. 3).

4. مُؤْتُونَ *mu'tûn* (pl., s. *mu'tin*) = the givers (active participle from '*âtâ*, form IV of '*atâ* [*ityân* / *atâ* / *ma'tâh*], to come. See *yu'tî* at 3:79, p. 186, n. 8).

5. عَظِيمٍ '*azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, gruesome, monstrous, grave. See at 4:156, p. 314, n. 6).

6. أَوْحَيْنَا '*awḥaynâ* = we communicated (v. i. pl. past. from '*awḥâ*, form IV of *waḥâ* [*wahy*], to communicate. See *nūḥî* at 3:44, p. 172, n. 10) The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

7. The '*âyah* emphasizes three things: (a) that the coming of *wahy* to the Prophet Muhammad, peace and blessings of Allah be on him, was nothing unusual and novel, for Allah likewise made communications to all the previous Prophets. (b) Allah has communicated the same teaching, that of monotheism and Islâm (complete submission to Allah) through all the Prophets. (c) Some of the Prophets were favoured with special miracles, such as Allah's having directly addressed Mûsa in audible words and 'Isâ's being born without a father and his having spoken while in the cradle, but these should not be any reason for elevating any of them to the status of divinity, as the Christians do with regard to 'Isâ. All of them were only Allah's Prophets and Messengers.

وَالْإِسْحَاقَ وَيَعْقُوبَ and Ishâq and Ya'qûb

وَالْأَسْبَاطَ and the Tribes,¹

وَعِيسَى وَيُؤَبَّ and 'Îsâ and 'Ayyûb,

وَيُونُسَ وَهَارُونَ and Yûnus and Hârûn

وَسُلَيْمَانَ and Sulaymân,

وَأَنبَايَا دَاوُدَ and We gave Dâwûd

زُكُورًا the Book of Psalms.²

وَرُسُلًا 164. And Messengers

قَدْ قَصَصْنَاهُمْ We have given an account³

عَلَيْكَ مِنْ قَبْلُ of to you before,

وَرُسُلًا and Messengers

لَمْ نَقْصُصْهُمْ We have not given account⁴

عَلَيْكَ of them to you;

وَكَلَّمَ اللَّهُ مُوسَى and Allah spoke⁵ to Mûsâ

تَكْلِيمًا in a conversation⁶ –

رُسُلًا 165. Messengers

مُبَشِّرِينَ delivering good tidings⁷

وَمُنْذِرِينَ and giving warnings⁸

لِّنَلَا يَكُونَ so that there may not be

لِّلنَّاسِ عَلَى اللَّهِ for men against Allah

حُجَّةٌ any plea⁹

1. أسباط 'asbât (sing. sibî) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 3:84, p. 189, n. 1; 2:140, p. 66, n. 1; and 2:136, p. 64, n. 6.

2. زبور Zabûr = the Book of Psalms, which contained only praises of Allah and words of wisdom, but no rules and orders. See zûbur at 3:184, p. 228, n. 7.

3. قَصَصْنَا qasasna = we related, narrated, gave an account, told (v. i. pl. past from qasasa [qasas], to relate, narrate).

4. ناقص ناقص (ناقص ناقص) = we relate, give an account, narrate (v. i. pl. impfct. from qasasa. The last letter is vowelless because of the particle lam coming before the verb, which particle also gives it the sense of past tense. See qasasna above).

5. كلم kallama = he spoke, talked, addressed (v. iii. m. s. past in form II of kalama [kalm], to injure, to wound. In its form II the verb means to speak. See at 2:253, p. 129, n. 2).

6. تكليم taklîm = speaking, conversation (verbal noun in form II of kalama [kalm]. See n. 5 above).

7. i.e., giving the good tidings of Allah's pleasure and rewards for believing in Him and obeying His Orders and Instructions. مبشرين

mubashshirîn (pl.; accusative/genitive of mubashshirîn, s. mubashshir) = deliverers of good tidings, harbingers of good news (active participle from bashshara, form II of bashara/bashira [bishr/bushr], to rejoice, be happy. See at 2:213, p. 102, n. 7; and bashshir at 4:138, p. 306, n. 1).

8. i.e. of Allah's displeasure and punishment for disbelief in Him and disobedience to His Orders and Instructions. منذرين

mundhirîn (pl.; accusative/ genitive of mundhirîn, sing. mundhir) = warners, (active participle from andhara, to warn, form IV of nadhara, [nadhhr/nudhûr], to dedicate, to make a vow. See at 2:213, p. 102, n. 8).

9. i.e., that they have not been given guidance nor warned. حجة hujjah (s.; p. حج hujj) = argument, pretext, pretence, proof, plea. See at 2:150, p. 71, n. 5.

بَعْدَ الرُّسُلِ after the Messengers.

وَكَانَ اللَّهُ عَزِيزًا And Allah is All-Mighty,

حَكِيمًا All-Wise.

لَيَكُنَّ اللَّهُ يَشْهَدُ 166. But Allah bears witness¹

بِمَا أُنْزِلَ إِلَيْكَ to what He sent down to you

أَنْزَلَهُ that He sent it down²

بِعِلْمِهِ with the knowledge³ of it;

وَالْمَلَائِكَةُ يَشْهَدُونَ and the angels bear witness;

وَكُفِيَ بِاللَّهِ and suffices⁴ it of Allah

شَهِيدًا as a Witness.⁵

إِنَّ الَّذِينَ كَفَرُوا 167. Those who disbelieve

وَصَدُّوا and prevent⁶

عَنْ سَبِيلِ اللَّهِ from the way of Allah

قَدْ ضَلُّوا do indeed go astray,⁷

ضَلَالًا بَعِيدًا straying far away.⁸

إِنَّ الَّذِينَ كَفَرُوا 168. Those who disbelieve

وَعَمِلُوا and do wrong,⁹

لَمْ يَكُنْ لِلَّهِ Allah would not be

لِيُغْفِرَ لَهُمْ وَلَا to forgive¹⁰ them nor to

لِيَهْدِيَهُمْ طَرِيقًا show them a way –

1. The 'āyah is addressed to the unbelievers of all time and it is the most emphatic assertion of Allah about the truth of the Qur'ān and the Prophethood of Muhammad, peace and blessings of Allah be on him. يَشْهَدُ *yash-hadu* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [*shuhūd*], to witness. See *shahidū* at 4:15, p. 245, n. 4).

2. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzāl*] of *nazala* [*nuzūl*], to come down, get down. See at 4:136, p. 305, n. 1).

3. i.e., with His Full and Perfect Knowledge of it and its purpose and of the well-being of His creation. علم *'ilm* = knowledge, learning, cognizance.

4. كفى *kafā* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifāyah*, to be enough. See at 4:132, p. 303, n. 1).

5. شهيد *shahid* (s.; pl. *shuhadā'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [*shuhūd*], to see, to witness. See at 4:159, p. 316, n. 1).

6. i.e., prevent others from the way of Allah. صدوا *ṣaddū* = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See *yasuddūna* 4:61, p. 268, n. 4).

7. ضلوا *ḍallū* = they went astray, lost the way, strayed (v. iii. m. pl. past from *ḍalla* [*ḍalāl/ḍalālāh*], to loose one's way. See *ḍalla* at 4:136, p. 305, n. 4).

8. i. e., from the path of guidance and the truth. بعيد *ba'īd* = (s.; pl. *bu'adā'* / *bu'ūd* / *bu'dân* / *bi'ād*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:136, p. 305, n. 5).

9. i. e., persisted in disbelief and in committing sins till death. ظلموا *ẓalamū* = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *yuzlamūn* at 4:124, p. 299, n. 4).

10. يغفر *yaghfir(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafir* / *maghfirah* / *ghufrân*], to forgive. The last letter takes *fathah* because of a hidden 'an in *li* { *lām* of motivation having the sense of *kay*) coming before the verb. See at 4:137, p. 305, n. 7).

إِلَّا طَرِيقَ جَهَنَّمَ 169. Except the way to Hell,

خَالِدِينَ فِيهَا abiding¹ therein

أَبَدًا for ever;

وَكَانَ ذَلِكَ

عَلَى اللَّهِ on Allah's part

يَسِيرًا² quite easy.²

يَا أَيُّهَا النَّاسُ 170. O mankind,

فَدَجَاءَكُمْ there has indeed come to you

الرَّسُولُ بِالْحَقِّ the Messenger with the truth³

مِنْ رَبِّكُمْ from your Lord.

فَتَأْمِنُوا So believe,

خَيْرَ لَكُمْ it will be better⁴ for you;

وَإِنْ تَكْفُرُوا but if you disbelieve,

فَإِنَّ لِلَّهِ then to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَالْأَرْضِ and the earth;⁵

وَكَانَ اللَّهُ عَلِيمًا and Allah is All-Knowing,

حَكِيمًا⁶ All-Wise.

يَا أَهْلَ الْكِتَابِ 171. O People of the Book,⁶

لَا تَمْلُوا⁷ do not overdo⁷

فِي دِينِكُمْ in your religion⁸

1. خَالِدِينَ *khâlidîn* (acc./gen. of *khâlidân*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 4:122, p. 298, n. 4; 4:57, p. 265, n. 14).

2. يَسِير *yasîr* = easy, simple, insignificant. See at 4:30, p. 253, n. 10.

3. i.e., the Qur'ân and Islam.

4. i.e. it will be better for you in this world as well as in the hereafter. خَيْر *khayr* = good, better, best. See at 4:66, p. 270, n. 9.

5. Believing in Allah and obeying His directives in all matters are for the benefit of men. Allah is in no need of man's worshipping Him. He is Above Want and all that exists in the heavens and the earth is His.

6. The 'ayah is addressed particularly to the Christians.

7. لَا تَغْلُوا *lâ taghlû* = do not overstep, cross the limit, exceed the bounds, overdo (v. ii. m. pl. imperative [prohibition] from *ghalâ* [*ghulâw*], to exceed the bounds).

8. دِينَ *dîn* (s.; pl. *adyân*) = religion, faith, belief, creed, worship. See at 4:146, p. 310, n. 2; 2:193, p. 92, n. 8.

وَلَا تَقُولُوا nor say against Allah
 عَلَى اللَّهِ إِلَّا الْحَقَّ anything but the truth.¹
 إِنَّمَا الْمَسِيحُ عِيسَى Verily the Messiah 'Îsâ,
 ابْنُ مَرْيَمَ son of Maryam,
 رَسُولُ اللَّهِ is the Messenger of Allah
 وَكَلِمَتُهُ and His word²
 أَلْقَاهَا إِلَى مَرْيَمَ that He offered³ to Maryam,
 وَرُوحٌ and a breath of life⁴
 مِنْهُ فَآمِنُوا from Him. So believe in
 اللَّهَ وَرُسُلَهُ Allah and His Messengers;
 وَلَا تَقُولُوا ثَلَاثَةً and do not say "Three",⁵
 أَنْتَهُوا refrain,⁶
 خَيْرَ لَكُمْ it will be better for you.
 إِنَّمَا اللَّهُ Verily Allah is the Only
 إِلَهٌ وَحْدٌ One God.
 سُبْحَنَهُ Sacrosanct⁷ is He,
 أَنْ يَكُونَ لَهُ a son.
 وَلَهُ To Him belongs
 مَا فِي السَّمَوَاتِ all that is in the heavens
 وَمَا فِي الْأَرْضِ and all that is in the earth.
 وَكَفَى بِاللَّهِ And suffices⁸ it of Allah
 وَكَبَلًا as a Guardian-Trustee.⁹

1. i. e., do not attribute any partner with him, nor say that He has a son, nor that He is incarnated in any being nor that He is a Trinity.

2. 'Îsâ, peace be on him. He is referred to as "a word from Allah" because he was created by Allah's command, *kun* (be), and he came into existence in his mother's womb. *kalimah* (s.; pl. *kalimât* = word, speech, address, utterance. See 3:39, p. 171, n. 3.

3. *alqâ* = he cast, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ'* /*luqyân* /*luqy* /*luqyah* /*luqan*], to meet. See 'alqaw at 4:90, p. 281, n. 13).

4. *rûh* (s.; pl. 'arwâh) = breath of life, soul, spirit.

5. This is a denial of the Christian doctrine of the Trinity and a prohibition to believe in it.

6. *intahû* = you (all) refrain, desist, terminate, finish, give up (v. ii. m. pl. imperative from *intahû*, form VIII of *nahâ* [*nahy* /*nahw*], to forbid, prohibit. See *intahaw* at 2:193, p. 93, n. 1).

7. The word *Subhân* is derived from *sabbaha*, form II of *sabaha* [*sabû* /*sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct is He" seems to convey the meaning better. See at 2:116, p. 55, n. 6.

8. So, there is no need to associate any partner with Him nor to seek the assistance of any other being. *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifāyah*, to be enough. See at 4:166, p. 319, n. 4).

9. *wakîl* (s.; pl. *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl* /*wukûl*], to entrust. See at 4:132, p. 303, n. 2).

لَنْ يَسْتَنْكِفَ 172. Never will disdain¹
 الْمَسِيحُ أَنْ يَكُونَ the Messiah to be
 عَبْدًا لِلَّهِ a slave of Allah
 وَلَا الْمَلَائِكَةُ nor the angels
 الْمَقْرُونُونَ stationed nearby;²
 وَمَنْ يَسْتَنْكِفْ and any that spurns
 عَنْ عِبَادَتِهِ at worshipping Him
 وَيَسْتَكْبِرْ and turns proud,³
 فَسَيَحْشُرُهُمْ إِلَيْهِ He will muster them to Him
 جَمِيعًا all together.⁴

فَأَمَّا الَّذِينَ 173. And as to those who
 ءَامَنُوا believe
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds⁵
 فَيُوَفِّيهِمْ He will give them in full⁶
 أَجُورَهُمْ their rewards⁷
 وَزَيِّدُهُمْ and will give them more⁸
 مِنْ فَضْلِهِ from His Grace.
 وَأَمَّا الَّذِينَ And as to those who
 اسْتَنْكَفُوا disdain⁹
 وَاسْتَكْبَرُوا and be proud¹⁰
 فَيُعَذِّبُهُمْ He will inflict on them
 عَذَابًا أَلِيمًا an agonizing¹¹ punishment;

1. يَسْتَنْكِفُ *yastankif(u)* = he disdains, spurns, scorns, looks down upon (v. iii. m. s. impfct. from *istankafa*, form X of *nakafa* [*nakf*], to disdain, to scorn. The last letter is vowelless because of the particle *lan* coming before the verb).

2. مَقْرُونُونَ *muqarrabûn* = those placed near, brought near (passive participle from *qarraba*, form II of *qaruba* [*qurb/maqrabah*], to be near. See *muqarrabin* at 3:45, p. 173, n. 8.

3. يَسْتَكْبِرُ *yastakbir(u)* = he turns proud, turns arrogant, is puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. The last letter is vowelless because the verb is in a conditional clause {preceded by *man*}. See *istakbara* at 2:34, p. 18, n. 6).

4. i.e., on the Day of Judgement.

5. صَالِحَاتٍ *ṣâlihât* (pl.; sing. صَالِحَةٍ *ṣâlihah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 4:122, p. 298, n. 1.

6. يُوَفِّيهِمْ *yuwaffî* = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [*wafâ*] to redeem, fulfil, live up to. See at 3:57, p. 178, n. 6).

7. أَجُورٍ *'ujûr* (pl.; s. أَجْرٍ *'ajr*) = rewards, remuneration, dowries, bridal sums. See at 4:152, p. 312, n. 4.

8. يَزِيدُ *yazīdu* = he gives more, increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at *zâda* 3:173, p. 223, n. 9).

9. اسْتَنْكَفُوا *istankafû* = they disdained, scorned, spurned (v. iii. m. pl. past from *istankafa*, form X of *nakafa*. See n. 1 above).

10. اسْتَكْبَرُوا *istakbarû* = they became proud, turned arrogant, were puffed up (v. iii. m. pl. past from *istakbara*, form X of *kabura*. See n. 3 above).

11. أَلِيمٍ *'alîm* = agonizing, anguishing, very painful. See at 4:161, p. 316, n. 13.

وَلَا يَجِدُونَ and they shall not find¹

لَهُمْ for them

مِنْ دُونِ اللَّهِ وَلِيًّا in lieu of Allah any friend

وَلَا نَصِيرًا nor anyone to help.²

يَا أَيُّهَا النَّاسُ 174. O mankind,

فَدَجَاءَكُمْ there indeed has come to you

بُرْهَانٌ a proof³

مِنْ رَبِّكُمْ وَ from your Lord; and

أَنْزَلْنَا إِلَيْكُمْ We have sent down⁴ to you

نُورًا مُبِينًا a light⁵ most clear.⁶

فَأَمَّا الَّذِينَ 175. So as to those who

ءَامَنُوا بِاللَّهِ believe in Allah

وَأَعْتَصَمُوا بِهِ and hold fast⁷ to Him,⁸

فَسَيُدْخِلُهُمْ He will admit⁹ them

فِي رَحْمَتِهِ into Mercy from Him

وَفَضْلٍ and grace¹⁰

وَيَهْدِيهِمْ and will show them

إِلَيْهِ towards Him¹¹

صِرَاطًا مُسْتَقِيمًا a way¹² straight and correct.¹³



يَسْتَقْفُونَ 176. They seek your ruling.¹⁴

1. يَجِدُونَ *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See *yajid* at 4: 123, p. 298, n. 8).

2. i.e., against Allah's judgement and retribution. *nasîr* نصير *nasîr* = (s.; pl. *nuṣarâ*) = helper, defender, supporter, ally, protector, patron. See at 4:123, p. 2298, n. 10).

3. i.e., the Prophet Muhammad, peace and blessings of Allah be on him, with the evidences and miracles, including the Qur'ân. برهان *burhân* (s.; pl. *barâhîn*) = proof, evidence.

4. أَنْزَلْنَا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 4:105, p. 291, n. 8).

5. i.e., the Qur'ân. *nûr* (s.; pl. *'anwâr*) = light, illumination. See *munîr* at 3:184, p. 228, n. 8.

6. مُبِين *mubîn* = flagrant, glaringly obvious, manifest, patent, all too clear, most clear. See at 4:120, p. 297, n. 7.

7. اعْتَصَمُوا *i'taṣamû* = they held fast, clung, (v. iii. m. pl. past from *i'taṣama*, form VIII of *'aṣama* [*'aṣm*], to restrain, to protect. See at 4:145, p. 309, n. 12).

8. i.e., to His guidance and instructions as contained in the Qur'ân and *sunnah*.

9. يَدْخُلُ *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter, to go in. See *yudkhil* at 4:13, p. 244, n. 6).

10. i.e., *jannah*, paradise.

11. i.e., to the *dîn* of Islam in this world and to *jannah* in the hereafter.

12. صِرَاطٍ *ṣirâṭ* = way, path, road. See at 4:68, p. 271, n. 2; 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

13. مُسْتَقِيم *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 4:68, p. 271, n. 3.

14. يَسْتَفْتُونَ *yastaftûna* = they seek formal legal opinion, ruling (v. iii. m. pl. impfct. in form X of *fatâ* [*fatw/fatâ*], to be youthful, young. See at 4:127, p. 300, n. 1).

قُلْ اللَّهُ يُفْتِيكُمْ Say: Allah gives you the
 ruling¹ about the heirless:²
 إِنْ أَمَرُوا هَلَاكَ If a person dies³
 لَيْسَ لَهُ وَلَدٌ and he has no child⁴
 وَلَهُ أُخْتٌ but has a sister,⁵
 فَلَهَا then she will get
 نِصْفُ مَا تَرَكَ a half⁶ of what he left;⁷
 وَهُوَ يَرِثُهَا and he will inherit⁸ from her
 إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ if she does not have
 a child;
 فَإِنْ كَانَتَا اثْنَتَيْنِ but if there be two females⁹
 فَلَهُمَا الثُّلَاثَانِ they shall have two-thirds
 مِنْ تَرَكَ of what he left;
 وَإِنْ كَانُوا إِخْوَةً brothers and sisters –
 رِجَالًا وَنِسَاءً men and women –
 فَلِلذَكَرِ then the male shall have
 مِثْلُ the equal of
 حِظِّ الْأُنثَيْنِ the share¹⁰ of two females.¹¹
 يُبَيِّنُ اللَّهُ لَكُمْ Allah makes clear¹² for you
 أَنْ تَضِلُّوا lest you should go wrong;¹³
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ All-Knowing.¹⁴

1. يفتي *yufti* = he gives formal legal opinion (v. iii. m. s. impfct. from 'aftâ, form IV of *fatâ*. See note 14 on the previous page. See at 4:127, p. 300, n. 2.

2. كاللّٰه *kalâlah* = a person leaving no son nor father. Son includes here son's son or the latter's son howsoever downwards; and father includes here father's father and the latter's father howsoever upwards. See at 4:12, p. 243, n. 7.

3. هلك *halaka* = he died, perished, was destroyed (v. iii. m. s. past from *halk/hulk/halâk/tahlukah*. See 'ahlakar at 3:117, p. 202, n. 5).

4. i.e., neither any direct descendant nor any ascendant, a *kalâlah*.

5. i. e. a full sister or a consanguine sister. The uterine sister's share is one-sixth as mentioned in 'âyah 12 of this *sûrah*.

6. نصف *nisf* (pl. *nuṣuf*) = half, middle. See at 2:237, p. 120, n. 3.

7. تَرَكَ *taraka* = he left, left behind, abandoned, relinquished, gave up, bequeathed (v. iii. m. s. past from *tark*, to leave. See at 4:7, p. 239, n. 12).

8. i. e., the full brother or uterine brother will inherit her whole property if she does not leave any child. يرث *yarithu* = he inherits, is heir to (v. iii. m. s. impfct. from *waritha* [wirth/ 'irih/ 'irithah/ wirâthah/ rithah/ turâth], to inherit. See *yûrathu* at 4:12, p. 243, n. 6).

9. i.e., two sisters of the deceased brother.

10. حظ *ḥaẓẓ* (s.; pl. *ḥuẓûẓ*) = portion, share, lot, good luck, good thing. See at 4:11, p. 241, n. 3; 3:176, p. 224, n. 12.

11. اثْنَيْنِ *'untha'ayn* (dual; acc./gen. of *'untha'ân*, s. *'unthā*) = two females. See *'unthā* at 4:124, p. 299, n. 2.

12. يبين *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 4:25, p. 252, n. 4).

13. تَضِلُّوا *taḍillu(na)* = you go astray, go wrong (v. ii. m. pl. impfct. from *ḍalla* [*ḍalāl/ḍalâlah*], to go astray. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See at 4:44, p. 260, n. 14).

14. i.e., of everything including, particularly, what is good and beneficial for His creation.

5. SŪRAT AL-MĀ'IDAH (The Table)

Madīnan: 120 'āyahs

This *sūrah* is called *Al-Mā'idah* (The Table) on account of the reference in it ('āyahs 112-115) to the demand of the disciples of 'Īsā, peace be on him, for a miracle in the form of bringing down a table set with food from the heaven. The greater part of the *sūrah* was revealed shortly after the Treaty of Hudaibiyah (7 H.).

Like other Madīnan *sūrahs* this *sūrah* also contains, among other things, rules and instructions regarding a number of matters such as the duty to fulfil contracts and agreements, rules regarding purification of the body, lawful and unlawful food, inviolability of the Sacred Mosque (Ka'ba), the duty to be strictly just and impartial in dealings, prohibition of wine and gambling and punishment for theft, insubordination and rebellion. Besides such matters reference is made also to the conduct of the People of the Book, particularly the defiance and disobedience of the Children of Isrā'il to their Prophets and their deviation from the guidance they were given, and to the struggle between the forces of the right and the wrong typified by Qābil's (Cain's) killing of his brother Hābil (Abel). At the end of the *sūrah* attention is drawn to the mistake in regarding 'Īsā, peace be on him, as god and in worshipping him as such, by pointing out that on the Day of Judgement he will be brought forward to testify whether he had asked men to worship him and he will emphatically disavow having ever done so.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا 1. O you who believe,

أَوْفُوا بِالْعُقُودِ fulfil¹ the contracts.²

أُحِلَّتْ لَكُم Lawful is made³ for you

بِهَيْمَةِ الْأَنْعَامِ the quadruped⁴ of livestock⁵

إِلَّا مَا يَتْلُو عَلَيْكُمْ save what is recited⁶ on you,

غَيْرِ مِثْلِ الْصَّيْدِ not allowing hunting⁷

وَأَنْتُمْ حُرُمٌ while you are in 'ihrām.⁸

إِنَّ اللَّهَ يَحْكُمُ Verily Allah decrees

مَا يُرِيدُ what He wills.

يَا أَيُّهَا الَّذِينَ آمَنُوا 2. O you who believe,

لَا تَحِلُّوا do not violate⁹

1. أَوْفُوا 'awfū = you (all) fulfil, carry out, redeem,

give in full (v. ii. m. pl. imperative from wafā [wafā'], to fulfil. See at 2:40, p. 20, n. 12).

2. i.e., the implied contract to believe in Allah and to obey His orders and instructions in all affairs, as well as all lawful contracts and agreements, explicit or implied, with others. عقود 'uqūd (pl., s. عقد 'aqd) = contracts, agreements.

3. أُحِلَّت 'uhillat = she or it is made lawful, made permissible (v. iii. f. s. past passive from 'ahalla, from IV of halla [hall/hill], to unbind, to solve. to be lawful. See at 4:160, p. 316, n. 6).

4. بهيمة bahimah (s., pl. bahā'im) = quadruped, beast, animal.

5. أنعام 'an'am (pl.; s. نعم na'am) = grazing livestock (sheep, cattle, camels, goats)

6. يَتْلُو what is recited hereafter as unlawful. يَتْلُو yutlā = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from talā [tilāwah], to recite. See at 4:127, p. 300, n. 3).

7. صيد sayd = hunting.

8. i. e. ceremonial garb for hajj or 'umrah. hurum (pl.; s. harām) = inviolate, forbidden, prohibited, interdicted, in the state of 'ihrām.

9. لَا تَحِلُّوا lā tuḥillū = do not violate, desecrate, make lawful (what is forbidden), unbind (v. ii. m. pl. imperative from 'ahalla. See n. 3 above).

سَعَى اللَّهِ the rites¹ set by Allah,
 وَلَا الشَّهْرَ الْحَرَامَ nor the sacred month,²
 وَلَا الْهَدْيَ nor the sacrificial animal,³
 وَلَا الْقُلُوبَ nor the necklaces,⁴
 وَلَا آيِينَ nor the repairers⁵
 إِلَيْكَ الْحَرَامَ to the Sacred House⁶
 يَبْتَغُونَ فَضْلًا seeking the grace
 مِنْ رَبِّهِمْ وَرِضْوَانًا of their Lord and Pleasure.
 وَإِذَا حَلَلْتُمْ And when you end 'ihrâm⁷
 فَأَصْطَادُوا you may undertake hunting.⁸
 وَلَا يُجْرِمَنَّكُمْ And let there not impel⁹ you
 سِتْرَانِ قَوْمٍ the detestation¹⁰ for a people
 أَنْ صَدُّوكُمْ that they prevented¹¹ you
 عَنِ الْمَسْجِدِ الْحَرَامِ from the Sacred Mosque
 أَنْ تَعْتَدُوا to committing excesses.¹²
 وَتَعَاوَنُوا And assist one another¹³
 عَلَى الْبِرِّ in piety
 وَالنَّقْوَى and righteousness;
 وَلَا تَعَاوَنُوا and do not assist one another
 عَلَى الْإِثْمِ وَالْعُدْوَنِ in sin and aggression;
 وَاتَّقُوا اللَّهَ and beware of Allah.
 إِنَّ اللَّهَ Verily Allah is
 شَدِيدُ الْعِقَابِ Severe in punishing.

1. شعائر *sha'â'ir* (sing. *sha'îrah*) = signposts,

tokens, religious rites. See at 2:158, p. 158, n. 5.

2. i. e., do not engage in fighting in the sacred months, e. g., Dhû al-Qa'dah, Dhû al-Hijjah, Muharram and Rajab.

3. هدى *hady* = what is offered as sacrifice, sacrifice, the sacrificial animal.

4. قلاد *qalâ'id* (pl.); س. قلادة *qilâdah*) = necklaces.

The Arabs used to put a special type of necklace round the neck of a sacrificial animal to indicate that it was meant for sacrifice and that the person taking the animal intended to perform *hajj*. This part of the 'ayah prohibits preventing the person from performing *hajj* and making the sacrifice.

5. عاين *'âmmîn* (acc./gen. of *'âmmûn*, s. *'âmm*) = repairers, betakers, those who go to see something or someone (act. participle from *'amma* ('*amm*), to go, to betake oneself.

6. i. e., the Ka'ba.

7. حللتهم *halaltum* = you (all) untied, unfastened, dissolved, ended the state of 'ihrâm (v. ii. m. pl. past from *halla* [*hall*], to unbind, untie).

8. اصطادوا *istâdû* = you (all) engage in hunting, chase, hunt for prey (v. ii. m. pl. imperative from *istâda*, form VIII of *âda* [*âd*], to hunt).

9. لا يجزمن *la yajrimanna* = let he or it not incite, impel, urge (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*], to commit an offence).

10. شتان *shana'ân* = hatred, detestation.

11. As happened in the year of the Hudaibiyah Treaty. صدوا *ṣaddû* = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 4:167, p. 319, n. 6).

12. i. e., to doing injustice to them. تعادوا *ta'adû(na)* = you (all) assail, assault, commit excesses (v. ii. m. pl. impfct. from *i'tadâ*, form VIII of *adâ* [*adw*], to speed, to race. The terminal *nûn* is dropped for the particle '*an* coming before the verb. See at 2:231, p. 114, n. 15).

13. تعاونوا *ta'âwanû* = you (all) assist one another, cooperate (v. ii. m. pl. imperative in form VI from the root '*awn*).

حُرِّمَتْ عَلَيْكُمْ 3. Unlawful is made on you

الْمَيِّتَةُ وَالْدَّمُ the dead¹ and blood,²

وَلَحْمَ الْخِنْزِيرِ and meat of swine,

وَمَا أُهِلَّ and what has been offered³

لِغَيْرِ اللَّهِ to anyone than Allah;

وَالْمُخَيَّقَةُ and that which is strangled,⁴

وَالْمَوْقُوذَةُ that which is beaten to die,⁵

وَالْمَرْدِيَّةُ that which has a fatal fall,⁶

وَالنَّطِيطَةُ that which is gored by horns⁷

وَمَا and that which

أَكَلَ السَّبُعُ a beast of prey⁸ has eaten⁹

إِلَّامَا - save what

ذَكَيْتُمْ you may duly slaughter¹⁰-

وَمَا ذِيحَ and that which is slaughtered

عَلَى النُّصُبِ on altars;¹¹

وَأَنْ and [unlawful is also] that

تَسْقِسُوا you seek apportionment¹²

بِالْأَزْلَمِ with divining arrows.¹³

ذَلِكَمُ فَسَقٌ That is¹⁴ sinfulness.¹⁵

الْيَوْمَ Today

يَئِسَ hopeless have become¹⁶

الَّذِينَ كَفَرُوا those who disbelieve

مِنْ دِينِكُمْ about your religion.

1. i. e., an animal naturally dead.

2. i. e., blood which is caused to flow.

3. i. e., that which is slaughtered in the name of any being other than Allah. أُهِلَّ 'uhilla = he or it is offered, offered up, cheered (v. iii. m. s. past passive from 'ahalla, form IV of halla [hall], to appear, to come up.

4. منخنقة *munkhaniqah* = that which is strangled, choked to death, suffocated to death (passive participle, f., s., from *inkhanaqa*, form VII of *kahnaqa* [khanq], to choke, to strangle).

5. موقوذة *mawqdhah* = that which is beaten to die, fatally hit (passive participle, f., s., from *waqadha* [waqdh], to hit fatally).

6. مردية *mutaraddiyah* = that which is dead by a fall (active participle, f., s., from *taraddâ*, form V of *radiya* [rady], to perish).

7. نطية *naṭīḥah* = that which is gored by horns.

8. سبع *sabu'* (s., pl. *sibā'*) = beast of prey, predatory animal.

9. i. e., captured and wounded to eat without having completely killed the prey.

10. The exception applies to the categories starting from "that which is strangled". ذَكَيْتُمْ *dhakkaytum* = you (all) slaughtered, kindled (v. ii. m. pl. past from *dhakkā*, form II of *dhakiya* [dhaky], to be intelligent).

11. i. e., what has been sacrificed on altars fixed for the worship of idols and gods other than Allah. نَصَب *nuṣub* (pl., s. 'anṣāb) = altars, images, idols.

12. تَسْقِسُوا *tastaqsimū(na)* = you (all) seek apportionment, division (v. ii. m. pl. impfct. from *istaqsama*, form X of *qasama* [qasm], to divide. The terminal *nūn* is dropped for the particle 'an coming before the verb).

13. أَزْلَمَ *'azlām* (pl.; s. *zalam*) = arrows, divining arrows. The Arabs sometimes used to fix their respective shares in something, particularly the meat of a slaughtered animal by means of divination with arrows.

14. i. e., the eating of the prohibited things in disregard of the prohibition.

15. فَسَقٌ *fisq* = sinfulness, moral depravity. See *fusûq* at 2:282, p. 149, n. 11.

16. i. e., they have lost all hope of your ever reverting to unbelief. يَئِسَ *ya'isa* = he became hopeless, despaired (v. iii. m. s. past from *ya's*).

فَلَا تَخْشَوْهُمْ So do not fear¹ them

وَأَخْشَوْنِي and fear Me.

أَلْيَوْمَ أَكْمَلْتُ Today I have perfected²

لَكُمْ دِينَكُمْ for you your religion³

وَأَتَمَمْتُ عَلَيْكُمْ and have completed⁴ on you

نِعْمَتِي My favour.⁵

وَرَضِيتُ لَكُمْ and have approved for you

الْإِسْلَامَ دِينًا Islam as religion.

فَمَنْ أَضْطَرَّ But if anyone is constrained⁶

فِي مَخْصَصَةٍ in extreme hunger⁷

غَيْرَ مُتَجَانِفٍ without being inclined⁸

لِإِنِّهِ to sin,

فَإِنَّ اللَّهَ then verily Allah is

عَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.

يَسْأَلُونَكَ مَاذَا 4. They ask⁹ you what is

أُحِلَّ لَهُمْ made lawful¹⁰ for them.

قُلْ أُحِلَّ لَكُمْ Say: Lawful are made for

الطَّيِّبَاتِ you the good things.¹¹

وَمَا عَلَّمْتُمْ And that which you teach¹²

مِنَ الْجَوَارِحِ of the predatory animals,¹³

مُكَلِّبِينَ being trainers,¹⁴

1. لا تَخْشَوْهُمْ *lâ takhshaw* = you (all) do not fear (v.

ii. m. pl. imperative {prohibition} from *khashiya* [*khashy/khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8).

2. i.e., perfected and completed the rules of *shari'ah*. أَكْمَلْتُ *'akmaltu* = I perfected, completed (v. i. s. past from *'akmalu*, form IV of *kamala/kamila/kamala* [*kamâl/kumâl*], to be perfect, complete. See *tukmilû* at 2:185, p. 88, n. 6).

3. دِينَ *dîn* is usually translated as 'religion'; but it has a comprehensive connotation of a way of life and a code of conduct.

4. أَتَمَمْتُ *'atmamtu* = I completed, finished (v. i. s. past from *'atamma*, form IV of *tamma* [*tamâm*], to be completed. See *'atimmû* at 2:195, p. 94, n. 2).

5. i. e., by bringing you out of the darkness of ignorance and error to the light of Islâm.

6. i. e., if one is constrained by extreme hunger to take the prohibited food. اضْطَرَّ *idṭarra* = he is constrained, coerced, forced, compelled, obliged (v. iii. m. s. impfct. passive from *idṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair. See 2:173; p. 81, n. 11).

7. مَخْصَصَةٌ *makhmaṣah* = extreme hunger (verbal noun from *khamasa*, to be of empty stomach, hungry).

8. مُتَجَانِفٌ *mutajānif* = inclined, wilfully deviating (active participle from *tajānafa*, form VI of *janafa* [*janaf*], to incline, deviate. See *janaf* at 2:182, p. 86, n. 6).

9. يَسْأَلُونَ *yas'alûna* = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 2:215, p. 104, n. 1).

10. See at 4:24, p. 250, n. 5.

11. طَيِّبَاتٍ *ṭayyibât* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 4:160, p. 316, n. 5.

12. تَعْلَمُونَ *tu'allimûna* = you (all) teach, instruct, educate (v. ii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 3:79, p. 187, n. 2).

13. جَوَارِحٍ *jawāriḥ* (pl.; s. *jāriḥah*) = predatory animals or birds.

14. مُكَلِّبِينَ *mukallibîn* (acc./gen. of *mukallibûn*; s. *mukallib*) = trainers, instructors.

تُعَلِّمُونَهُمْ مَا teaching them of what
 عَلَّمَكُمُ اللَّهُ Allah has taught you –
 فَكُلُوا مِمَّا آَمَسَكُمُ eat of what they catch¹
 عَلَيْكُمْ on your behalf
 وَادْكُرُوا اللَّهَ and mention² Allah's Name
 عَلَيْهِ over it.³
 وَانْقُوا اللَّهَ And beware⁴ of Allah.
 إِنَّ اللَّهَ Verily Allah is
 سَرِيعُ الْحِسَابِ Prompt⁵ in taking account.

5. Today lawful is made
 لَكُمْ الطَّيِّبَاتِ for you the good things;
 وَطَعَامُ الَّذِينَ and the food⁶ of those who
 أُوتُوا الْكِتَابَ were given the Book
 حِلٌّ لَكُمْ is lawful⁷ for you;
 وَطَعَامُكُمْ and your food is
 حِلٌّ لَهُمْ lawful for them;
 وَالْمُحْصَنَاتُ and the chaste women⁸
 مِنَ الْمُؤْمِنَاتِ of those believing
 وَالْمُحْصَنَاتُ مِنَ and the chaste women of
 الَّذِينَ أُوتُوا those who were given
 الْكِتَابَ the Book before you
 إِذَا آتَيْتُمُوهُمْ if you pay⁹ them

1. i. e., teaching them of what Allah has given you of the knowledge and skill of hunting and preying.
 آَمَسَكُنَّ 'amsakna = they (fem.) caught, seized, grasped, held, retained (v. iii. f. pl. past from 'amsaka, form IV of masaka [mask], to grasp. See 'amsikiu at 4:15, p. 245, n. 5).

2. اذكروا udhkurû = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from dhakara [dhikr/tadhkâr], to remember. See at 4:103, p. 290, n. 12).

3. It is lawful to train animals and birds for the purpose of hunting and to eat of what such animals or birds catch provided that Allah's name is mentioned at the time of sending the hunting animal and that the latter does not eat of the prey (See Bukhârî, no. 5473).

4. اتقوا ittaqû = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from ittaqâ, form VIII of waqâ (waqy/wiqâyah), to guard, safeguard. See at 4:131, p. 302, n. 6).

5. سريع sari' = prompt, expeditious, quick, speedy, rapid, swift. See at 3:199, p. 234, n. 10.

6. i. e., the animals slaughtered by the People of the Book according to the prescripts of their Scriptures. طعام ta'am (pl. اطعم at'imah) = food, diet, meal, repast. See at 3:93, p. 192, n. 6.

7. حِلٌّ hill = lawful, permissible, free.

8. Likewise it is lawful to marry the chaste women from among the believers and the People of the Book provided the conditions set in the 'ayah are fulfilled. مُحَصَّنَاتُ muḥṣanât (f. pl.; s. muḥṣanah; m. muḥṣan) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens. See at 4:25, p. 251, n. 1).

9. آتَيْتُمُ 'ataytum = you (all) gave, offered, granted, brought (v. ii. m. pl. past from 'âtâ, from IV of 'atâ [ityân/'aty/ma'tâh], to come, to bring, to give or offer. See at 2:233, p. 117, n. 9).

أُجُورَهُنَّ their dowries,¹
 مُحْصِنِينَ being chaste,²
 غَيْرَ مُسْفِحِينَ not being fornicators,³
 وَلَا مُتَّخِذِي أَخْدَانٍ nor taking⁴ paramours.⁴
 وَمَنْ يَكْفُرْ بِالْإِيمَانِ And whoever denies the faith
 فَقَدْ حَبِطَ عَمَلُهُ his deeds shall fall through⁵
 وَهُوَ فِي الْآخِرَةِ and he will be in the hereafter
 مِنَ الْخَاسِرِينَ among those in loss.

Section (Rukû') 2

يَا أَيُّهَا الَّذِينَ ءَامَنُوا 6. O you who believe,
 إِذَا قُمْتُمْ when you get up
 إِلَى الصَّلَاةِ to the prayer,
 فَغَسِّلُوا وُجُوهَكُمْ wash⁶ your faces and your
 وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ hands up to the elbows;⁷
 وَأَمْسَحُوا بِرُءُوسِكُمْ and wipe⁸ your heads
 وَأَرْجُلَكُمْ and (wash) your feet
 إِلَى الْكَعْبَيْنِ up to the two ankles.⁹
 وَإِنْ كُنْتُمْ جُنُبًا And if you are
 فَاطْهَرُوا purify yourselves.¹⁰
 وَإِنْ كُنْتُمْ مَرْضَى And if you are ill¹²
 أَوْ عَلَى سَفَرٍ or on a journey,
 أَوْ جَاءَ أَحَدُكُمْ مِنَ the toilet

1. أُجُورُ 'ujûr (pl.; s. أجر 'ajr) = rewards, remuneration, dowries, bridal sums. See at 4:173, p. 322, n. 7.

2. مُحْصِنِينَ muḥṣinîn (acc./gen. of muḥṣinûn, s. muḥṣin) = chaste men, men who fortify their chastity by being in wedlock. See at 4:24, p. 250, n. 8).

3. مُسْفِحِينَ musâfiḥîn (acc./gen. of musâfiḥûn, s. musâfiḥ) = fornicators (act. participle from sāḥaḥa, form III of saḥaḥa [saḥḥ/suḥḥ], to shed. See at 4:24, p. 250, n. 9).

4. 'akhḍân (pl.; s. khidn) = intimate friends, i. e., paramours, illicit lovers.

5. حَبِطَ ḥabita = he or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. m. s. past. See ḥabīṭat at 3:22, p. 163, n. 7).

6. اغسلوا ighsilû = you (all) wash (v. ii. m. pl. imperative from ghasala [ghust], to wash). This 'ayah lays down the rules for cleanliness.

7. مَرَافِقِ marâfiq (pl.; s. مرفق mirfaq) = elbows.

8. i. e., wipe with the wet hand. امسحوا imsaḥû = you (all) wipe, stroke with the hand, clean (v. ii. m. pl. imperative from masaḥa [mash], to stroke with the hand. See at 4:43, p. 260, n. 7).

9. ka'bayn (dual, acc./gen. of ka'bân; s. ka'b) = two ankles.

10. جُنُبِ junub = state of ceremonial impurity (on account of sexual intercourse or ejaculation); also one not belonging to the tribe. See at 4:43, p. 259, n. 12.

11. i. e., purify yourselves by taking a full bath اطهرو itṭaḥharû = you (all) purify yourselves, get yourselves cleaned (v. ii. m. pl. imperative from taṭaḥhara, form V of ṭahara/ṭahura [tuhr/ṭaharah], to be pure, clean. See mutaḥhir at 3:55, p. 177, n. 5).

12. مَرْضَى marḍâ (pl.; s. مريض marīḍ) = unwell, ill, sick, diseased, indisposed, patients. See at 4:102, p. 290, n. 4).

مِنَ النَّأْيِ from the call of nature¹
 أَوْ لَنَسَمُ or has had contact²
 أَلِنَسَاءَ with women
 فَلَمْ يَجِدُوا مَاءً and do not find water,
 فَتَيَمَّمُوا then have recourse to³
 صَعِيدًا طَيِّبًا a ground,⁴ good and clean,⁵
 فَامْسَحُوا and wipe⁶
 بِوُجُوهِكُمْ your faces
 وَأَيْدِيكُمْ مِنْهُ and your hands with it.
 مَا يُرِيدُ اللَّهُ Allah does not intend⁷
 لِيَجْعَلَ عَلَيْكُمْ to put on you
 مِنْ حَرَجٍ any difficulty⁸
 وَلَكِنْ يُرِيدُ but He intends
 لِيُطَهِّرَكُمْ to purify⁹ you
 وَلِيُتِمَّ and to complete¹⁰
 نِعْمَتَهُ عَلَيْكُمْ His grace on you
 لَعَلَّكُمْ that you may
 تَشْكُرُوا express gratitude.¹¹
 7. And remember
 نِعْمَةَ اللَّهِ عَلَيْكُمْ Allah's grace on you
 وَمِيثَاقَهُ الَّذِي and His Covenant¹² which
 وَاتَّقُوا He covenanted with you for,

1. غائط *ghâ'it* (s.; pl. *ghûṭ/ghiyât*) = low and spacious ground, human excrement. See at 4:43, p. 260, n. 1.

2. لَنَسَمَ *lâmastum* = you (all) touched, had contact with (v. ii. m. pl. past from *lâmasa*, form III of *lamasa* [*lams*], to touch, to handle. See at 4:43, p. 260, n. 2). Here it is an indirect expression for sexual intercourse.

3. تَيَمَّمُوا *tayammamû* = you (all) aim at, intend, set your mind on, resort, have recourse to (v. ii. m. pl. imperative *tayammama* [*tayammum*], to intend, to aim at. See at 4:43, p. 260, n. 4).

4. صَعِيد *ṣa'id* (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground. See at 4:43, p. 260, n. 5.

5. طَيِّب *ṭayyib* = good, pleasant, agreeable, salutary, clean. See at 4:43, p. 260, n. 6.

6. i.e., rub with the dust on the ground. امسحوا *imsahû* = you (all) stroke, rub, wipe off, clean (v. ii. m. pl. imperative from *masaha* [*mash*], to stroke. See at 5:5, p. 330, n. 8). The rule is to wipe the face and the hands from the elbow to the tip of the finger.

7. يُرِيدُ *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arâda, form IV from *râda* [*rawd*], to walk about. See at 4:133, p. 303, n. 5).

8. حَرَج *ḥaraj* = difficulty, distress, constriction, anguish, critical situation. See at 4:65, p. 270, n. 1.

9. يَطْهَرُ *yutahhira(u)* = he purifies, cleanses (v. iii. m. s. impfct. from *tahhara*, form II of *tahara/tahura* [*ṭahr/tahârah*], to be clean. The last letter takes *fathah* because of an implied 'an in li (*lâm* of motivation) coming before the verb. See *tahhara* at 3:42, p. 172, n. 6).

10. يُتِمُّ *yutimma(u)* = he completes, makes full (v. iii. m. s. impfct. from 'atamma, form IV of *tamma* [*ṭamâm*], to be completed. The last letter takes *fathah* for the same reason as given in the previous note. See 'atmamu at 5:3, p. 328, n. 4).

11. تَشْكُرُونَ *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 2:185, p. 88, n. 8).

12. مِيثَاق *mithâq* (pl. مَوَاقِيق *mawâthiq*) = covenant, pact, treaty. See at 4:154, p. 313, n. 9.

إِذْ قُلْتُمْ سَمِعْنَا

when you said: "We hear"¹

وَأَطَعْنَا

and we obey".²

وَاتَّقُوا اللَّهَ

And beware of Allah.

إِنَّ اللَّهَ عَلِيمٌ

Verily Allah is All-Knowing

بِذَاتِ الصُّدُورِ

of the secrets of hearts.³

يَا أَيُّهَا الَّذِينَ

8. O you who believe,

آمَنُوا

be steadfast⁴ for Allah

كُونُوا قَوَّامِينَ لِلَّهِ

bearing witness with justice;⁵

شُهَدَاءَ بِالْقِسْطِ

and let there not impel⁶ you

وَلَا يَجْرِمَنَّكُمْ

the detestation⁷ for a people

شَتَانُ قَوْمٍ

on to not doing justice.⁸

عَلَىٰ آلَا تَعْدِلُوا

Do justice;

it is the closest⁹ to godliness;

هُوَ أَقْرَبُ لِلتَّقْوَىٰ

and beware of Allah;

وَاتَّقُوا اللَّهَ

verily Allah is All-Aware

إِنَّ اللَّهَ خَبِيرٌ

of what you do.

بِمَا تَعْمَلُونَ

وَعَدَ اللَّهُ

9. Allah promises¹⁰

وَعَدَ اللَّهُ

those who believe

الَّذِينَ آمَنُوا

and do good deeds,

وَعَمِلُوا الصَّالِحَاتِ

they will have forgiveness

لَهُمْ مَغْفِرَةٌ

and a magnificent reward.

وَأَجْرٌ عَظِيمٌ

1. The allusion is to the covenant which the Muslims made with the Prophet either at al-'Aqabah or at Hudaibiyah. سَمِعْنَا *sami'nâ* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 4:45, p. 261, n. 2).

2. أَطَعْنَا *'aṭa'nâ* = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *ṭā'a* [*taw'*] to obey. See at 2:285, p. 152, n. 3).

3. صُدُور *ṣudūr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning, start. See at 3:154, p. 216, n. 5. *dhât al-ṣudūr* = that which possesses the hearts, i.e., the secrets of hearts.

4. قَوَّامِينَ *qawwâmin* (acc./genitive of *qawwâmîn*, pl.; s. *qawwâm*, emphatic and exaggerated form of *qā'im*) = steadfast ones, caretakers, guardians, superintendents, managers, custodians. See at 4:135, p. 304, n. 1.

5. قِسْط *qist* = justice, equity, fairness. See at 4:135, p. 304, n. 2.

6. لَا يَجْرِمَنَّ *la yajrimanna* = let he or it not incite, impel, urge (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*], to commit an offence. See at 5:2, p. 326, n. 9).

7. *shana'ân* = hatred, detestation. See at 5:2, p. 326, n. 10.

8. تَعْدِلُوا *ta'dilû(na)* = you (all) treat equally, deal with equity, be impartial, do justice (v. ii. m. pl. impfct. from *'adala* [*adl' /adâlah*], to act justly. The terminal *nûn* is dropped for the particle *'an* (*'an lā*) come before the verb. See at 4:135, p. 304, n. 8).

9. أَقْرَب *'aqrab* = closer, nearer, nearest, more/most likely (relative of *qarib*. See at 4:11, p. 242, n. 4).

10. وَعَدَ *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 3:95, p. 285, n. 11).

وَالَّذِينَ كَفَرُوا 10. But those who disbelieve

وَكَذَّبُوا and call lies¹

بِآيَاتِنَا to Our revelations,²

أُولَٰئِكَ such ones will be

أَصْحَابُ الْعِجَابِ the inmates³ of hell.⁴



يَا أَيُّهَا الَّذِينَ

آمَنُوا 11. O you who believe,

أَذْكُرُوا remember⁵

بِعَمَلِ اللَّهِ عَلَيْكُمْ Allah's grace on you

إِذْ هُمْ قَوْمٌ when a people meditated⁶

أَنْ يَبْسُطُوا إِلَيْكُمْ to stretch⁷ towards you

أَيْدِيَهُمْ their hands and

فَكَفَّ أَيْدِيَهُمْ He restrained⁸ their hands

عَنْكُمْ from you.

وَاتَّقُوا اللَّهَ And beware⁹ of Allah;

وَعَلَى اللَّهِ and upon Allah

فَلْيَتَوَكَّلِ should the believers rely.¹⁰

الْمُؤْمِنُونَ

Section (Rukû') 3

وَلَقَدْ أَخَذَ اللَّهُ 12. Allah did indeed take

مِيثَاقَ the covenant¹¹

بَنِي إِسْرَءِيلَ of the Children of Isrâ'îl.

وَبَعَثْنَا مِنْهُمُ And We raised¹² from them

اثْنَيْ عَشَرَ نَقِيبًا twelve chiefs;¹³

1. كَذَّبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 3:184, p. 228, n. 5).

2. آيَات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 4:155, p. 314, n. 2.

3. أَصْحَاب *'ashâb* (pl.; sing. *shâhib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 3:115, p. 201, n. 8).

4. جَحِيم *jahîm* = hellfire, hell.

5. اذْكُرُوا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr*/tadhkâr], to remember. See at 5:4, p. 329, n. 2).

6. هَم *hamma* = he meditated, designed, thought of doing, was about to, was concerned, worried (v. iii. m. s. past from *hamma* [*hamm*], to worry, to be important. See *hammat* at 4:113, p. 294, n. 6).

7. يَبْسُطُوا *yabsuṭû* (na) = they stretch, spread, spread out, expand, extend (v. iii. m. pl. impfct. from *basata* [*basf*], to spread. The terminal *nûn* is dropped because of the particle 'an' before the verb. See *yabsuṭu* at 2:245, p. 123, n. 9).

8. كَفَّ *kaffa* = he restrained, desisted, refrained, prevented, checked, held back (v. iii. m. past from *kaff*, to desist. See *yakuffû* at 4: 91, p. 282, n. 9).

9. اتَّقُوا *ittaquû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy*/wîqāyah), to guard, safeguard. See at 5:4, p. 329, n. 4).

10. يَتَوَكَّلِ *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl*/wukûl], to entrust). The final letter is vowelless because of the *lâm* of command before the verb. See at 3:160, p. 219, n. 1).

11. i. e., to worship Allah Alone and to obey their Prophet. مِيثَاق *mithâq* (pl. مَوَاقِيق *mawâthiq*) = covenant, pact, treaty. See at 5:7, p. 331, n. 12.

12. بَعَثْنَا *ba'athnâ* = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 2:56, p. 26, n. 6).

13. i. e., for their twelve tribes. نَقِيب *naqîb*, (s.; pl. *nuqabâ*) = leader, chief, headman.

وَقَالَ اللَّهُ and Allah said:

إِنِّي مَعَكُمْ " I am with you.¹

لَئِنْ أَقَمْتُمُ الصَّلَاةَ If you perform² the prayer

وَأَتَيْتُمُ الزَّكَاةَ and pay *zakâh* and

وَأَمَنْتُمْ بِرُسُلِي believe in Our messengers

وَعَزَّزْتُمُوهُمْ and support³ them

وَأَقْرَضْتُمُ اللَّهَ and lend⁴ Allah

قَرْضًا حَسَنًا a benevolent loan,

لَأُكَفِّرَنَّ عَنْكُمْ I will efface⁵ from you

سَيِّئَاتِكُمْ your sins⁶

وَلَأُدْخِلَنَّكُمْ and will admit⁷ you in

جَنَّاتٍ gardens

تَجْرِي مِنْ تَحْتِهَا flowing⁸ below them

الْأَنْهَارِ the rivers;

فَمَنْ كَفَرَ بَعْدَ but whoever disbelieves

ذَلِكَ مِنْكُمْ after this from amongst you

فَقَدْ ضَلَّ will have gone astray⁹

سَوَاءَ السَّبِيلِ from the right way."

فِيمَا نَقَضُوا 13. But due to their breach¹⁰

مِيثَاقَهُمْ of the covenant of theirs

لَعَنَهُمْ We cursed¹¹ them

وَجَعَلْنَا قُلُوبَهُمْ and made¹² their hearts

1. i. e., in help and protection.

2. أَقَمْتُمْ 'aqamtum = you (all) performed, straightened, made rise (v. ii. m. pl. past in form IV of *qâma* قَامَ *qawmah/qiyâm*) to get up, stand up. See 'aqamta at 4:102, p. 289, n. 1).

3. عَزَّزْتُمْ 'azzartum = you (all) supported, assisted (v. ii. m. pl. past from 'azzara, form II of 'azara [ʿazr], to turn away, to prevent).

4. i. e., spend in the way of Allah. أَقْرَضْتُمْ 'aqradtum = you (all) lent, advanced (v. ii. m. pl. past from 'aqrada, form IV of *qarada* [qard], to cut, to sever. See *yuqridu* at 2:245, p. 123, n. 4).

5. لَأُكَفِّرَنَّ *la+'ukaffiranna* = I certainly efface, obliterate, cover, pardon (v. i. s. emphatic impfct. in form II of *kafara* [kafra /kufr /kufrân/kufûr], to hide, to disbelieve. See at 3:195, p. 233, n. 6).

6. سَيِّئَاتٍ *sayyi'ât* (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 4:31, p. 254, n. 3.

7. لَأُدْخِلَنَّ *la+'udkhilanna* = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [dukhâl], to enter. See at 3:195, p. 233, n. 7).

8. تَجْرِي *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 4:122, p. 298, n. 3).

9. ضَلَّ *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. See at 4:136, p. 305, n. 4).

10. نَقَضَ *naqad* = breach, violation, infringement, infraction. See at 4:155, p. 314, n. 1.

11. لَعَنَّا *la'annâ* = We condemned, damned, cursed, banished from mercy (v. i. past from *la'ana* [la'n], to damn, to curse. See *la'ana* 4:117, p. 296, n. 8).

12. جَعَلْنَا *ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala* [ja'ʾl], to make, to set. See at 2:125, p. 59, n. 6).

قَنِيصَةً relentless.¹

يُحْرِفُونَ الْكَلِمَ They deflect² the word

عَنْ مَوَاضِعِهِ from its positions,³

وَنَسُوا حَظًّا مِمَّا and they forgot⁴ a portion⁵ of

ذُكِّرُوا بِهِ what they were reminded⁶ of;

وَلَا تَزَالُ and you will not cease to

تَطَّلِعُ عَلَى come to know⁷ of

خَائِنَتِهِمْ treachery⁸ on their part

إِلَّا قَلِيلًا مِنْهُمْ except a few of them.

فَاعْفُ عَنْهُمْ So forgive⁹ them

وَأَصْفَحْ and forbear.¹⁰

إِنَّ اللَّهَ يُحِبُّ Verily Allah loves

الْمُحْسِنِينَ the benevolent.



وَمِنَ الَّذِينَ قَالُوا 14. And of those who say:

إِنَّا نَصْرِي "We indeed are Christians",

أَخَذْنَا مِيثَاقَهُمْ We took their covenant¹¹

فَنَسُوا حَظًّا but they forgot a part of

وَمَا ذُكِّرُوا بِهِ what they were reminded of.

فَأَغْرَيْنَا So We brought about¹²

بَيْنَهُمُ الْعَدَاوَةَ among them enmity¹³

وَالْبَغْضَاءَ and hatred¹⁴

إِلَى يَوْمِ الْقِيَمَةِ till the Day of Judgement.

1. قَانِيصَةً *qāsiyah* (f.; m. *qāsin*) = relentless, harsh, hard. Active participle from *qasā* [*qaswah/qisāwah*], to be harsh. See *qasat* and *qaswah* at 2:74, notes 1 and 3).

2. يُحْرِفُونَ *yuharrifūna* = they distort, displace, pervert, deflect, twist, misconstrue (v. iii. m. pl. impfct. from *harrafa*, form II of *ḥarafa* [*ḥarf*], to deflect, to change. See at 4:45, p. 261, n. 2).

3. i. e., they take the statement in the scripture out of its context and misinterpret it and alter it. مَوَاضِعَ *mawāḍi'* (pl.; s. موضع *mawḍi'*) = positions, places, sites, passages (in a book).

4. نَسُوا *nasū* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyān*], to forget. See *nasinā* at 2:286, p. 152, n. 10).

5. حَظٌّ *ḥaẓẓ* (s.; pl. *ḥuẓūz*) = portion, share, lot, good luck, good thing. See at 4:176, p. 324, n.

6. ذُكِّرُوا *dhuḥḥirū* = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkār*], to remember. See at *udhkurū* at 5:4, p. 329, n. 2).

7. تَطَّلِعُ *taṭṭali'u* = you come to know, be acquainted with, be abreast of (v. ii. m. s. impfct. from *ittala'a*, form VIII of *ṭala'a* [*ṭal'*], to rise).

8. خَائِنَتِهِمْ *kha'inah* = treachery, perfidy, disloyalty

9. اَعْفُ *u'fu* = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from *'afā* [*'afw/'afā*], to efface, to forgive. See at 3:159, p. 218, n. 8).

10. اَصْفَحْ *isfah* = forbear, leave alone, overlook (v. ii. m. s. imperative from *ṣafaha* [*ṣafh*], to forbear, overlook, broaden, flatten. See *isfahū* at 2:109, p. 52, n. 5).

11. i.e., to worship Allah Alone. مِيثَاقَ *mīthāq* (pl. مَوَاقِثِ *mawāthiq*) = covenant, pact, treaty. See at 5:11, p. 333, n. 11.

12. أَغْرَيْنَا *'aghraynā* = we caused to grow, brought about, produced (v. i. pl. past from *'aghrā*, form IV of *gharā* [*gharw*], to glue).

13. عَدَاوَةٌ *adāwah* = enmity, hostility, animosity, antagonism

14. بَغْضَاءٌ *baghdā'* = extreme hatred, detestation, animosity, antipathy, aversion. See at 3:118, p. 202, n. 13.

وَسَوْفَ And soon

يُنَبِّئُهُمُ اللَّهُ بِمَا Allah will apprise¹ them

كَانُوا يَصْنَعُونَ of what they use to do.

يَا أَهْلَ الْكِتَابِ 15. O People of the Book,

قَدْ جَاءَكُمْ there indeed has come to you

رَسُولُنَا Our Messenger

يُبَيِّنُ لَكُمْ making² clear to you

كَثِيرًا مِمَّا a good deal of what

كُنتُمْ تُخْفُونَ you use to conceal³

مِنَ الْكِتَابِ of the Book

وَيَعْفُوا عَنْ كَثِيرٍ and waiving⁴ a good deal.

قَدْ جَاءَكُمْ There indeed has come to you

مِنَ اللَّهِ نُورٌ from Allah a light⁵

وَكِتَابٌ مُبِينٌ and a Book all too clear.⁶

﴿١٩﴾

يَهْدِي بِهِ اللَّهُ 16. Therewith Allah guides

مَنْ اتَّبَعَ those who pursue⁷

رِضْوَانَهُ His Pleasure

سُبُلَ السَّلَامِ to the ways⁹ of peace;¹⁰

وَيُخْرِجُهُمْ and brings them out

مِنَ الظُّلُمَاتِ from the darknesses¹¹

إِلَى النُّورِ بِإِذْنِهِ to the light¹² by His leave;

وَيَهْدِيهِمْ and leads them to

1. i. e., throwing light on and explaining. *yunabbi'u* = he makes known, informs, notifies, advises, apprises (v. iii. m. s. impfct. from *nabba'a*, form II of *naba'a* [*nab/nubû*], to be high, prominent. See *yunabbi'u* at 3:49, p. 175, n. 7).

2. i. e., throwing light on and explaining. *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. See at 4:176, p. 324, n. 12).

3. *tukhfūna* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *akhfā*, form IV of *khafiya* [*khafā* /*khifāh* /*khufyah*], to be hidden. See *tukhfū* at 4:149, p. 311, n. 2).

4. i. e., not requiring you to do. *ya'fū* = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afā* [*'afw/afā*], to be effaced. See at 4:99, p. 287, n. 8).

5. i. e., the light of guidance and the Qur'ān.

6. *mubīn* = all too clear, glaringly obvious, manifest, patent, explicit. See at 4:174, p. 323, n. 6.

7. *ittaba'a* = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 4:125, p. 299, n. 9).

8. *subul* (pl.; s. *sabil*) = ways, paths, roads, means. See *sabil* at 4:141, p. 308, n. 4.

9. *yukhriju* = he takes or brings out, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV of *kharaja* [*khurūj*], to go out. See at 2:257, p. 132, n. 13).

10. i. e., of Islām and salvation, of peace in this world and peace and happiness in the hereafter.

11. i. e., the darkness of ignorance, unbelief and sins. *zulūmāt* (sing. *zulmah*) = darkness, gloom. See at 2:258, p. 132, n. 14.

12. i. e., to the light of guidance and faith, of Islām.

إِلَى صِرَاطٍ a way¹ staright and right.²

مُسْتَقِيمٍ

لَقَدْ كَفَرَ 17. They indeed disbelieve

الَّذِينَ قَالُوا إِنَّ اللَّهَ

هُوَ الْمَسِيحُ He is the Messiah,

ابْنُ مَرْيَمَ son of Maryam."

قُلْ فَمَنْ يَمْلِكُ Say: "Then who can hold³

مِنَ اللَّهِ شَيْئًا against Allah anything

إِذَا أَرَادَ if He intends⁴

أَنْ يُهْلِكَ الْمَسِيحَ to destroy⁵ the Messiah,

ابْنُ مَرْيَمَ son of Maryam,

وَأُمُّهُ and his mother

وَمَنْ فِي الْأَرْضِ and whoever is in the earth,

جَمِيعًا all together"⁶

وَلِلَّهِ To Allah belongs

مُلْكُ السَّمَوَاتِ the dominion⁷ of the heavens

وَالْأَرْضِ and the earth

وَمَا بَيْنَهُمَا and all that is between them.

يَخْلُقُ He creates⁸

مَا يَشَاءُ whatever He wills;

وَاللَّهُ عَلَى كُلِّ شَيْءٍ and Allah is over everything

قَدِيرٌ Omnipotent.⁹

1. صِرَاطٍ *sirât* = way, path, road. See at 4:175, p. 323, n. 12; 4:68, p. 271, n. 2; 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

2. مُسْتَقِيمٍ *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [qawmah/qiyâm], to stand up, to get up. See at 4:175, p. 323, n. 13; 4:68, p. 271, n. 3).

3. يَمْلِكُ *yamlîku* = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [malak/mulk/milk], to take in possession. See *malakat* at 4:36, p. 257, n. 7).

4. أَرَادَ *'arâda* = he intended, desired, had in mind (v. iii. m. s. past in form IV of *râda* [rawd], to walk about. See *'aradnâ* at 4:62, p. 268, n. 11).

5. يَهْلِكُ *yuhlika(u)* = he destroys, he ruins (v. iii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [halk/hulk/tahlukah], to destroy). The last letter takes *fathah* because of the particle *'an* coming before the verb. See at 2:205, p. 99, n. 7).

6. This *'âyah* emphatically asserts that *'Îsâ* (Jesus) Messiah, peace be on him, is not god and that whoever considers him to be so is a *kâfir*, infidel. Allah is the Only Creator, Sustainer, Nourisher and Lord of the entire universe and all that exists, having Supreme Power of life and death over every created being, including *'Îsâ* and his mother. Nothing can avail against His will, and He Alone deserves to be obeyed as Lord and worshipped as such. There is no partner with Him, neither in the matter of creation, nor in Lordship (*rubûbiyah*) nor in the right to be worshipped (*'ulûhiyah*).

7. مُلْكُ *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 3:26, p. 165, n. 2; 2:247, p. 125, n. 1.

8. يَخْلُقُ *yakhluqu* = he creates, brings into being (v. iii. m. s. impfct. from *khalqa* [khalq], to create. See *khuliqa* at 4:28, p. 254, n. 1).

9. i. e., Allah can create, among other things, a man without the instrumentality of a father or mother or both. قَدِيرٌ *qadîr* = Omnipotent, All-Powerful. See at 2:20, p. 11, n. 1.

وَقَالَتِ الْيَهُودُ 18. There say the Jews

وَالنَّصَارَى and the Christians:

"عَنْ أَبْنَوْا اللَّهَ "We are Allah's sons

وَأَحِبُّوهُ and His beloved ones."¹

قُلْ فَلِمَ Say: "Why then

يُعَذِّبُكُمْ He punishes² you

يَذُنُوبَكُمْ for your sins?"³

بَلْ أَنْتُمْ بَشَرٌ Nay, you are human beings,

مِمَّنْ خَلَقَ of those whom He created.⁴

يَغْفِرُ لِمَن يَشَاءُ He forgives whom He wills

وَيُعَذِّبُ and punishes

مَن يَشَاءُ whom He wills.

وَلِلَّهِ And to Allah belongs

مُلْكُ السَّمَاوَاتِ the dominion of the heavens

وَالْأَرْضِ وَمَا and the earth and all that is

بَيْنَهُمَا between the two;

وَالِإِلَهِ الْمَصِيرُ and to Him is the destination.⁵

يَا أَهْلَ الْكِتَابِ 19. O People of the Book,

فَدَجَّاءُكُمْ there has come to you

رَسُولُنَا Our Messenger,

مُبِينٌ لَّكُمْ making clear⁶ to you,

عَلَى فَرْقَةٍ after the Messengers,

1. The 'āyah belies the claim made by the Jews and Christians that they were, Allah's sons and beloved ones and hence would be preferentially treated by Him. Similarly they claimed that they would not be in hell except for a number of days (see 2:80), that none except the Jews and Christians would be admitted into paradise (see 2:111) and that the Jews were above any guilt in respect of the unscriptured people (see 3:75). Such claims are belied by the Qur'ān and it is emphasized that Allah treats all equally and rewards and punishes one according one's deeds. 'ahibbā' (pl.; s. ḥabīb) = beloved ones, dear ones, friends.

2. يعذب *yu'adhhibu* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from 'adhhaba, form II [ta'dhib] of 'adhba ['adhb], to impede, to obstruct. See at 3:128, p. 206, n. 7; 2:284, p. 151, n. 6).

3. ذنوب *dhunūb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 3:147, p. 212, n. 9.

4. This part of the 'āyah stresses that Jews, Christians, and for that matter any other particular people are part and parcel of mankind as a whole, all being created by Allah. It points out the equality of man before Allah and says that no especial merit attaches to anyone on the ground of race, clime or colour. خلق *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 4:1, p. 236, n. 3).

5. i. e., everyone, whatever his race and station in the earthly life, will have to return to Allah and render an account of his deeds. مَصِير *maṣīr* = destination, place at which one arrives, destiny, end. See at 4:97, p. 287, n. 2).

6. i. e., making clear Allah's revelations and the rules of conduct (*sharī'ah*). يبين *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [bayān], to be clear. See at 5:15, p. 336, n. 2).

7. *fatraḥ* (s.; pl. *fatarāt*) = pause, interval of time, intermission.

أَنْ تَقُولُوا lest you should say:

مَا جَاءَنَا " There did not come to us

مِنْ بَشِيرٍ any giver of good tidings,¹

وَلَا نَذِيرٍ nor any warner."²

فَقَدْ جَاءَكُمْ So there has come to you

بَشِيرٌ a giver of good tidings

وَنَذِيرٌ and a warner.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ And Allah is over everything

قَدِيرٌ Omnipotent.³

Section (Ruû') 4

وَإِذْ قَالَ 20. And [recall] when Mûsa

مُوسَى لِقَوْمِهِ said to his people:

يَقَوْمِ أَذْكُرُوا " O my people, remember⁴

نِعْمَةَ اللَّهِ عَلَيْكُمْ Allah's grace on you

إِذْ جَعَلَ فِيكُمْ when He made⁵ amongst you

أَنْبِيَاءَ Prophets;

وَجَعَلَكُمْ مُلُوكًا and made you kings

وَأَنَّاكُمْ and gave you

مَا لَمْ يُؤْتِ أَحَدًا what He did not give anyone

مِنَ الْعَالَمِينَ of all the beings.⁶

يَقَوْمِ ادْخُلُوا 21. "O my people, enter⁷

الْأَرْضَ الْمُقَدَّسَةَ the Holy⁸ Land

1. بَشِيرٍ *bashîr* (pl. *busharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i.e., the tidings of reward and paradise for the believers and doers of good deeds according to the Qur'ân and *sunnah*. Active participle in the scale of *fa'il* form *bashara/bashira* [*bishr/bushr*], to rejoice, to be delighted. See at 2:119, p. 56, n. 9.

2. نَذِيرٍ *nadhîr* (pl. *nudhur*) = warner, i.e., giving warning about punishment and hell for the unbelievers and wrong-doers. Active participle in the scale of *fa'il* from *nadhara* [*nadhîr/nudhûr*], to vow, to pledge. See at 2:119, p. 56, n. 10.

3. This is a reminder that Allah can easily punish the unbeliever and sinner and reward the believer and doer of good deeds. قَدِيرٍ *qadîr* = Omnipotent, All-Powerful. See at 2:20, p. 11, n. 1. See at 5:17, p. 337, n. 9.

4. اذْكُرُوا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 5:10, p. 333, n. 5).

5. جَعَلَ *ja'ala* = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See *ja'alnâ* at 4: 33, p. 254, n. 11).

6. i. e., all the beings of the time. عَالَمِينَ *'âlamîn* (acc./gen. of *عالمون* *'âlamûn*; sing. *عالم* *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 3:108, p. 198, n. 8; 2:131, p. 62, n. 7; 1:2, p. 1, n. 4.

7. ادْخُلُوا *udkhulû* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 4:154, p. 313, n. 10; 2:208, p. 100, n. 5).

8. i. e., Bayt al-Maqdis and the surrounding area, Palestine. It is called the Holy Land because it had been the habitat of Prophets and believers. مُقَدَّسَةً *muqaddasah* (f. s.; m. *muqaddas*) = sanctified, sacred, holy, consecrated. Passive participle from *qaddasa*, form II of *qadusa* [*quds/qudus*], to be holy, be pure. See *nuqaddisu* at 2:30, p. 16, n. 9.

الَّتِي كَتَبَ اللَّهُ لَكُمْ which Allah wrote¹ for you;

وَلَا تَرْتَدُّوا and do not retreat²

عَلَىٰ أَدْبَارِكُمْ turning your backs³

فَنَنْقَلِبُوا for then you will be reversed⁴

خَسِرِينَ as losers.⁵

قَالُوا لِمُوسَىٰ 22. They said; "O Mûsâ,

إِنَّ فِيهَا قَوْمًا surely therein are a people

جَبَّارِينَ of colossal build and might;⁶

وَأِنَّا لَنَدْخُلُهَا and we shall not enter it

حَتَّىٰ يَخْرُجُوا مِنْهَا until they depart⁷ from it.

فَإِن يَخْرُجُوا مِنْهَا So if they depart from it

فَأِنَّا دَاخِلُونَ we will be entering.



قَالَ رَجُلَانِ 23. There said two men

مِنَ الَّذِينَ يَخَافُونَ of those who feared,⁸

أَنعَمَ اللَّهُ عَلَيْهِمَا whom Allah had graced⁹ on:

أَدْخَلُوا عَلَيْهِمُ الْبَابَ "Go in on them at the gate;

فَإِذَا دَخَلْتُمُوهُ if you make an entry into it

فَأِنَّكُمْ عَلَيْهِمُونَ you will be victorious.¹⁰

وَعَلَى اللَّهِ فَتَوَكَّلُوا And upon Allah you rely,

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.



قَالُوا لِمُوسَىٰ 24. They said: "O Mûsâ,

1. i. e., Allah sanctioned through the Prophet Ya'qûb, peace be on him. كَتَبَ *kataba* = he wrote, ordained, made obligatory, imposed (v. iii. m. s. past from *katb* /*kitâbah*, to write. See *kutiba* at 4:77, p. 274, n. 10).

2. لَا تَرْتَدُّوا *lâ tartaddû* = you (all) do not fall back, do not retreat (v. ii. m. pl. imperative [prohibition] from *irtadda*, form VIII of *radda* [*radd*], to send back. See *ruddû* at 4:91, p. 282, n. 5).

3. أَدْبَارُ *'adbâr* (pl.); sing. *dubr* /*dubur* = backs, backsides, rear parts. See at 4:47, p. 262, n. 7.

4. تَنْقَلِبُوا *tanqalibû(na)* = you be turned round, turned back, turned about, reversed (v. ii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. The terminal *nûn* is dropped for the verb comes as conclusion of a conditional clause. See at 3:149, p. 213, n. 3).

5. On Allah's instruction Prophet Mûsâ, peace be on him, asked the Children of Isrâ'îl to fight the unbelieving people who had occupied Byt al-Maqdis and to reoccupy it, but they were afraid of the powerful occupiers and refused to fight them, as mentioned in the next *'âyah*.

خَاسِرِينَ *khâsîrîn* (acc./gen. of *khâsîrîn*, sing. *khâsîr*) = losers, those in loss, those that incur loss (active participle from *khāsara* [*khusr* /*khāsār* /*khāsārah* /*khusrân*] to lose. See at 3:149, p. 213, n. 5).

6. جَبَّارِينَ *jabbārîn* (pl. acc./gen. of *jabbārûn*; s. *jabbār*) = those of colossal build and might, of overwhelming power. Active participle in the scale of *fa''âl* from *jabara* [*jabr* /*jubûr*], to force, to compel, to restore).

7. يَخْرُجُوا *yakhrujû(na)* = they go out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of a hidden *'an* in *hattâ* coming before the verb. See *'akhrij* at 4:75, p. 273, n. 5).

8. i. e. feared Allah. يَخَافُونَ *yakhâfûna* = they fear, are afraid of (v. iii. m. pl., impfct form *khāfu* [*khawf*], to fear. See *yakhâfû* at 2:229, p. 113, n. 1).

9. i. e., graced with the quality of piety and obedience. أُنْعِمَ *'an'ama* = he graced, favoured (v. iii. m. s. past from *na'ama* [*na'mah* /*man'am*], to be in ease. See at 4:72, p. 272, n. 6).

10. غَالِبُونَ *ghâlibûn* (pl.; s. *ghâlib*) = victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb* /*ghalbah*], to subdue, to conquer. See *yaghlîb* at 4:74, p. 273, n. 3).

إِنَّا لَنَنۢدۡخُلُهَا أَبَدًا
مَّا دَامُوا فِيهَا we will not enter it ever
as long as they are¹ in there.
فَاذۡهَبْ أَنتَ وَرَبُّكَ
فَقَنۢتِلَا So, go you and your Lord
and fight;²
إِنَّا هُنَا قَاعِدُونَ we here do remain seated."³

﴿١١﴾

قَالَ رَبِّ 25. He said: "My Lord,
إِنِّي لَا أَمۡلِكُ indeed I have no power⁴
إِلَّا نَفْسِي except over myself
وَأَخِي and my brother.
فَاۡفَرِّقۡ بَيْنَنَا
وَبَيْنَ الْقَوۡمِ So divide⁵ between us
and the people
الْفٰسِقِينَ insolently disobedient.
﴿١٢﴾ قَالَ 26. He [Allah] said:
فَإِنَّهَا "Then it [the land] shall be
مَحَرَّمَةٌ عَلَيْهِمْ forbidden⁶ to them
أَرْبَعِينَ سَنَةً for forty years,
يَتَّبِعُونَ فِي الْأَرْضِ they wandering⁷ in the earth.
فَلَا تَأۡسَ عَلٰى
الْقَوۡمِ الْفٰسِقِينَ the sinful people."

﴿١٣﴾

Section (Rukû') 5

وَاتْلُ عَلَيْهِمْ 27. And recite⁹ upon them

1. *ma dâmu* = as long as they were, as long as they remained (v. iii. m. pl. past from *dâma* [dawm], to last, to continue).

2. The Israelites were so much defiant and disobedient that they not only refused to obey the orders of their Prophet but even asked him to go with his Lord (Allah) to fight against the occupiers of the Holy land. *qâtîlâ* = you two fight, wage war (v. ii. m. dual, imperative from *qâtala*, form III of *qatala* [qatl], to kill. See *qâtîl* at 4:84, p. 278, n. 5).

3. *qâ'idûn* (pl.; s. *qâ'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [qu'id], to sit down. See at 4:95, p. 285, n. 4).

4. *'amliku* = I own, possess, have power over (v. i. s. impfct. from *malaka* [malk/mulk/milk], to take in possession. See *yamliku* at 5:17, p. 337, n. 3).

5. i.e., Mûsâ prayed to be separated and dissociated from his sinful followers. *ufriq* = separate, divide, dissociate, distinguish (v. ii. m. s. imperative from *faraqa* [farq/furqân], separate. See *yufarriqu* at 4:152, p. 312, n. 3).

6. *muḥarramah* (f. s., pl. *muḥarramât*; m. *muḥarram*) = forbidden, prohibited, interdicted (passive participle from *ḥarrama*, form II of *ḥaruma*/harima, to be prohibited. See *ḥarramnâ* at 4:160, p. 316, n. 4).

7. *yatihûna* = they wander about, move about bewildered (v. iii. m. pl. impfct. from *tâha* [rîh], to wander about, to get lost).

8. *lâ ta'sa* = do not be sad, do not grieve (v. ii. m. s. imperative [prohibition] from *ya'isa* [ya's/ya'âsah], to give up hope).

9. *utlu* = recite, read aloud (v. ii. m. s. imperative from *talâ* [tilâwah], to recite. See *yutlâ* at 5:1, p. 325, n. 6).

بَيًّا the intelligence¹

أَبْنَىٰ عَادَمَ of the two sons of Adam

بِالْحَقِّ in truth.

إِذْ قَرَّبَا قُرْبَانًا Lo, they offered² a sacrifice³

فَتُقْبَلَ but it was accepted⁴

مِنْ أَحَدِهِمَا وَلَمْ of one of the two and it was

يُتَقَبَّلَ مِنَ الْآخَرِ not accepted⁵ of the other.

قَالَ لَا قُنْتُكَ He⁶ said: "I will kill you".

قَالَ إِنَّمَا يُتَقَبَّلُ اللَّهُ He⁷ said: "Allah but accepts

مِنَ الْمُتَّقِينَ of the godfearing."⁸

لَئِنْ بَسَطْتَ 28. "Even if you stretch out⁹

إِلَىٰ يَدِكَ towards me your hand

لَتَقْتُلَنِي to kill me,

مَا أَنَا بِبَاسِطٍ I am not going to stretch out

يَدِي إِلَيْكَ my hand towards you

لَأَقْتُلَنَّكَ to kill you;

إِنِّي أَخَافُ اللَّهَ I fear Allah,

رَبِّ الْعَالَمِينَ the Lord of all beings."¹⁰

إِنِّي أُرِيدُ أَنْ تَبُوءَ 29. "I wish that you be laden¹¹

بِإِثْمِي وَإِثْمِكَ with my sin and your sin

فَتَكُونُ and thus be

مِنَ أَصْحَابِ النَّارِ of the inmates of the fire;

1. The reference here is to the story of the two sons of Ādam, (peace be on him), Qābīl and Hābīl and how the former killed the latter and thus committed a grave sin and became an object of Allh's punishment. نَبَا' (s.; pl. 'anbā') = news, tidings, intelligence. See 'unabbi'u at 5:14, p. 336, n. 1.

2. qarrabā = they (two) offered up, presented (v. iii. m. dual, past in form II of qariba [qurb/maqrabah], to get close, to come near.

3. qurbān (s.; pl. qarābīn) = sacrifice, offering. See at 3:183, p. 227, n. 11.

4. tuqubbila = he or it was accepted, received, granted (v. iii. m. s. past passive in form V of qabila [qabūl/qubūl], to accept. See taqabbala at 3:37, p. 169, n. 8).

5. yutaqabbal(u) = he or it is accepted, received, granted (v. iii. m. s. impfct. passive from taqabbala, form V of qabila. The last letter is vowelless because of the particle lam coming before the verb).

6. i. e., the brother whose offering was not accepted.

7. i. e., the brother whose offering was accepted.

8. muttaqīn (acc./gen. of muttaqūn, sing. muttaqīn) = those who are on their guard, godfearing. Active participle from ittaqā, form VIII of waqā [waqy/ wīqāyah], to guard, to protect. See at 3:115, p. 201, n. 5).

9. basat-ta = you stretched, spread out (v. ii. m. s. past from basaṭa [basṭ], to spread. See yabsutu at 5:11, p. 333, n. 7).

10. ālamīn (acc./gen. of ālamūn, sing. ālam, i. e., any being or object that points to its Creator. sing. ālam) = all beings, creatures. See at 5:19, p. 339, n. 6).

11. tabū'a(u) = you bear, incur the burden, be laden with (v. ii. m. s. impfct. from bā'a [bas], to return. The last letter takes fathah because of the particle 'an coming before the verb. See bā'a at 3:162, p. 219, n. 8).

وَذَلِكَ جَزَاؤُهُ and that is the reward

الظَّالِمِينَ of the wrong-doers.¹

فَوَعَتْ لَهُ نَفْسُهُ 30. But his ego allowed²

قَتَلَ أَخِيهِ him to kill his brother;

فَقَتَلَهُ so he killed him.

فَأَصْبَحَ Thus he became³

مِنَ الْخَاسِرِينَ of those in loss.⁴

فَبَعَثَ اللَّهُ غُرَابًا 31. Then Allah sent⁵ a raven⁶

يَسْحَثُ فِي الْأَرْضِ scratching⁷ into the earth

لِيُرِيَهُ كَيْفَ يُورِي to show him how to hide⁸

سَوْءَةَ أَخِيهِ the shame⁹ of his brother.

قَالَ يَوَيْلَاِي He said: "Woe to me;

أَعَجَزْتُ أَنْ أَكُونَ Am I unable¹⁰ to be

مِثْلَ هَذَا الْغُرَابِ like this raven

فَأُورَى and so to cover up¹¹

سَوْءَةَ أَخِي the shame of my brother?"

فَأَصْبَحَ Thus he became

مِنَ النَّادِمِينَ of the repentants.¹²

مِنْ أَجْلِ ذَلِكَ 32. On account of that¹³

كَتَبْنَا عَلَى We ordained on the

بَنِي إِسْرَءِيلَ Children of Isrâ'îl

1. ظالمين *ẓālimîn* (acc./gen. of *ẓālimûn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 3:86, p. 190, n. 3).

2. طوعت *tawwa'at* = she or it allowed, made it feasible, permitted, rendered obedient (v. iii. f. s. past in form II of *tā'a* [*taw'*], to obey. See *tatawwa'a* at 2:184, p. 87, n. 8).

3. أصبح *'asbaha* = he became, became in the morning (v. ii. m. s. past in form IV of *ṣabaha* [*ṣabḥ*], to be in the morning. See *'asbaḥtum* at 3:103, p. 196, n. 9).

4. خاسرين *khāsirîn* (acc./gen. of *khāsirûn*, sing. *khāsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr* / *khasâr* / *khasārah* / *khusrân*], to lose. See at 5:22, p. 340, n. 5).

5. بعث *ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'ath*, to send, to raise. See at 3:164, p. 220, n. 2).

6. غراب *ghurāb* (s.; pl. *ghirbān* / *aghrib* / *aghribah*) = raven, crow.

7. يحث *yab-ḥathu* = he searches, explores, looks into [here scratches] (v. iii. m. s. impfct. from *baḥatha* [*baḥṭh*], to look, to search).

8. يورى *yuwārî* = he hides, conceals, secretes, covers up (v. iii. m. s. impfct. in form III of *warā* [*wary*], to kindle).

9. سؤة *saw'ah* (s.; pl. *saw'āt*) = shame, disgrace, disgraceful act.

10. عجزت *'ajiztu* = I was unable, became incapable (v. i. past from *'ajaza* [*ajz*], to be unable, weak).

11. أورى *uwāriya(rî)* = I conceal, hide, secrete, cover up (v. i. impfct. from *warā*. The last letter takes *fathah* because of a hidden 'an in *fā* (*fā* of causality) coming before the verb. See n. 8 above).

12. نادمين *nādīmîn* (acc./gen. of *nādīmûn*; s. *nādīm*) = repentant, remorseful (active participle from *nadima* (*nadam* / *nadāmah*), to repent).

13. i. e., on account of murder being a grave sin and crime.

أَنَّهُم مَّن قَتَلَ نَفْسًا that whoever kills a life¹
 بغيرِ نفسٍ other than for a life
 أَوْ فَسَادٍ or for mischief-making²
 فِي الْأَرْضِ in the land,
 فَكَأَنَّمَا قَتَلَ then as if he killed
 النَّاسَ جَمِيعًا mankind as a whole;
 وَمَنْ أَحْيَاهَا and whoever saves it,³
 فَكَأَنَّمَا أَحْيَا then as if he saves the life of
 النَّاسَ جَمِيعًا mankind as a whole.
 وَلَقَدْ جَاءَهُمْ And there indeed had come
 رُسُلُنَا to them Our Messengers
 بِالْبَيِّنَاتِ with the clear evidences.⁴
 ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ Even then many of them
 بَعَدُوا فِي الْأَرْضِ after that were in the earth
 لَمُسْرِفُونَ indeed committing excesses.⁵
 33. Verily the punishment⁶
 الَّذِينَ of those who
 يُحَارِبُونَ war⁷ against
 اللَّهَ وَرَسُولَهُ Allah and His Messenger
 وَيَسْعَوْنَ فِي الْأَرْضِ and strive⁸ in the earth
 فَسَادًا making mischief⁹
 أَن يُقْتَلُوا is that they be executed¹⁰

1. نفس *nafs* (s.; pl. *nufûs/`anfus*)= living being, person, individual, nature, self. See 'anfus at 4:1, p. 236, n. 4.

2. فساد *fasâd* = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10.

3. i. e., the life of an individual. أحيا *'ahyâ* = he gave life, revived, saved life, (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See at 2:243, p. 122, n. 10).

4. بينات *bayyinat* (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 4:153, p. 313, n. 5).

5. مسرفون *musrifûn* (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from 'asrafa, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See 'israf at 4:6, p. 239, n. 3).

6. جزاء *jazâ'* = requital, recompense, reward, return, punishment, penalty. See at 3:87, p. 190, n. 4.

7. i. e., defy and disobey the injunctions and prohibitions of Allah and His Messenger or turn hostile to and wage war against the Messenger of Allah. يحرِبون *yuhâribûna* = they war, wage war, fight (v. iii. m. pl. impfct. from *haraba*, form III of *hariba* [*harab*], to be angry, furious. See *harb* at 2:279, p. 146, n. 2).

8. يسعون *yas'awna* = they move quickly, strive, endeavour (v. iii. m. pl. impfct. from *sa'â* [*sa'y*] to move quickly. See *sa'â* at 2:205, p. 99, n. 5).

9. i. e., by causing bloodshed and committing crimes.

10. يقتلوا *yūqattalû(na)* = they are killed, executed (v. iii. m. pl. impfct. passive from *qattala*, form II of *qatala* [*qatl*], to kill. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *qâtîlâ* at 5:24, p. 341, n. 2).

أَوْصَلَبُوا or be crucified¹

أَوْتَقَطَّعَ or there be cut off²

أَيْدِيهِمْ their hands

وَأَرْجُلُهُمْ مِنْ خِلَافٍ and legs on opposite sides³

أَوْيُفَوَّأَ or they be exiled⁴

مِنَ الْأَرْضِ from the land.

ذَلِكَ لَهُمْ That is for them

خِزْيٌ فِي الدُّنْيَا the disgrace⁵ in the world;

وَلَهُمْ and they will have

فِي الْآخِرَةِ in the hereafter

عَذَابٌ عَظِيمٌ a punishment very grave.⁶

إِلَّا الَّذِينَ 34. Except for those who

تَابُوا مِنْ قَبْلِ أَنْ repent⁷ before that

تَقْدِرُوا عَلَيْهِمْ you gain mastery⁸ over them.

فَاعْلَمُوا أَنَّ اللَّهَ So know that Allah is

غَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.

Section (Rukû') 6

يَا أَيُّهَا الَّذِينَ آمَنُوا 35. O you who believe,

اتَّقُوا اللَّهَ beware⁹ of Allah

وَابْتَغُوا إِلَيْهِ and seek¹⁰ towards Him

الْوَسِيلَةَ the means of approach;¹¹

1. يَصْلَبُوا *yuṣallabû(na)* = the are crucified (v. iii.

m. pl. impfct. passive from *ṣallaba*, form II of *ṣalaba* [*ṣalb*], to crucify. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is governed by 'an.

2. تُقَطَّعُ *tuqatta'a(u)* = she or it is cut off, severed (v. iii. f. s. impfct. passive from *qatta'a*, form II of *qata'a* [*qaṭ'*], to cut. The final letter takes *fathah* because of the reason stated at n. 1 above. See *taqatta'a* at 2:166, p. 78, n. 8).

3. مِنْ خِلَافٍ *min khilâf* = on opposite sides, alternately.

4. يُفَوَّأُ *yunfaw(na)* = they are exiled, banished, deported, expatriated (v. iii. m. pl. impfct. passive from *nafa* [*nafy*], to banish, to exile. The terminal *nûn* is dropped because of the reason stated at n. 1. above).

5. خِزْيٌ *khizy* = disgrace, ignominy, humiliation. See at 2:114, p. 54, n. 13.

6. عَظِيمٌ *'aẓim* = great, magnificent, splendid, stupendous, grand, huge, immense, enormous, tremendous, grave. See at 4:162, p. 317, n. 5).

7. تَابُوا *tâbû* = they returned, turned to (v. iii. m. pl. past from *tâba* [*tawb/tawbah / matâb*]. Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See *tâba* at 2:187, p. 89, n. 8).

8. تَقْدِرُوا *taqdirû(na)* = you (all) gain power, gain mastery, are able, are capable (v. ii. m. pl. impfct. from *qadara / qadira* [*qudrah/ maqdurah/ maqdarah/ qadar*], to have power, to be master. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yaqdirûna* at 2:264, p. 138, n. 9).

9. اتَّقُوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 5:11, p. 333, n. 9).

10. ابْتَغُوا *ibtaghû* = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ*'], to seek).

11. وَاسِيلَةٌ *wasilah* (s.; pl. *wasâ'il*) = means, means of approach, device, medium.

وَجَاهِدُوا فِي سَبِيلِهِ and fight¹ in His way²
 لَعَلَّكُمْ that you may
 تَفْلِحُوا attain success.³
 36. Those who disbelieve,
 لَوْ أَنَّهُمْ even if they had
 مَا فِي الْأَرْضِ whatever is in the earth
 جَمِيعًا in toto,
 وَمِثْلَهُ مَعَهُ and its equivalent⁴ with it,
 لَيَفْقَدُوا to ransom themselves⁵
 بِهِ therewith
 مِنْ عَذَابٍ from the punishment
 يَوْمَ الْقِيَمَةِ of the Day of Judgement,
 مَا تُقْبَلُ it will not be accepted⁶
 مِنْهُمْ of them;
 وَلَهُمْ and they will have
 عَذَابٌ أَلِيمٌ a punishment very painful.⁷

يُرِيدُونَ 37. They will intend⁸
 أَن يَخْرُجُوا مِنَ النَّارِ to come out⁹ of the fire
 وَمَا هُمْ بِخَارِجِينَ but they shall not get out¹⁰
 مِنْهَا of it; and they will have
 عَذَابٌ مُّقِيمٌ an abiding¹¹ punishment.

1. جَاهِدُوا *jāhidû* = you (all) fight, struggle hard, strive (v. ii. m. pl. imperative) from *jāhada*, form III of *jahada* [*jahd*], to strive. See *jāhadû* at 3:142, n. 8).

2. i. e., for making the word of Allah prevail. سَبِيل *sabīl* (pl. *subul/asbilah*) = way, path, road, means. See at 4:141, p. 73, n. 4.

3. تَفْلِحُوا *tufliḥûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaha*, form IV of *falaḥa* [*falḥ*]), to split. See at 3:200, p. 235, n. 5).

4. i. e., if the unbeliever had all the wealth and resources of the earth and an equivalent of that and if he offered that to redeem himself on the Day of Judgement. مِثْل *mithl* (s.; pl. *amthāl*) = like, equivalent. See at 4:10, p. 241, n. 2.

5. يَفْقَدُوا *yafṭadû(na)* = they (all) ransom themselves, redeem themselves, sacrifice (v. iii. m. pl. impfct. from *iftadâ*, form VIII of *fadâ* [*fidan/ fidâ*'], to redeem, to ransom, to sacrifice. The terminal *nûn* is dropped because of an implied 'an in li {lâm of motivation} coming before the verb. See *iftadâ* at 3:91, p. 191, n. 6).

6. تُقْبَلُ *tuqubbila* = he or it was accepted, received, granted (v. iii. m. s. past passive in form V of *qabila* [*qabûl/qubûl*]), to accept. See at 5:27, p. 342, n. 4).

7. أَلِيمٌ *'alīm* = agonizing, anguishing, very painful. See at 5:33, p. 345, n. 6; 4:173, p. 322, n. 11; 4:161, p. 316, n. 13.

8. يُرِيدُونَ *yuridûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 4:150, p. 311, n. 5).

9. يَخْرُجُوا *yakhrujû(na)* = they go out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See ' at 5:22, p. 340, n. 7).

10. خَارِجِينَ *khârijîn* (accusative /genitive of *khârijûn*, sing. *khârij*) = those going out, leaving. Active participle from *kharaja* [*khurûj*], to go out, to leave. See at 2:167, p. 79, n. 5.

11. مُقِيمٌ *muqīm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See *muqīm* at 4:162, p. 317, n. 3).

38. The male thief¹ and the female thief,

فَأَقْطَعُ أَيْدِيَهُمَا cut off² the hands of the two,
جَزَاءً as penalty³

بِمَا كَسَبُوا for what they have earned⁴ –
نَكَالًا an exemplary punishment⁵
مِّنَ اللَّهِ from Allah.

وَاللَّهُ عَزِيزٌ And Allah is All-Mighty,

حَكِيمٌ All-Wise.⁶

39. But whoever repents⁷

مِّنْ بَعْدِ ظُلْمِهِ after his transgression⁸
وَأَصْلَحَ and reforms,⁹

فَإِنَّ اللَّهَ يَتُوبُ Allah turns in forgiveness¹⁰
عَلَيْهِ to him.

إِنَّ اللَّهَ عَفُورٌ Allah is Most Forgiving;

رَحِيمٌ Most Merciful.

40. Do you not know

أَنَّ اللَّهَ

لَهُ الْمُلْكُ to Him belongs the dominion

الْسَّمَوَاتِ وَالْأَرْضِ of the heavens and the earth?

يُعَذِّبُ مَنْ يَشَاءُ He punishes¹¹ whom He wills

1. سارق *sâriq* (m. s.; pl. *sâriqûn*, *saraqah*, *surrâq*; f. *sâriqah*, pl. *sawâriq*) = thief, stealer. Active participle from *saraqah* [*saraq*/ *sariq*/ *saraqah*/ *sariqah*/ *surqân*], to steal).

2. اقطعوا *iqṭa'û* = you (all) cut off, cut, sever, chop off (v. ii. m. pl. imperative from *qata'a* [*qat'*], to cut. See *yaqṭa'a* at 3:127, p. 206, n. 1).

3. جزاء *jazâ'* = requital, recompense, reward, return, punishment, penalty. See at 5:33, p. 344, n. 6.

4. كسبوا *kasabû* = they (two) earned, acquired, gained (v. iii. m. dual, past from *kasaba* [*kasb*] to gain. See *kasabû* at 4:88, p. 280, n. 5).

5. نكال *nakâl* = exemplary punishment, warning example, warning. See at 2:66, p. 31, n. 8.

6. i. e., the prescription of this exemplary punishment is from Allah's Supreme Wisdom.

7. تاب *tâba* = he returned, turned to, repented (v. iii. m. s. past [from *tawb*, *tawbah* / *matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:187, p. 89, n. 8.

8. ظلم *ẓulm* = injustice, wrong, transgression, oppression. See *yazlim* at 4:160, p. 316, n. 2.

9. i. e., reforms his conduct and deeds, أصلح *'aṣlah* = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of *ṣalaha* [*ṣalâh*/ *ṣulâh*/ *maṣlahah*], to be good, proper. See at 2:182, p. 86, n. 7).

10. يتوب *yatûbu* = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tâba* [*tawb*, *tawbah* / *matâb*]], to turn. See n. 7 above and at 4:26, p. 252, n. 7).

11. يعذب *yu'adhhibu* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhhaba*, form II [*ta'dhib*] of *'adhaba* [*adhb*], to impede, to obstruct. See at 5:18, p. 338, n. 2; 3:128, p. 206, n. 7; 2:284, p. 151, n. 6).

وَيَعْفِرُ لِمَن يَشَاءُ and forgives¹ whom He wills;

وَاللَّهُ عَلَى كُلِّ and Allah is over everything

شَيْءٍ قَدِيرٌ All-Powerful.

يَا أَيُّهَا الرُّسُولُ 41. O you the Messenger,

لَا يَحْزَنَكَ let there not grieve² you

الَّذِينَ يُسْرِعُونَ those who rush³

فِي الْكُفْرِ into disbelief –

مِنَ الَّذِينَ قَالُوا of those who say

"إِيمَانًا" "We believe"

بِأَفْوَاهِهِمْ وَ with their mouths⁴ while

لَمْ تَوُثِّقْ قُلُوبُهُمْ their hearts do not believe,⁵

وَمِنَ الَّذِينَ هَادُوا and of those who are Jews –

سَمْعُونَ lending ready ear⁶

لِلْكَذِبِ to the lie,

سَمْعُونَ lending ready ear

لِقَوْمٍ آخَرِينَ to another people

لَمْ يَأْتُواكَ who did not come to you.⁷

يُحَرِّفُونَ الْكَلِمَ مِنْ They distort⁸ the words

بَعْدَ مَوَاضِعِهِ after their settings,⁹

يَقُولُونَ إِنْ أُوتِيتُمْ saying: "If you are given

هَذَا فَخُذُوهُ this take it,¹⁰

وَإِنْ لَمْ تَوُثَّوْهُ and if you are not given it,

فَاحْذَرُوا be cautious!"¹¹

1. يغفر *yaghfira(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr* / *maghfirah* / *ghufrân*], to forgive. See at 4:168, p. 319, n. 10).

2. لا يحزن *lâ yahzun(u)* = let he or it not grieve, sadden (v. iii. m. s. imperative [prohibition] from *hazana* [*hazan* / *huzn*]. The last letter is vowelless because of the *lâ* of prohibition coming before the verb. See *yahzanûna* at 3:170, p. 222, n. 14).

3. يسارعون *yusâri'ûna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira* / *sara* / *sur'ah*], to be quick. See at 3:176, p. 224, n. 10).

4. أفواه *'afwâh* (pl.; sing. فُوهة *fûhah*) = mouths, vents. See at 3:167, p. 221, n. 8.

5. The reference is to the attitude and conduct of the hypocrites, particularly those at the time of the Prophet, peace and blessings of Allah be on him, and to the Jews.

6. سامعون *sammâ'ûn* (pl.; s. *sammâ'*) = ready listeners, those who eagerly hear, those who lend ready ear (act. participle in the intensive form of *fa'âl* from *sami'a* [*sam'* / *samâ'* / *samû'ah* / *masma'*], to hear).

7. i. e., the arrogant Jewish leaders and rabbis who, out of pride, did not come to the Prophet, peace and blessings of Allah be on him, and misled their people by telling lies about him, denying his Prophethood and by distorting their own scripture.

8. يحرفون *yuharrifûna* = they distort, dislocate, pervert, deflect, twist, corrupt, misconstrue, alter (v. iii. m. pl. impfct. from *harrafa*, form II of *harafa* [*harf*], to deflect, to change. See at 5:13, p. 335, n. 2).

9. i. e., after the setting of their proper contexts and meanings. مواضع *mawâḍi'* (pl.; s. موضع *mawḍi'*) = settings, positions, places, sites, passages (in a book). See at 5:13, p. 335, n. 3.

10. i. e., those Jewish leaders and rabbis asked their people to accept only what was in conformity with the distortion and misinterpretation made by them (the rabbis).

11. احذروا *iḥdharû* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr* / *ḥadhar*], to be cautious. See *ḥadhar* at 2:19, p. 10, n. 11).

وَمَنْ And anyone whom
يُرِيدُ اللَّهُ فَنَنَهِ، Allah intends¹ the trial² of,
فَلَنْ تَمْلِكَ لَهُ you can never avail³ him
مِنْ اللَّهِ شَيْئًا as against Allah in any way.
أُولَئِكَ الَّذِينَ Such ones are they whom
لَمْ يَرِدْ اللَّهُ Allah did not intend
أَنْ يُطَهِّرَ قُلُوبَهُمْ to purify⁴ their hearts.
هُمْ فِي الدُّنْيَا They will have in the world
خِزْيٌ disgrace;⁵
وَلَهُمْ and they will have
فِي الْآخِرَةِ in the hereafter
عَذَابٌ عَظِيمٌ a grave⁶ punishment.
﴿٤١﴾
سَمْعُونَ 42. Ready listeners⁷
لِلْكَذِبِ to the lie,
أَكَلُونَ hearty consumers⁸ of
لِلشَّحْتِ the forbidden thing.⁹
فَإِنْ جَاءُوكَ So if they come to you,¹⁰
فَأَحْكُم بَيْنَهُمْ adjudicate¹¹ between them
أَوْ أَعْرِضْ عَنْهُمْ or refrain¹² from them.
وَإِنْ تَعْرِضْ عَنْهُمْ If you refrain from them,
فَكَانَ يَصْرُوكَ they can never harm¹³ you
شَيْئًا whatever;

1. يرد *yurid* (*yuridu*) = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [rawd], to walk about. The final letter is vowelless and so the medial *yâ* is dropped because the verb is in a conditional clause [preceded by *man*]. See at 3:145, p. 211, n. 10).

2. فتنه *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord. See at 4:91, p. 282, n. 6).

3. تملك *tamlika(u)* = you possess, hold, dominate, own, have power (v. ii. m. s. impfct. from *malaka* [malk/mulk/milk], to take in possession. The last letter takes *fathah* because of the particle *lan* coming before the verb. See *yamiliku* at 5:17, p. 337, n. 3).

4. يطهر *yutahhira(u)* = he purifies, cleanses (v. iii. m. s. impfct. from *tahhara*, form II of *tahara/tahura* [tuhr/tahârah], to be clean. The last letter takes *fathah* because of the particle *'an* coming before the verb. See at 5:6, p. 331, n. 9).

5. خزي *khizy* = disgrace, ignominy, humiliation. See at 5:33, p. 345, n. 15.

6. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 4:162, p. 317, n. 5).

7. i. e., they are ready listeners, etc..

8. آكلون *'akkâlûn* (pl.; s. *'akkâl*) = hearty consumers, voracious eaters (active participle in the intensive form of *fa'âl* from *'akala* ['akl/ma'kal], to eat. See *lâ ta'kulû* at 4:29, p. 253, n. 3).

9. شئت *suht* (s.; pl. *ashât*) = forbidden thing, unlawful and ill-gotten property.

10. i. e., for judgement and decision.

11. احكم *uhkum* = judge, adjudicate, give decision (v. ii. m. s. imperative from *hakama* [hukm], to pass judgement. See *tahkuma* at 4:105, p. 291, n. 11).

12. أعرض *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'arada* / *'aruda* ['ard], to be wide, to become visible. See at 4: 81, p. 277, n. 5).

13. يضرؤا *yaḍurrû(na)* = they harm, injure, damage, hurt (v. iii. m. pl. impfct. from *ḍarra* [ḍarr], to harm. The terminal *nûn* is dropped for the particle *lan* coming before the verb. See at 3:177, p. 225, n. 2.

وَأِنْ حَكَمْتَ and if you do adjudicate,¹

فَأَحْكُم بَيْنَهُمْ adjudicate between them

بِالْقِسْطِ with equity.²

إِنَّ اللَّهَ يُحِبُّ Verily Allah loves

الْمُقْسِطِينَ the doers of justice.³

وَكَيْفَ 43. And how can

يُحْكَمُونَكَ they make you judge⁴

وَعِنْدَهُ while there is with them

التَّوْرَةُ فِيهَا the Tawrâh wherein

حُكْمُ اللَّهِ is the decree of Allah,

ثُمَّ يَتَوَلَّوْنَ yet they turn away⁵

مِنْ بَعْدِ ذَلِكَ after that?

وَمَا أُولَئِكَ And they are not

بِالْمُؤْمِنِينَ the believing ones.⁶

Section (Rukû') 7

إِنَّا أَرْزَلْنَا 44. Indeed We sent down

التَّوْرَةَ فِيهَا the Tawrâh wherein

هُدًى وَنُورٌ is guidance⁷ and light.⁸

بِحُكْمِهِمَا By it there gave judgement

النَّبِيِّينَ the Prophets⁹ who

أَسْلَمُوا surrendered¹⁰ [to Allah]

1. *hakamta* = you adjudicated, passed judgement, gave decision (v. ii. m. s. past from *hakama* [*hukm*], to pass judgement. See *uhkum* at 5:42, p. 349, n. 11).

2. *qist* = justice, equity, fairness. See at 5:8, p. 332, n. 5; 4:135, p. 304, n. 2.

3. *muqsitîn* = just, equitable, doers of justice (active participle from *'aqasata*, form IV of *qasata* [*qast/qist/qusût*], to act justly. See *tuqsitû* at 4:3, p. 237, n. 6).

4. *yuhakkimûna* = they make judge, appoint as ruler (v. iii. m. pl. impfct. from *hakkama*, form II of *hakama* [*hukm*], to pass judgement. See *hakamta* at n. 1 above).

5. i. e., they turn away from the judgment of the Prophet, peace and blessings of Allah be on him, even though it is in conformity with Allah's decree in the Tawrâh, which they professed to believe in and in which they interpolated other things. *يتولون yatawallawna* = they turn away, desist, refrain (v. iii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to come near. See *yatawallâ* at 3:23, p. 164, n. 2).

6. i. e., they did neither believe in the Prophethood of Muhammad, peace and blessings of Allah be on him, and the Qur'ân, nor truly and wholly in their own scripture.

7. i. e., guidance from error to the truth of monotheism. *هُدًى hudan* = guidance.

8. i. e., the light of Allah's laws and regulations for individual and collective conduct of affairs. *نور nûr* (s.; pl. *'anwâr*) = light, illumination.

9. i. e., the Prophets who were sent between Mûsâ and 'Îsâ, peace be on them, adjudicated all cases that arose among their followers and conducted all affairs according to Allah's laws and regulations as contained in the Tawrâh.

10. i. e., they surrendered themselves completely to Allah, abiding by His injunctions and prohibitions and carrying out His laws and regulations, thus being Muslims. *أسلموا 'aslamû* = they surrendered, submitted, committed themselves, resigned themselves (v. iii. m. pl. past in form IV of *salima* [*salâmah/salâm*], to be safe, secure. See *'aslama* at 4:125, p. 299, n.).

لِلَّذِينَ هَادُوا for those who were Jews;

وَالرَّبَّانِيُونَ and [so did] the rabbis¹

وَالْأَحْبَارَ and the savants,²

بِمَا أَسْخَفُوا as they were given charge³

مِنَ كِتَابِ اللَّهِ of the Book of Allah

وَكَانُوا عَلَيْهِ and they were over it

شُهَدَاءَ witnesses.⁴

فَلَا تَخْشَوُا النَّاسَ So do not fear⁵ men

وَأَخْشَوْنِي but fear Me, nor

تَشْتَرُوا بِآيَاتِي buy⁶ with My Revelations⁷

ثَمَنًا قَلِيلًا a little value.⁸

وَمَنْ لَمْ يَحْكَمْ And whoever judges not by

بِمَا أَنْزَلَ اللَّهُ what Allah has sent down,⁹

فَأُولَئِكَ such people,

هُمْ الْكَافِرُونَ they are the unbelievers.

وَكُنَّا 45. And We ordained¹⁰

عَلَيْهِمْ فِيهَا on them therein¹¹

أَنَّ النَّفْسَ بِالنَّفْسِ that a life is for a life,

وَالْعَيْنَ بِالْعَيْنِ and an eye for an eye,

وَالْأَنْفَ بِالْأَنْفِ and a nose for a nose,

وَالْأُذُنَ بِالْأُذُنِ and an ear for an ear,

وَالْيَسْنَ بِالْيَسَنِ and a tooth for a tooth,

1. ربايون *rabbāniyyūn* (pl.; sing. *rabbānī*) = model savants who educate and train people, rabbis. [See Al-Tabarī, pt. III, pp. 326-327]. See *rabbāniyyīn* at 3:79, p. 187, n. 1).

2. أحبار *'ahbār* (pl.; s. *ḥabr/ḥibr*) = savants, greatly learned men.

3. استخفوا *ustuhfizū* = they were given the charge of, were asked to preserve (v. iii. m. pl. past passive from *istahfaza*, form X of *ḥafiza* [*ḥifz*], to preserve, to protect. See *ḥafiz* at 4:80, p. 276, n. 3).

4. i. e. they kept an eye over its preservation and implementation. شهداء *shuhadā'* (pl.; s. *shahīd*) = witnesses, martyrs. See at 4:135, p. 304, n. 3.

5. لا تخشوا *lā takshaw* = you (all) do not fear (v. ii. m. pl. imperative {prohibition} from *khashiya* [*khashy/khashyah*], to fear. See at 5:3, p. 328, n. 1).

7. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 5:10, p. 333, n. 2.

6. لا تشتروا *lā tashtarū* = you (all) do not buy (v. ii. m. pl. imperative {prohibition} from *sharā* [*shiran /shirā*], to buy, sell. See at 2:41, p. 21, n. 5). Here it means do not tamper with, distort or conceal anything of Allah's revelations to get a little of worldly gain.

8. ثمن *thaman* (pl. *athmān*/ثمنه *athminah*) = price, value. See at 3:199, p. 234, n. 9. The reference here is, in the first instance, to the practice of some Jewish savants of the time to tamper with or misinterpret their sacred texts in order to gain some temporary worldly advantages or to prevent men from believing in the Qur'ān and the Prophet Muhammad (p.b.h.). The exhortation is, however, general.

9. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzāl*] of *nazala* [*nuzūl*], to come down, get down. See at 4: 166, p. 319, n. 2).

10. كتبنا *katabnā* = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [*katb/kitābah*], to write. See at 4:66, p. 270, n. 5).

11. i. e., in the *Tawrah*.

وَالْجُرُوحُ قِصَاصٌ and wounds¹ equal for equal.²

فَمَنْ But whoever

تَصَدَّقَ بِهِ gives it up charitably³

فَهُوَ كَفَّارَةٌ لَهُ it will be an expiation⁴ for him.

وَمَنْ لَمْ يَحْكَمْ And whoever judges not by

بِمَا أَنْزَلَ اللَّهُ what Allah has sent down,

فَأُولَئِكَ such ones,

هُمْ الظَّالِمُونَ they are the transgressors.⁵

وَقَفَّيْنَا 46. And We despatched⁶

عَلَىٰ أَسْرِهِمْ in their wake⁷

يَعِيسَى ابْنَ مَرْيَمَ 'Isâ, son of Maryam,

مُصَدِّقًا confirming⁸

لِمَا بَيْنَ يَدَيْهِ what was before him

مِنَ التَّوْرَةِ of the *Tawrâh*;

وَمَا آتَيْنَاهُ إِلَّا نَجِيلًا and We gave him the Gospel

فِيهِ هُدًى وَنُورٌ wherein is guidance and light

وَمُصَدِّقًا and as confirmation

لِمَا بَيْنَ يَدَيْهِ of what was before him

مِنَ التَّوْرَةِ of the *Tawrâh*, and

وَهُدًى وَمَوْعِظَةً as guidance and admonition⁹

لِلْمُتَّقِينَ for the godfearing.¹⁰

1. جروح *jurûh* (pl.; s. جرح *jarh*) = wounds, injuries.

2. قِصَاص *qisâs* = equal for equal, the rule of equal retribution, reprisal, retaliation, equipoise, counterbalance. See at 2:195, p. 93, n. 6.

3. i. e., forgoes it graciously. تصدق *taṣaddaqa* = he gave charitably, gave up charitably, donated, made a gift (v. iii. m. s. past in form V of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth, to be true. See *yaṣṣaddaqu* at 4: 92, p. 283, n. 5).

4. i. e., Allah will efface the sins of the one who charitably forgoes taking retaliation. كفارة *kaffarah* = expiation, expiatory gifts, atonement. See *nukaffir* at 4:31, p. 254, n. 2.

5. ظالمون *ẓâlimûn* (sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 3:94, p. 193, n. 1).

6. قَفَّيْنَا *qaffaynâ* = we sent, despatched (v. i. pl. past from *qaffâ*, form II of *qafâ* [*qafw*] to follow s.o.'s tracks. See at 2:87, p. 41, n. 3).

7. آثار *âthâr* (pl.; s. أثر *'athar*) = tracks, traces, vestiges, marks, remnants, antiquities. 'alâ *'atharihi* = on his track, at his heels, in his wake.

8. مُصَدِّق *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 4:47, p. 262, n. 4).

9. مَوْعِظَةٌ *maw'izah* (pl. *mawâ'iz*) = admonition, exhortation, counsel. See at 2:275, p. 144, n. 10.

10. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqîn*, sing. *muttaqîn*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 3:115, p. 201, n. 5).

- وَلْيَحْكُمْ 47. Let there adjudicate¹
 أَهْلَ الْإِنْجِيلِ the followers of the Gospel
 بِمَا أَنْزَلَ اللَّهُ by what Allah has sent down
 فِيهِ therein.
 وَمَنْ لَمْ يَحْكَمْ And whoever judges not by
 بِمَا أَنْزَلَ اللَّهُ what Allah has sent down,
 فَأُولَئِكَ such persons,
 هُمُ الْفَاسِقُونَ they are the defiant ones.²
 (14)
 وَأَنْزَلْنَا 48. And We have sent down
 إِلَيْكَ الْكِتَابَ to you the Book³
 بِالْحَقِّ مُصَدِّقًا in truth,⁴ confirming⁵
 لِمَا بَيْنَ يَدَيْهِ what was before it
 مِنَ الْكِتَابِ of the Book⁶
 وَمُهَيِّمًا عَلَيْهِ and overriding and saving⁷ it.
 فَأَحْكُم بَيْنَهُمْ So adjudicate between them
 بِمَا أَنْزَلَ اللَّهُ by what Allah has sent down
 وَلَا تَتَّبِعْ and do not follow⁸
 أَهْوَاءَهُمْ their whims⁹
 عَمَّا جَاءَكَ away from what has come to
 مِنَ الْحَقِّ you of the truth.
 لِكُلِّ جَمَلْنَا مِنْكُمْ We set for every one of you
 شَرْعَةً وَمِنْهَا جَا a code¹⁰ and a norm.¹¹

1. It is a command to the professed followers of the Gospel (*Injil*), i. e., the Christians, to conduct themselves and abide by what is laid down in it. If they really do so they will find the discrepancy between their beliefs and practices on the one hand, and the teachings of their Scripture on the other, and also the need to believe in the Prophethood of Muhammad, peace and blessings of Allah be on him.

2. فاسقون *fāsiqūn* (pl.; sing. *fāsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 3:110, p. 199, n. 4).

3. i. e., the Qur'ān.

4. i. e., the Qur'ān is truly sent down by Allah, there is no doubt in it.

5. مصدق *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 5:46, p. 352, n. 8).

6. i. e., each and every Book in its original and unaltered form as sent to the Prophets before Muhammad, peace and blessings of Allah be on him.

7. i. e., the Qur'ān prevails over all previous scriptures and preserves their original and unaltered messages. مهيم *muhaymin* = that which controls, overrides and protects (act. participle from *haymana* [*haymanah*], to control and protect.

8. لا تتبع *lā tattabi'* = do not follow (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'* /*tabā'ah*], to follow. See at *lā tattabi'ū* at 4:135, p. 324, n. 6).

9. أهواء *'ahwā'* (sing. *hawān*) = desires, fancies, wishes, caprices, whims. See at 2:145, p. 69, n. 8).

10. شريعة *shir'ah* = code, *sharī'ah*.

11. منهج *minhāj* (s.; pl. *manāhij*) = norm, pattern, method, course, procedure, open way.

وَلَوْ شَاءَ اللَّهُ And if Allah so willed,
 لَجَعَلَكُمْ he would have made you
 أُمَّةً وَاحِدَةً a single community;¹
 وَلَكِنْ يَسْتَوِيكُمْ but that He may test² you
 فِي مِمَّا ءَاتَاكُمْ in what He has given you.
 فَاسْتَبِقُوا So vie with one another³
 فِي الْخَيْرَاتِ in the good things.⁴
 إِلَى اللَّهِ To Allah shall be
 مَرْجِعُكُمْ جَمِيعًا the return⁵ of you all;
 فَيُنَبِّئُكُمْ then He will apprise⁶ you
 بِمَا كُنتُمْ of what you use to
 فِيهِ تَخْتَلِفُونَ differ⁷ in.

49. وَأَنْ أَتَاكُمْ And that you judge
 بَيْنَهُمْ بِمَا between them by what
 أَنْزَلَ اللَّهُ Allah has sent down;
 وَلَا تَتَّبِعْ and do not follow
 أَهْوَاءَهُمْ their whims⁸
 وَأَحْذَرَهُمْ and beware⁹ of them
 أَنْ يَقْتُولُوا lest they should entice¹⁰ you
 عَنْ بَعْضِ مَا away from some of what
 أَنْزَلَ اللَّهُ إِلَيْكَ Allah has sent down to you.
 فَإِنْ تَوَلَّوْا Hence if they turn away,¹¹

1. أمة 'ummah (pl. أمم 'umam) = community, people, nation, generation, species, class, category, See at 3:114, p. 200, n. 8.

2. يلو yabluwa(lu) = he tests, tries, (v. iii. m. s. impfct. from balâ [balw / balâ'], to test, to try. The final letter takes fathah because of a hidden 'an in li (lâm of motivation) coming before the verb. See ibtalû at 4:6, p. 238, n. 12).

3. استبقوا istabiqû = you (all) vie with one another, try to get ahead of one another, compete, race for (v. ii. m. pl. imperative from istabaqa, form VIII of sabāqa [sabq], to get before, to precede, to go ahead. See at 2:148, p. 70, n. 8).

4. i. e., good deeds approved by the Qur'ān and sunnah. خيرات khayrât (pl.; sing. خيرة khayrah) = good things / deeds. See at 3:114, p. 201, n. 1.

5. i. e., on the Day of Judgement. مرجع marji' (s.; pl. مراجع marāji') = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from raja'a. See at 3:55, p. 177, n. 9).

6. ينبيء yunabbi'u = he appraises, informs, notifies, advises, tells (v. iii. s. impfct. from nabba'a, form II of naba'a [nab' / nubû'], to be prominent. See 'unabbi'u at 5:14, p. 336, n. 1).

7. تختلفون takhtalifûna = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from ikhtalafa, form VIII of khalafa [khalaf] to follow, to succeed. See at 3:55, p. 177, n. 11).

8. أهواء 'ahwâ' (sing. هوى hawān) = desires, fancies, wishes, caprices, whims. See at 5:48, p. 353, n. 9).

9. احذروا ihdharû = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from hadhira [hidhr/hadhar], to be cautious. See at 5:41, p. 348, n. 11).

10. يفتنوا yaftinû(na) = they put to trial, torment, tempt, entice (v. iii. m. pl. impfct. from fatana [fatn/futân], to put to trial, to tempt. The terminal nûn is dropped for the particle 'an coming before the verb. See yaftina at 4:101, p. 288, n. 11).

11. تولوا tawallaw = they turned away, desisted, refrained (v. iii. m. pl. past from tawallâ, form V of waliya, to be near. See at 4:89, p. 281, n. 1).

فَاعْلَمْ then know that
 أَنَّهُ يُرِيدُ اللَّهُ Allah only intends¹
 أَنْ يُصِيبَهُمْ to hit² them
 بِبَعْضِ ذُنُوبِهِمْ for some of their sins.³
 وَإِنَّ كَثِيرًا مِّنَ النَّاسِ And many of mankind
 لَفَاسِقُونَ are indeed wantonly sinful.⁴

أَفَحُكْمَ 50. Is it then the judgement
 الْجَاهِلِيَّةِ of paganism⁵
 يَبْعُونَ they seek?⁶
 وَمَنْ أَحْسَنُ مِنَ اللَّهِ And who is better than Allah
 حُكْمًا in judgement
 لِّقَوْمٍ for a people
 يُوقِنُونَ who believe with certitude?⁷

Section (Rukû') 8

يَا أَيُّهَا الَّذِينَ آمَنُوا 51. O you who believe,
 لَا تَتَّخِذُوا الْيَهُودَ do not take⁸ the Jews
 وَالنَّصَارَى and the Christians
 أَوْلِيَاءَ as allies.⁹
 بَعْضُهُمْ أَوْلِيَاءُ They are allies
 بَعْضٍ of each other.
 وَمَنْ يَتَوَلَّهُمْ And whoever takes allies¹⁰
 مِنْهُمْ of them

1. يريد *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arâda, form IV of râda[rawd], to walk about. See at 5:6, p. 331, n. 7).

2. يصيب *yusiba(u)* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from 'asâba, form IV of sâba [sawb / saybûbah], to hit the mark, to be right. The last letter takes *fathah* because of the particle 'an coming before the verb. See 'asâba at 4:79, p. 276, n. 2).

3. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 5:18, p. 338, n. 3.

4. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 5:47, p. 353, n. 2).

5. جاهلية *jâhiliyyah* = state of ignorance, pre-Islamic paganism.

6. يبعون *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [bughâ], to seek, desire. See at 3:83, p. 188, n. 6).

7. يوقنون *yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form 'ayaqana, form IV of *yaqina* [yaqn/yaqîn], to be sure, be certain. See at 2:118, p. 56, n. 7).

8. لا تتخذوا *lâ tattakhidhû* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of 'akhadha ['ukhdh], to take. See at 4:144, p. 309, n. 4).

9. أولياء *'awliyâ'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

10. يتولى *yatawallâ* = he turns away, desists, refrains, takes as friend (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [walâ/waly to come near. See at 3:23, p. 164, n. 2).

مِنْكُمْ from amongst you,
 فَإِنَّهُمْ he surely is of them.
 إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ Allah does not give guidance to the transgressing people.

52. So you see those
 فِي قُلُوبِهِمْ مَرَضٌ in whose hearts is a disease¹
 يُسْرِعُونَ فِيهِمْ rushing² into their midst
 يَقُولُونَ خَشْيَ أَنْ saying: "We fear³ that
 تُصِيبَنَا دَائِرَةٌ there may hit⁴ us a round"⁵.
 فَسَى اللَّهُ But maybe that Allah
 أَنْ يَأْتِيَ بِالْفَتْحِ will bring victory⁶
 أَوْ أَمْرٍ مِنْ عِنْدِهِ or a decree⁷ from Him,
 فَيُصِيبُوا so they will become
 عَلَى مَا أَسْرَوْا for what they had concealed⁸
 فِي أَنْفُسِهِمْ within themselves
 نَدِيمٌ full of remorse.⁹

وَقُولِ الَّذِينَ آمَنُوا 53. Those who believe say:
 أَهَؤُلَاءِ الَّذِينَ "Are these the ones who
 أَقْسَمُوا بِاللَّهِ swore¹⁰ by Allah
 جَهْدَ أَيْمَنِهم their strongest oaths¹¹ that
 إِنَّهُمْ لَمَعَكُمْ they indeed were with you?"

1. i. e., of unbelief, hypocrisy and jealousy.
2. يَسْرِعُونَ *yusâri'ûna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira/sara/sur'ah*], to be quick. See at 3:176, p. 224, n. 10).
3. نَحْشَى *nakhshâ* = we fear, apprehend, are afraid of, dread (v. i. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See *yakhshawna* at 4:77, p. 274, n. 11).
4. تُصِيبُ *tusîba(u)* = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from *'asâba*, form IV of *sâba* [*sawb / saybûbah*], to hit the mark, to be right. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *yusîba* at 5:49, p. 355, n. 2).
5. i. e., a turn of fortune, misfortune. The hypocrites befriended the Jews and the Christians and feared joining the Muslims wholeheartedly lest the former should defeat the latter. دَائِرَةٌ *dâ'irah* (s.; pl. *dawâ'ir*) = round, circle, circuit.
6. i. e., victory for the Muslims. This is an indication that the Muslims would be victorious over their enemies. فَتْحٌ *fath* (s., pl. *futûh*/فتحات *futûhât*) = opening, victory, triumph, conquest. See at 4:141, p. 307, n. 6.
7. i. e., Allah may bring about a state of affair or may decree something in favour of the Muslims. أَمْرٌ *'amr* (s.; pl. *awâmir*/أوامر *'umûr*) = order, command, decree/ matter, issue, affair. See at 4:186, p. 229, n. 10.
8. i. e., of hypocrisy and secret love for the Jews and the Christians. أَسْرَوْا *'asarrû* = they concealed, secreted, hid (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See *yusirrûna* at 2:77, p. 36, n. 8).
9. نَادِمِينَ *nâdimîn* (acc./gen. of *nâdimûn*; s. *nâdim*) = repentant, remorseful (active participle from *nadima* (*nadam/nadâmah*), to repent. See at 5:30, p. 343, n. 12).
10. أَقْسَمُوا *'aqsamû* = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See *tastaqsimû* at 5:3, p. 327, n. 12).
11. أَيْمَانٌ *'aymân* (pl.; s. *yamîn*) = right hands, oaths. See at 4:33, p. 255, n. 1.

حِطَّتْ أَعْمَالُهُمْ Their deeds fell through;¹

فَأَصْبَحُوا خَاسِرِينَ so they became losers.²



يَا أَيُّهَا الَّذِينَ آمَنُوا 54. O you who believe,
مَنْ رَدَّتْ دِينَكُمْ whoever apostatizes³ of you
عَنْ دِينِهِ from his religion,

فَسَوْفَ يَأْتِي اللَّهُ a people whom He loves
بِقَوْمٍ يُحِبُّهُمْ and they love Him,

وَيُحِبُّونَهُ أَدِلَّةٌ عَلَى الْمُؤْمِنِينَ docile⁴ to the believers
أَعَزَّةٌ and strong⁵

عَلَى الْكَافِرِينَ on the unbelievers,
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ fighting⁶ in the way of Allah
وَلَا يَخَافُونَ and not fearing⁷

لَوْمَةَ لَائِمٍ the blame⁸ of a critic.⁹

ذَٰلِكَ فَضْلُ اللَّهِ This is Allah's grace¹⁰

يُؤْتِيهِ He gives it to

مَنْ يَشَاءُ whom He will;

وَاللَّهُ وَاسِعٌ and Allah is All-Reaching,¹¹



عَلِيمٌ All-Knowing.

إِنَّمَا وَلِيُّكُم 55. Your Patron-Friend¹²

اللَّهُ is but Allah,

1. i. e., because of their hypocrisy and lack of faith. *ḥabīṭat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabata* [*ḥubūt*], to come to nothing. See at 3:22, p. 163, n. 7).

2. *khāsirīn* (acc./gen. of *khāsīrān*, sing. *khāsīr*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr* /*khasār* /*khasārah* /*khusrān*] to lose. See at 5:30, p. 343, n. 4).

3. *yartadda* = he apostatizes, forsakes, abandons, deserts, renounces, falls back, retreats (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*], to send back. See *lā tartaddū* at 5:21, p. 340, n. 2).

4. Here is a description of some of the characteristics of the believers whom Allah loves. *'adhillah* (pl.; s. *dhalil*) = docile, submissive, pliable, abject, humble, lowly. See *dhillah* at 3:112, p. 199, n. 11.

5. *'a'izzah* (pl.; s. *'azīz*) = strong, mighty, hard, respected, distinguished, honourable. See *'azīz* at 2:129, p. 61, n. 10; and *yu'izzu* at 3:26, p. 165, n. 4.

6. *yujāhidūna* = they fight, struggle, strive for, exert (v. iii. m. pl. impfct. from *jāhada*, form III of *jahadu* [*jahd*], to strive. See *jāhidū* at 5:35, n. 1).

7. *yakhāfūna* = they fear, are afraid of (v. iii. m. pl. impfct. from *khāfa* [*khawf* /*makhāfah* /*khifāh*], to fear. See *takhāfūna* at 4:34, p. 255, n. 12).

8. *lawmah* = blame, reproach, censure.

9. *lā'im* = critic, censurer, accuser.

10. i. e., such qualities

11. i. e., in His grace and favour. *wāsi'* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasī'a* /*wasu'a* [*wasā'ah*], to be wide. See at 4:130, p. 302, n. 4).

12. *waliyy* (s.; pl. *awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:123, p. 298, n. 9).

وَرَسُولُهُ and His Messenger,
وَالَّذِينَ آمَنُوا and those who believe –
الَّذِينَ who
يُقِيمُونَ الصَّلَاةَ properly perform¹ the prayer
وَيُؤْتُونَ الزَّكَاةَ and pay zakâh,
وَهُمْ رَاكِعُونَ and they bow in prayer.²

وَمَنْ 56. And whoever
يَتَوَلَّ takes³ as friend-protector
اللَّهُ وَرَسُولُهُ Allah and His Messenger,
وَالَّذِينَ آمَنُوا and those who believe,
فَإِنْ حَرَّبَ اللَّهُ then it is the party⁴ of Allah
هُمُ الْغَالِبُونَ that will be the victorious.⁵

Section (Rukū') 9

يَا أَيُّهَا الَّذِينَ آمَنُوا 57. O you who believe,
لَا تَتَّخِذُوا do not adopt⁶
الَّذِينَ اتَّخَذُوا دِينَكُمْ those who take your religion
هُزُوءًا وَلَعِبًا in ridicule⁷ and fun,⁸
مِنَ الَّذِينَ from among those who
أُوتُوا الْكِتَابَ were given the Book
مِنْ قَبْلِكَ before you,
وَالْكَافِرَ and the unbelievers,
أَوْلِيَاءَ as friend-patrons.⁹

1. يقيمون *yuqimūna* = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from 'aqūma, form IV of qāma[*qiyām* /*qawmah*], to get up, to stand up, to be erect). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

2. راكعون *rākī'ūn* (sing. *rākī'*) = those bowing in submission (active participle from *raka'a* (*rukū'*), to bow, bend the body, especially in prayer. See *rākī'in* at 2:43, p. 22, n. 4 and *rukka'* at 2:125, p. 59, n. 17.

3. يتول *yatawallā(ā)* = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallā*, form V of *waliya* [*walā'*/*waly*] to come near. The last letter *yā'* is vowelless and hence dropped because the verb is part of a conditional clause [preceded by *man*]. See *yatawallā* at 5:51, p. 355, n. 12).

4. حزب *ḥizb* (s.; pl. أحزاب *'ahzāb*) = party, band, group.

5. غالبون *ghālībūn* (pl.; s. غالب *ghālib*) = victors, conquerors, the victorious, the triumphant.

6. لا تتخذوا *lā tattakhidhū* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 5:51, p. 355, n. 8).

7. هزوا *huzuwan* (مز *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 2:231, p. 115, n. 1.

8. لعب *la'ib* (s.; pl. 'al'āb) = play, game, sport, fun, joke, jest.

9. أولياء *'awliyā'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

وَاتَّقُوا اللَّهَ and beware¹ of Allah
 إِنَّكُمْ مُّؤْمِنِينَ if you are believers.

وَإِذَا نَادَيْتُمْ 58. When you make the call²
 إِلَى الصَّلَاةِ to the prayer
 اتَّخَذُوا they take³ it
 هُزُوا وَلِغَا in mockery⁴ and fun.⁵
 ذَلِكَ بِأَنَّهُمْ That is so because they are
 قَوْمٌ لَا يَعْقِلُونَ a people that do not realize.⁶



قُلْ 59. Say:
 يَا أَهْلَ الْكِتَابِ "O People of the Book,
 هَلْ تَنْقِمُونَ مِنَّا do you take revenge⁷ on us
 إِلَّا أَنْ آمَنَّا except for that we believe
 بِاللَّهِ وَمَا in Allah and what has been
 أُنْزِلَ إِلَيْنَا sent down to us and
 وَمَا أُنْزِلَ مِن قَبْلُ what was sent down before;
 وَأَنَّ أَكْثَرَكُمْ and that the majority of you
 فَسِيقُونَ are wantonly sinful?"⁸

قُلْ هَلْ أُنَبِّئُكُمْ 60. Say: "Shall I inform⁹ you
 بِشَرِّ مِمَّنْ ذَلِكُ of the worse than that
 مُثْبِتَةٌ عِنْدَ اللَّهِ as recompense from Allah?

1. اتَّقُوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 5:35, p. 345, n. 9).

2. This is one of the instances of how the people mentioned in the previous 'ayah mocked at the Muslims and Islam. نَادَيْتُمْ *nâdaytum* = you made a call, called, summoned, announced (v. ii. m. pl. past from *nâda*, form III of *nadâ* [*nadw*], to call. See *yunâdî* at 3:193, p. 79, n. 2).

3. اتَّخَذُوا *ittakhadhû* = they took up, took, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See at 4:153, p. 313, n. 3).

4. هُزُوا *huzuwan* (مز *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 5:57, p. 358, n. 7.

5. لَعِبَ *la'ib* (s.; pl. 'al'âb) = play, game, sport, fun, joke, jest. See at 5:57, p. 358, n. 8.

6. i. e., they do neither understand the gravity of their conduct nor the importance of the matter they scoff at. يَعْقِلُونَ *ya'qilûna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from 'aqala [*'aql*], to understand, to be reasonable, to have intelligence. See at 2:170, p. 80, n. 6).

7. تَنْقِمُونَ *tanqimûna* = you (all) take revenge, take vengeance, avenge yourselves (v. ii. m. pl. impfct. from *naqama* [*naqm*], to take revenge. See *intiqâm* at 3:4, p. 155, n. 5).

8. فَاسِقُونَ *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:49, p. 355, n. 4).

9. أُنَبِّئُ *'unabbi'u* = I inform, notify, advise, tell, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab/nubû*], to be high, prominent. See at 3:49, p. 175, n. 7).

مَنْ Those whom

لَعَنَهُ اللَّهُ Allah banished from mercy¹

وَعَصِبَ عَلَيْهِ and became angry with,²

وَجَعَلَ مِنْهُمْ and made of some of them

الْقِرَدَةَ وَالْخَنَازِيرَ monkeys³ and swines,⁴

وَعَبَدُوا the false god,⁵

أُولَئِكَ those people are

شَرُّ مَكَانٍ worse⁶ in position

وَأَضَلُّ عَنْ and farthest astray⁷ from

سَوَاءَ السَّبِيلِ

وَأِذَا جَاءُوكُمْ 61. And when they come to

قَالُوا آمَنَّا you they say: "We believe";

وَقَدْ خَلَوْا but they just enter

بِالْكَفْرِ وَهُمْ with unbelief and they

قَدْ خَرَجُوا just leave with it.

وَاللَّهُ أَعْلَمُ بِمَا And Allah is best aware of

كَانُوا يَكْتُمُونَ what they use to conceal.

وَرَأَى 62. And you see

كَثِيرًا مِنْهُمْ many of them

يُسْرِعُونَ فِي الْإِثْمِ rushing⁸ into sinning

وَالْعُدُوْنَ and hostility⁹

وَأَكْلِهِمُ السَّحْتِ and their eating

الْبَئْسَ the unlawful.¹⁰

مَا كَانُوا يَعْمَلُونَ Bad indeed is

لَبَسَ what they use to do.

لَوْلَا 63. Why not there

يَنْهَاهُمْ forbid¹¹ them

1. *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 4:117, p. 296, n. 8).

2. *ghadiba* = he was angry, wrathful, furious (v. iii. m. s. past from *ghadab*, to be angry. See *ghadab* at 4:93, p. 283, n. 2).

3. The reference, as clearly mentioned at 7:163, is to a Jewish community who violated the Sabbath day and were disgraced and turned into apes and were thus made a warning example for their contemporaries as well as successors. *qiradah* (sing. *qird*) = monkeys, apes. See at 2:65, p. 31, n. 5.

4. *khanâzîr* (pl.; s. *khinzîr*) = swines, pigs. See *khinzîr* at 2:173, p. 81, n. 9.

5. *tâghût* (s.; pl. *tawâghît*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Baḥr*, III, 675-676). See at 4:76, p. 274, n. 3).

6. *sharr* (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 3:180, p. 226, n. 8.

7. *'adallu* = further astray, farthest astray (elative of *dâll*).

8. *yusâri'ûna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sîru/sara/sur'ah*], to be quick. See at 5:52, p. 356, n. 2).

9. *'udwân* = hostility, hostile action, aggression, enmity. See at 4:29, p. 253, n. 7.

10. *suht* (s.; pl. *'ashât*) = forbidden thing, unlawful and ill-gotten property. See at 5:42, p. 49, n. 9.

11. *yanhâ* = he forbids, prohibits, interdicts, proscribes (v. iii. m. s. impfct. from *nahâ* [*nahy/nahw*], to forbid. See *yanhawna* at 3:114, p. 200, n. 13).

الرَّبِّبُونَ وَالْأَنْجَارُ the rabbis¹ and the savants²

عَنْ قَوْلِهِمْ لِأَنَّهُمْ from their uttering the sin³

وَأَكْهَمُ السُّحْتِ and eating the unlawful.⁴

لَيْسَ مَا Bad indeed is what

كَانُوا يَصْنَعُونَ they use to do.⁵

وَقَالَتِ الْيَهُودُ 64. And the Jews say:

يَدُ اللَّهِ "The Hand of Allah

مَغْلُولَةٌ is fettered."⁶

غُلَّتْ أَيْدِيهِمْ Fettered are their hands

وَلُعِنُوا and cursed are they

بِمَا قَالُوا for what they say.

بِلَا يَدَيْهِ Nay, His two Hands are

مَبْسُوطَتَانِ stretched out,⁷

يُنْفِقُ He disburses⁸

كَيْفَ يَشَاءُ howsoever He wills;

وَلَيَزِيدَنَّ and there certainly increases⁹

كثيرًا many of them

مَا أُنْزِلَ what has been sent down to

إِلَيْكَ مِنْ رَبِّكَ you from your Lord in

طُعْيَانًا وَكُفْرًا transgression¹⁰ and unbelief.

وَالْقَيْنَا And We have cast¹¹ between

بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ them enmity and hatred¹²

1. رابيون *rabbūniyyūn* (pl.; sing. *rabbān*) = model savants who educate and train people, rabbis. [See Al-Tabarī, pt. III, pp. 326-327]. See at 5:44, p. 351, n. 1).

2. أحبار *'ahbār* (pl.; s. *ḥabr/ḥibr*) = savants, greatly learned men. See at 5:44, p. 351, n. 2.

3. i. e., the lies of all sorts, including those against Allah.

4. i. e., unlawful and ill-gotten things and property, such as usurious interest and wealth acquired by deceit and oppression.

5 It is the duty of the learned men and leaders of the community to tell them to do what is good and lawful and to forbid them from doing what is bad and unlawful (*al-'amr bi al-ma'rūf wa al-nahy 'an al-munkar*). يصنعون *yasna'ūna* = they do, make, perform (v. iii. m. pl. impfct. from *ṣana'a* [ṣan' sun' / ṣanī], to do, to make).

6. The Jews used to taunt the poor Muslims saying that their Allah was close-fisted and had not given them enough to live in ease (see also 2:65). مغلولة *maghlūlah* (f.; m. *maghlūl*) = fettered, shackled (passive participle from *ghalla* [ghall], to insert, to fetter; fig. to be niggardly, close-fisted. See *yaghulla* at 3:161, p. 219, n. 3).

7. ميسوطان *mabsūtātān* (f. dual; s. *mabsūtah*; m. *mabsūt*) = stretched out, spread out, extended, unfolded (passive participle from *basata* [bast], to spread out. See *basatta* at 5:28, p. 342, n. 9).

8. ينفق *yunfiq* = he spends, expends, disburses (v. iii. m. s. impfct. from *'anfaqa*, form IV of *nafaqa* [nafaq], to be used up. See at 2:264, p. 138, n. 1).

9. ليزيدن *la-yazidanna* = he or it certainly increases, augments (v. iii. m. s. impfct. emphatic impfct. from *zāda* [zayd/ziādah], to increase. See *yazidu* at 4:173, p. 322, n. 8).

10. طغيان *ṭuḡyān* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 2:15, p. 9, n. 3.

11. ألقينا *'alqaynā* = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [liqā' luqyān luqy luqyah/luqan], to meet. See *'alqā* at 4:171, p. 321, n. 3).

12. بغضاء *baghdā'* = extreme hatred, detestation, animosity, antipathy, aversion. See at 5:13, p. 335, n. 14.

إِلَى يَوْمِ الْبَاسِ till the Day of Resurrection.
 كُلَّمَا أَوقَدُوا Whenever they kindle¹
 نَارًا لِلْحَرْبِ the fire of war
 أَطْفَأَهَا اللَّهُ Allah extinguishes² it; and
 وَيَسْعَوْنَ they move quickly³
 فِي الْأَرْضِ فَسَادًا in the land making mischief;⁴
 وَاللَّهُ لَا يُحِبُّ but Allah does not like
 الْمُفْسِدِينَ the mischief-makers.⁵

65. And had
 أَهْلَ الْكِتَابِ the People of the Book
 آمَنُوا وَاتَّقُوا believed and feared⁶
 لَكَفَرْنَا We would have effaced⁷
 عَنْهُمْ سَيِّئَاتِهِمْ from them their sins
 وَلَآ دَخَلْنَاهُمْ and would have admitted⁸
 جَنَّاتِ النَّعِيمِ them in the gardens of bliss.⁹

66. And had they acted on¹⁰
 التَّوْرَةَ وَالْإِنْجِيلَ the Tawrah and the Injîl,
 وَمَا أُنزِلَ and what was sent down¹¹
 إِلَيْهِمْ مِنْ رَبِّهِمْ to them from their Lord,
 لَأَكَلُوا they would have eaten
 مِنْ فَوْقِهِمْ from above them

1. أَوْقَدُوا 'awqadû = they kindled, lit, set fire (v. iii. m. pl. past from 'awqada, form IV of waqada [waqd/waqad/wuqûd], to take fire, to burn. See istawqada at 2:17, p. 9, n. 9).
2. أَطْفَأَ 'atfa'a = he extinguished, put out (v. iii. m. s. past in form IV of 'atfa'a [طَفَأَ tufû]), to be extinguished, to die down).
3. يَسْعَوْنَ yas'awna = they move quickly, strive, endeavour (v. iii. m. pl. impfct. from sa'a [sa'y], to move quickly. See sa'a at 2:205, p. 99, n. 5).
4. فَسَادَ fasâd = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10. See at 5:32, p. 344, n. 2.
5. مُفْسِدِينَ mufsidîn (acc. /gen. of mufsidûn, sing. mufsid) = mischief-makers, trouble-makers, disturbers; active participle from 'afsada, form IV of fasada [fasâd/fusûd], to be bad. See at 3:63, p. 180, n. 2).
6. اتَّقُوا ittaqaw = they feared, were on their guard, feared Allah (v. iii. m. pl. past from ittaqâ, form VIII of waqâ [wagy/wiqâyah], to guard, to preserve. See at 3: 198, p. 234, n. 1).
7. كَفَرْنَا kaffarnâ = we effaced, obliterated, covered, hid, pardoned (v. i. pl. past from kaffara, form II of kafara [kuf], to cover. See la-'ukaffiranna at 5:12, p. 334, n. 5).
8. لَادْخُلْنَا la+'udkhalanna = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of dakhala [dukhâl], to enter. See at 5:12, p. 334, n. 7).
9. نَعِيم na'im = bliss, felicity, comfort, happiness, delight.
10. i. e., if they abided by and acted according to. أَقَامُوا 'aqâmû = they performed, straightened, made rise, set up (v. ii. m. pl. past in form IV of qâma [قام qawmah/قيَمَ qiyâm] to get up, stand up. See 'aqumtum at 5:12, p. 10, n. 2).
11. i. e., of specific injunctions and prohibitions. أُنْزِلَ 'unzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV ['inzâl] of nazala [nuzûl], to come down, get down. See at 4:162, p. 317, n. 2).

وَمِنْ تَحْتِ أَرْجُلِهِمْ¹ and from under their feet.¹

مِنْهُمْ أُمَّةٌ Among them is a group

مُقْتَصِدَةٌ well poised;²

وَكَثِيرٌ مِنْهُمْ but many of them,

سَاءَ مَا يَعْمَلُونَ³ foul³ is what they do.

Section (Rukû') 10

يَا أَيُّهَا الرَّسُولُ 67. O you the Messenger,

بَلِّغْ communicate⁴

مَا أُنْزِلَ what has been sent down

إِلَيْكَ مِنْ رَبِّكَ to you from your Lord;

وَإِنْ لَمْ تَفْعَلْ and if you did not do,

فَمَا you would not have

بَلَّغْتَ رِسَالَتَهُ⁵ conveyed⁵ His Message.⁶

وَاللَّهُ يَعْصِمُكَ⁷ Allah protects⁷ you

مِنَ النَّاسِ from men.

إِنَّ اللَّهَ لَا يَهْدِي Allah does not give guidance

أَلْقَوْمَ الْكَافِرِينَ⁸ to the unbelieving people.

قُلْ 68. Say:

يَا أَهْلَ الْكِتَابِ "O People of the Book,

لَسْتُمْ عَلَى شَيْءٍ you are not on anything⁸

حَتَّى تَقِيمُوا unless you set up⁹

1. i. e., they would have received provisions and favours from Allah in all forms and manners. أَرْجُلُ

arjul (pl.; s. رجل rjil) = legs, feet.

2. i. e., people like 'Abd Allah ibn Sallâm and other right-minded Jews who believed in the Prophethood of Muhammad, peace and blessings of Allah be on him, and embraced Islam. مُقْتَصِدٌ

muqtasid = well poised, balanced, on an even keel, frugal. (Active participle from iqtasada, form VIII of qasada [qasd], to go straight-away, to go to see, to seek).

3. سَاءَ sâ'a = he or it became foul, bad, evil (v. iii. m. s. past from sâ'/saw', to be bad. See at 4:38, p. 258, n. 6).

4. بَلِّغْ balligh = convey, communicate, inform, notify (v. ii, m. s. imperative from ballagha, form II of balagha [bulâgh], to reach. See baligh at 4:63, p. 269, n. 1).

5. بَلَّغْتَ ballaghta = you conveyed, communicated, notified (v. iii. m. s. past from ballagha, form II of balagha. See n. 4 above).

6. رِسَالَةٌ risâlah (s.; pl. risâlât/rasâ'il) = message, mission, consignment.

7. This is an assurance to the Prophet and encouragement to him to deliver all that he received from Allah without fear of any harm being done to him by men. يَعْصِمُ ya'şimu = he protects, defends, safeguards, preserves (v. iii. s. m. impfct. from 'aşama [ašm], to protect, to restrain. See i'taşamû at 4:174, p. 313, n. 7).

8. i. e., you are not on the truth nor on any valid ideological basis to stand upon unless you carry out the instructions and directives contained in the Tawrah and the Injil, including the directive to believe in the final Prophet Muhammad, peace and blessings of Allah be on him, and the Qur'ân sent down to him by Allah.

9. i. e., you believe in, practise and give effect to. تَقِيمُوا tuqimû(na) = you (all) set up, straighten out, perform correctly and properly (v. ii. m. pl. impfct. from 'aqama, form IV of qâma [qiyâm/qawmah], to get up, to stand up, to be erect. The terminal nûn is dropped because of an implied 'an in hattâ coming before the verb. See yuqimûna at 5:55, p. 358, n. 1).

التَّوْرَةَ وَالْإِنْجِيلَ the *Tawrah* and the *Injil* and
وَمَا أُنْزِلَ what has been sent down¹

إِلَيْكُمْ مِنْ رَبِّكُمْ to you from your Lord;²
وَلَيَزِيدَنَّ but there indeed increases³
كَثِيرًا مِنْهُمْ many of them that

مَا أُنْزِلَ which has been sent down
إِلَيْكَ مِنْ رَبِّكَ to you from your Lord
طُعَيْنَا وَكُفِّرْنَا in⁴ excesses and unbelief.

فَلَا تَأْسَ عَلَى So do not be sad⁵ over
الْقَوْمِ الْكَافِرِينَ the unbelieving people.



إِنَّ الَّذِينَ آمَنُوا 69. Those who believe
وَالَّذِينَ هَادُوا and those who are Jews and
وَالصَّابِئُونَ وَالنَّصَارَى the Sâbians⁶ and Christians,
مَنْ آمَنَ بِاللَّهِ whoever believe in Allah
وَالْيَوْمِ الْآخِرِ and the Last Day
وَعَمِلَ صَالِحًا and do good deeds
فَلَا خَوْفٌ عَلَيْهِمْ will have no fear on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve.⁷

لَقَدْ أَخَذْنَا 70. We indeed had taken⁸
مِيثَاقَ the covenant⁹ of
بَنِي إِسْرَءِيلَ the Children of Isrâ'îl

1. أُنْزِلَ 'unzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV ['inzâl] of nazala [nuzâl], to come down, get down. See at 4:162, p. 317, n. 2).

2. i. e., the Qur'ân.

3. لَيَزِيدَنَّ la-yazidanna = he or it certainly increases, augments (v. iii. m. s. impfct. emphatic from zâda [zayd/ziâdah], to increase. See yazidu at 4:173, p. 322, n. 8).

4. طُعَيْنَا tughyân = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 5:64, p.361, n. 10.

5. لَا تَأْسَ lâ ta'sa = do not be sad, do not grieve (v. ii. m. s. imperative [prohibition] from ya'tsa [ya's/ya'âsah], to give up hope. See at 5:25, p. 341, n. 8).

6. The Sâbians were a religious group who were neither Jews nor Christians, but they believed in Allah and used to perform prayers and keep fast. For this reason the Makkan unbelievers sometimes called the Prophet and the Muslims Sâbians (Ibn Kathîr, I, 149. See at 2:62, p. 30, n. 3).

7. يَحْزَنُونَ yahzanûna = they grieve, become sad (v. iii. m. pl. impfct. from hazana [huzn/hazan], to grieve. See at 3:170, p. 222, n. 14).

8. أَخَذْنَا 'akhadhnâ = we took, received, (v. i. pl. past from 'akhadha [ahd 'akhdh], to take. See at 2:63, p. 30, n. 7).

9. i. e., to worship Allah Alone and to believe and obey the Prophets, including the final Prophet to be sent. مِيثَاقَ mithâq (pl. مَوَاقِيق mawâthiq) = covenant, pact, treaty. See at 5:13, p. 335, n. 11).

وَأَرْسَلْنَا إِلَيْهِمُ

مُرْسَلِينَ Messengers.

كَمَا جَاءَهُمْ

Whenever there came to

رَسُولٌ إِلَيْهِمَ

them a Messenger with what

لَا تَهْوِي أَنْفُسُهُمْ

their selves did not desire,²

فَرِيقًا كَذَّبُوا

a group³ they cried lies to⁴

وَفَرِيقًا يَقْتُلُونَ

and a group they killed.

وَحَسِبُوا 71. And they supposed⁵ that

أَلَا تَكُونُ فِتْنَةً

there would not be any trial,⁶

فَمَعُوا

so they became blind⁷

وَصَمُّوا

and turned deaf.⁸

ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ

Then Allah forgave them.

ثُمَّ عَمُوا

Yet they became blind

وَصَمُّوا

and turned deaf –

كَثِيرٌ مِنْهُمْ

a good many of them.

وَاللَّهُ بَصِيرٌ

And Allah is All-Seeing

بِمَا يَعْمَلُونَ

of what they do.

﴿٧١﴾

لَقَدْ كَفَرَ 72. Infidels indeed are⁹

الَّذِينَ قَالُوا

those who say:

إِنَّ اللَّهَ هُوَ

"Verily Allah, He is

الْمَسِيحُ ابْنُ مَرْيَمَ

the Messiah, son of Maryam,

1. أرسلنا 'arsalnâ = we sent out, despatched (v. i. pl. past from 'arsala, form IV of rasala [rasal], to be long and flowing. See at 4:79, p. 276, n. 7).

2. تَهْوَى tahwâ = she or it desires, fancies (v. iii. f. s. impfct from hawiya [hawan], to desire. See at 2:87, p. 41, n. 9).

3. i. e., a group of the Messengers. فريق farîq (pl. فرقة furûq, افريقه afriqah) = section, group, faction, party, band. See at 3:78, p. 186, n. 1).

4. كَذَّبُوا kadhhabû = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from kadhhaba, form II of kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 5:10, p. 333, n. 1).

5. حَسِبُوا ḥasibû = thought, deemed, supposed (v. iii. m. pl. past from ḥasiba [ḥisbân/ maḥsabah/ maḥsibah], to consider, to deem. See tahsibû at 3:78, p. 186, n. 4).

6. i. e., any taking to task by Allah and punishment for misdeeds. فِتْنَةٌ fitnah (pl. fitan) = trial, temptation, enticement, discord. See at 4:91, p. 282, n. 6).

7. i. e., they closed their eyes to the truth and refused to benefit by the light of guidance given to the. عَمُوا 'amû = they became blind, lost sight (v. iii. m. pl. past from 'amiya [عَمِيَ 'aman], to be blind).

8. i. e., they refused to hear the truth and messages of guidance. صَمُّوا ṣammû = they became deaf, closed their ears (v. iii. m. pl. past from ṣamma [صَمَّ ṣammā], to become deaf).

9. This 'āyah very categorically says that those who attribute divinity to 'Isā, peace be on him, commit kufr (unbelief, infidelity) and shirk (the sin of setting partners with Allah). The concluding part of the 'āyah implies that such persons are transgressors (ẓālimīn).

وَقَالَ الْمَسِيحُ while the Messiah said:
يَبْنَىٰٓ اِِسْرَٓءِيْلَ "O Children of Isrâ'îl,
اَعْبُدُوْا اِلٰهَ worship¹ Allah,
رَبِّيْ وَرَبَّكُمْ my Lord and your Lord.
اِنَّهٗ مَنْ يُّشْرِكْ Verily whoever sets partners²
بِاِلٰهٍ with Allah,
فَقَدْ حَرَّمَ اِلٰهُ عَلَيْهِ Allah does prohibit³ for him
الْجَنَّةَ the garden [paradise]
وَمَا وُئِدَ النَّارُ and his abode⁴ will be fire;
وَمَا لِلظَّالِمِيْنَ and the transgressors⁵ will
مِنْ اَنْصَارٍ not have any helper."⁵

لَقَدْ كَفَرَ 73. Infidels indeed are⁶
الَّذِيْنَ قَالُوْا those who say:
اِنَّ اِلٰهَ تَالِثٌ "Verily Allah is the Third
ثَلَاثَةٌ of Three."
وَمَا مِنْ اِلٰهٍ And there is no [other] god
اِلَّا اِلٰهُ وَحْدٌ except One God;
وَإِنْ لَّمْ يَنْتَهُوْا and if they do not refrain⁷
عَمَّا يَقُوْلُوْنَ from what they say,
لَيَمَسَّنَّ الَّذِيْنَ there will surely afflict⁸ those
كَفَرُوْا مِنْهُمْ who disbelieve of them
عَذَابٌ اَلِيْمٌ a punishment most painful.⁹

1. اَعْبُدُوا *u'budû* = you (all) worship (v. ii. m. pl. imperative) from *'abada* [*'ibûdah / 'ubûdah / 'ubûdiyah*], to worship, to serve. See at 3:51, p. 176, n. 2). Like all other Prophets of Allah, 'Isâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

2. يَشْرِكْ *yushrik(u)* = he gives share, sets partners (v. iii. m. s. impfct. from *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See *lû tushrikû* at 4:36, p. 256, n. 10).

3. حَرَّمَ *harrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *haruma/harima*, to be prohibited. See at 3:93, p. 192, n. 7).

4. مَأْوًى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 4:121, p. 297, n. 10).

5. ظَالِمِيْنَ *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *zâlama* [*zûlm*], to transgress, do wrong. See at 5:29, p. 343, n. 1).

6. In continuation of the preceding *'âyah*, this *'âyah* rejects the doctrine of the Trinity and says that those who believe in this doctrine also commit *kufr* (infidelity) and *shirk*. See 4:171, p. 321.

7. يَنْتَهُوْا *yantahû(na)* = they refrain, desist, terminate (v. iii. m. pl. impfct. from *intahû*, form VIII of *nahû* [*nahy/nahw*], to forbid, prohibit. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *intahû* at 4:171, p. 321, n. 6).

8. لَيَمَسَنَّ *la-yamassanna* = he or it will surely afflict, touch, hit (v. iii. m. s. emphatic impfct. from *masa* [*mass /masîs*], to touch. See *yamsar* at 3:140, p. 209, n. 13).

9. اَلِيْمٌ *'alim* = agonizing, anguishing, excruciating, most painful. See at 5:36, p. 346, n. 7.

- أَفَلَا يَتُوبُونَ 74. Will they not then turn in
إِلَى اللَّهِ repentance¹ to Allah
وَيَسْتَغْفِرُونَهُ and ask His forgiveness?²
وَاللَّهُ غَفُورٌ And Allah is Most Forgiving,
رَحِيمٌ Most Merciful.
- مَا الْمَسِيحُ 75. The Messiah, son of
ابْنُ مَرْيَمَ Maryam, was naught
إِلَّا رَسُولٌ but a Messenger.
فَدَخَلَتْ There had passed away³
مِنْ قَبْلِهِ الرُّسُلُ before him Messengers; and
وَأُمُّهُ صِدِّيقَةٌ his mother was righteous.⁴
كَانَا يَأْكُلَانِ The two used to eat⁵
الطَّعَامُ food.
أَنْتَظِرُ كَيْفَ بَيِّنُ See, how We make clear⁶
لَهُمُ الْآيَاتِ to them the revelations;⁷
ثُمَّ أَنْظِرُ then see
أَنْ يُوَفَّقُونَ how beguiled they are!⁸
- قُلْ أَتَعْبُدُونَ 76. Say: "Do you worship
مِنْ دُونِ اللَّهِ in lieu of Allah
مَا لَا يَمْلِكُ لَكُمْ that which cannot do to you
صَرًّا وَلَا نَفْعًا any harm⁹ nor any benefit?¹⁰

1. يَتُوبُونَ *yatûbûna* = they turn, return, repent (v. iii. m. pl. impfct. from *tâba* [*tawb*, *tawbah* / *matâb*]). Technically it means, in respect of man, to turn to Allah in repentance and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See *tâba* at 5:39, p. 347, n. 7).

2. يَسْتَغْفِرُونَهُ *yastaghfirûna* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr* / *maghfirah* / *ghufrân*], to forgive. See *yastaghfir* at 4:110, p. 293, n. 4).

3. دَخَلَتْ *khalat* = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû* / *khalâ*]. See at 3:144, p. 211, n. 1).

4. صِدِّيقَةٌ *ṣiddīqah* (f.; m. *ṣiddīq*) = strictly veracious, upright, righteous. See *ṣiddīqin* at 4:69, p. 271, n. 6.

5. This fact is mentioned to show that they were human and created beings and like all created beings used to take food for sustaining themselves. So nothing could be more unreasonable than to ascribe divinity to either or both of them. يَأْكُلَانِ *ya'kulāni* = they (two) eat, consume (v. iii. m. dual impfct. from, 'akala ['akl / *mu'kal*], to eat. See *lâ ta'kulû* at 4:29, p. 253, n. 3 and 'akkâlûn).

6. نُبَيِّنُ *nubayyinu* = we make clear, explain, elucidate (v. i. pl. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyinu* at 5:18, p. 338, n. 6).

7. آيَاتٍ *'āyāt* (sing. 'āyah) = signs, miracles, revelations, evidences. See at 5:44, p. 351, n. 7.

8. يُدْفِكُونَ *yu'fakûna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from 'afaka ['ifk / *afk* / *afak* / *ufûk*], to lie, to deceive).

9. ضَرٌّ *ḍarr* = harm, damage, injury. See *yaḍurrû* at 5:42, p. 349, n. 13.

10. نَفْعٌ *naf'* = benefit, use, usefulness, profit. See at 2:219, p. 107, n. 6.

وَاللّٰهُ and Allah,

هُوَ السَّمِيعُ He is the All-Hearing,

الْعَلِيمُ the All-Knowing.

قُلْ 77. Say:

يَا أَهْلَ الْكِتَابِ "O people of the Book,

لَا تَقْلُبُوا do not overstep¹

فِي دِينِكُمْ in the matter of your religion

غَيْرَ الْحَقِّ going beyond the truth,²

وَلَا تَتَّبِعُوا nor follow³

أَهْوَاءَ قَوْمٍ قَدْ the whims⁴ of a people that

ضَلُّوا مِنْ قَبْلُ had gone astray⁵ before

وَأَضَلُّوا كَثِيرًا and had led astray⁶ many;

وَضَلُّوا عَنْ and they strayed from

سَوَاءِ السَّبِيلِ the right way.⁷



Section (Rukû') 11

لُعِنَ 78. Cursed⁸ were

الَّذِينَ كَفَرُوا those who disbelieved

مِنْ بَنِي إِسْرَءِيلَ of the Children of Isrâ'îl

عَلَى لِسَانِ by the tongue of

دَاوُدَ وَعِيسَى Dâ'ûd⁹ and 'Îsâ,¹⁰

أَبْنِ مَرْيَمَ son of Maryam.

1. *lâ taghlû* = do not overstep, cross the limit, exceed the bounds, overdo (v. ii. m. pl. imperative {prohibition} from *ghalâ* [ghulâw], to exceed the bounds. See at 4:171, p. 320, n. 7).

2. i.e., ascribing divine qualities to 'Îsâ, peace be on him or, as the Jews did, considering him as an illegitimate child or assuming his mother as more than a devout and righteous lady.

3. *lâ + tattabi'û* = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 2:208, p. 100, n. 8).

4. *'ahwâ'* (sing. *hawâ*) = desires, fancies, wishes, caprices, whims. See at 5:48, p. 353, n. 9).

5. *ḍallû* = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *ḍalla* [ḍalâl/ḍalâlah], to loose one's way. See *ḍalla* at 5:12, p. 334, n. 9).

6. *'aḍallû* = they led astray, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, form IV of *ḍalla*. See note 5 above; and *'aḍalla* at 4:88, p. 280, n. 8).

7. i. e., the true religion. *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 4:150, p. 311, n. 8.

8. *lu'inû* = they were cursed, banished from mercy, condemned, damned (v. iii. m. pl. past passive from *la'ana* [la'n], to curse. See *la'ana* at 5:61, p. 360, n. 1).

9. i. e., in the *Zabûr* (Psalms). See for instance Psalms cix :17-18, lxxviii:21-22.

10. i. e., in the *Injîl* (Gospel). See for instance Matt.:34, xxiii:33.

- ذَٰلِكَ بِمَا عَصَوْا They that was so because they disobeyed¹
- وَكَانُوا يَعْتَدُونَ and went on transgressing.²
- ﴿٧٨﴾
- كَانُوا لَا 79. They had not been forbidding³ one another from any abomination⁴ they did.
- لَيْسَ مَا Bad indeed was what they had been doing.
- ﴿٧٩﴾
- تَرَىٰ كَثِيرًا 80. You see many of them taking as friends⁵ those who disbelieve.
- لَيْسَ مَا Bad indeed is what there advances⁶ for them their selves
- ﴿٨٠﴾
- أَنَّ سَخَطَ اللَّهِ in that Allah is angry⁷ against them,
- وَفِي الْعَذَابِ and in the punishment they will abide for ever.⁸
- ﴿٨١﴾
- وَلَوْ كَانُوا 81. Had they been

1. عَصَا 'aṣaw = they rebelled, defied, disobeyed (v. iii. m. pl. past from 'aṣā ['iṣyân/ ma'ṣiyah], to rebel, to oppose, to disobey, to defy. See at 4:44, p. 259, n. 3; 3:112, p. 200, n. 4).

2. يَتَدَوْنَ ya'tadûna = they transgress, cross the limits, overstep (v. iii. m. pl. impfct. from i'tadâ, form VIII 'adâ ['adw], to run, dash. See at 3:112, p. 200, n. 5).

3. It is the duty of the leaders and men of understanding of the society to forbid their fellow-beings from doing the unlawful and disapproved things. يَتَنَاهَوْنَ yatanâhawna = they forbid one another, desist, give up (v. iii. m. pl. impfct. from tanâhâ, form VI of nahâ [nahy/nahw], to forbid. See yantahâ at 5:73, p. 366, n. 7).

4. مَنكَر munkar (pl. مَنَكَرَات munkarât) = detested, disapproved, abominable, abomination. See at 3:114, p. 200, n. 14.

5. يَتَوَلَّوْنَ yatawallawna = they take as friends, they turn away, desist, refrain (v. iii. m. pl. impfct. from tawallâ, form V of waliya, to come near. See yatawallâ at 5:43, p. 350, n. 5 and yatawallâ at 5:51, p. 355, n. 10).

6. قَدَمَتْ qaddamat = she sent ahead, forwarded, advanced (v. iii. f. s. past from qaddama, form II of qadama/ qadima [qadm /qudûm /qidmân /maqdam] to precede, to arrive. See at 4:162, p. 268, n. 8).

7. سَخَطَ sakhiṭa = he was angry, displeased, indignant, he resented (v. iii. m. s. past from sakht, to be angry).

8. خَالِدُونَ khâlidûn (sing. khâlid) = living or remaining for ever, everlasting, eternal (active participle from khalada [khulûd], to live or remain for ever. See at 3:115, p. 201, n. 9).

بُؤْمُونُ بِاللَّهِ believing in Allah

وَالنَّبِيِّ وَمَا أَنزَلَ إِلَيْهِ and the Prophet and in what

has been sent down¹ to him

they would not have taken²

أَوْلِيَائِهِ them as friends;³

وَلَكِنَّ كَثِيرًا but many of them are

مِنْهُمْ فَاسِفُونَ insolently sinful.⁴



لَتَجِدَنَّ 82. You will surely find⁵

أَشَدَّ النَّاسِ the fiercest⁶ of men

عَدَاوَةً in hostility⁷

لِلَّذِينَ آمَنُوا to those who believe

الْيَهُودَ are the Jews

وَالَّذِينَ أَشْرَكُوا and those who set partnets;⁸

وَلَتَجِدَنَّ and you will surely find

أَقْرَبَهُمُ the closest⁹ of them

مَوَدَّةً in friendship¹⁰

لِلَّذِينَ آمَنُوا for those who believe

الَّذِينَ قَالُوا are those who say:

"إِنَّا نَصْرَنِي" "We are Christians."

ذَلِكَ بِأَنَّ That is so because

مِنْهُمْ قَسِيسِينَ among them are priests¹¹

وَرُهَبَانًا and monks¹²

1. i. e., the Qur'ân. أَنزَلَ 'unzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV ['inzâl] of nazala [nuzûl], to come down, get down. See at 5:68, p. 364, n. 1).

2. اتَّخَذُوا ittakhadhû = they took up, took, took to themselves, assumed (v. iii. m. pl. past from ittakhadha, form VIII of akhadha [akhdh], to take. See at 5:58, p. 359, n. 3).

3. أَوْلِيَائِهِ 'awliyâ' (pl.; sing. وَلِي waliyy) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

4. فَاسِقُونَ fâsiqûn (pl.; sing. fâsiq) = disobedient, defiant, wantonly sinful, (active participle from fasaqa [fisq], to stray from the right course, to renounce obedience. See at 5:59, p. 359, n. 8).

5. لَتَجِدَنَّ la-tajidanna = you surely find, you shall find, (v. ii. m. s. emphatic impfet. from wajada [wujûd], to find, to get, to meet with. See at 2:96, p. 45, n. 8).

6. أَشَدَّ ashadd = more/most intense, more/most intensive, stronger/strongest, severest, fiercest, hardest (relative of shadîd). See at 4:77, p. 274, n. 12.

7. عَدَاوَةً 'adâwah = enmity, hostility, animosity, antagonism. See at 5:13, p. 335, n. 13.

8. i. e., with Allah, the polytheists. أَشْرَكُوا 'ashrakû = they set partners, (v. iii. m. pl. past from 'ashraka, form IV of sharika [shirk/sharikah], to share. See at 3:186, p. 229, n. 5).

9. أَقْرَبَ 'aqrab = closer, closest, nearer, nearest, more/most likely (relative of qarib. See at 5:8, p. 332, n. 9).

10. مَوَدَّةً mawaddah = love, affection, friendship. See at 4:73, p. 272, n. 9.

11. قَسِيسِينَ qissîsîn (pl.; aac./gen. of qissîsîn, s. qissîs) = priests, clergymen.

12. رُهَبَانًا ruhban (pl.; s. رَاهِب rāhib) = monks.

وَأَنَّهُمْ and because they
لَا يَسْتَكْبِرُونَ do not turn arrogant.¹



Part (Juz') VII

وَإِذَا سَمِعُوا 83. When they hear²
مَا أُنْزِلَ what has been sent down

إِلَى الرَّسُولِ to the Messenger
رَبِّكَ أَعْيُنَهُمْ you see their eyes

تَفِيضُ مِنَ الدَّمْعِ overflow³ with tears⁴
مِمَّا عَرَفُوا because of what they realize⁵

مِنَ الْحَقِّ of the truth.⁶

يَقُولُونَ They say:

رَبَّنَا آمَنَّا "Our Lord, we believe;
فَاكْتُبْ so register⁷ us

مَعَ الشَّاهِدِينَ with the bearers of witness.⁸

وَمَا نَنَا 84. " And why should we
لَا نُؤْمِنُ بِاللَّهِ not believe in Allah

وَمَا جَاءَنَا and in what has come to us
مِنَ الْحَقِّ of the truth,

وَنَطْمَعُ أَنْ and hope for⁹ that

يُدْخِلَنَا رَبَّنَا our Lord will include¹⁰ us

مَعَ الْقَوْمِ الصَّالِحِينَ in the righteous people?¹¹



1. i. e., turn arrogant and thus reject the truth.
يَسْتَكْبِرُونَ *yastakbirūna* = they turn arrogant,

proud, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibār/ kabārah*] to become big, large, great. See *yastakbir* at 4:172, p. 322, n. 3).

2. The immediate reference is to the Negus of Abyssinia and his courtiers who wept on listening to the recitation of the Qur'ān, but it applies to all true believers. سَمِعُوا *sami'ū* = they heard, listened, paid attention (v. iii. m. pl. past from *sami'a* [*sam' /samā' /samā'ah /masma'*], to hear. See *sami'nā* at 5:7, p. 332, n. 1).

3. تَفِيضُ *tafiḍu* = she overflows, is flooded (v. iii. f. s. impfct. from *fāḍa* [*fayḍ/ fayḍān*], to overflow. See *'afīḍū* at 2:199, p. 97, n. 1).

4. دَمْعِ *dam'* (s.; pl. دُمُوع *damū'*) = tears.

5. عَرَفُوا *'arafū* = they realized, recognized, knew, were aware of, were acquainted with (v. iii. m. pl. past from *'arafa* [*ma'rifah/ 'irfān*], to know, to recognize. See at 2:89, p. 42, n. 5).

6. i. e., the truth of the Qur'ān being the word of Allah and of Muhammad, peace and blessings of Allah be on him, being the Messenger of Allah.

7. اُكْتُبْ *uktub* = register, write down (v. ii. m. s. imperative from *kataba* [*katb/ kitbah kitābah*], to write. See at 3:53, p. 176, n. 12).

8. i. e., with the 'ummah of Muhammad, peace and blessings of Allah be on him, who will bear witness against all the other peoples on the Day of Judgement. شَاهِدِينَ *shāhidīn* (pl.; acc/gen. of *shāhidūn*, s. *shāhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhūd*], to witness. See *yashhadu* at 4: 166, p. 319, n. 1).

9. نَطْمَعُ *naṭma'u* = we crave, desire, covet, hope for, aspire, yearn (v. i. pl. impfct. from *tama'a* [*tam'*], to covet, desire).

10. يَدْخُلْ *yudkhila* = he admits, makes enter, enters, puts in, includes (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhāl*], to enter, to go in. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *yudkhilu* at 4:175, p. 323, n. 9).

11. صَالِحِينَ *ṣāliḥīn* (acc/gen. of *ṣāliḥūn*, sing. *ṣāliḥ*) = righteous, virtuous, good (active participle from *ṣalaha* [*ṣalāh/ ṣulūh/ maṣlahah*], to be good, right, proper. See at 4:69, p. 271, n. 8).

فَأَنبَهُمُ اللَّهُ 85. So Allah rewarded¹ them

بِمَا قَالُوا for what they said²

جَنَّاتٍ with gardens

تَجْرِي مِنْ تَحْتِهَا flowing³ below them

الْأَنْهَارِ the rivers,

خَالِدِينَ فِيهَا abiding for ever⁴ therein.

وَذَٰلِكَ جَزَاءُ And this is the reward

الْمُحْسِنِينَ of the righteous.⁵

وَالَّذِينَ 86. And those who

كَفَرُوا disbelieve

وَكَذَّبُوا and cry lies⁶

بِآيَاتِنَا to Our revelations,

أُولَٰئِكَ such people will be

أَصْحَابُ الْجَحِيمِ the inmates⁷ of hellfire.⁸



Section (Rukū') 12

يَا أَيُّهَا الَّذِينَ آمَنُوا 87. O you who believe,

لَا تَحْزَمُوا do not taboo⁹

طَيِّبَاتٍ the good things¹⁰ of what

أَحَلَّ اللَّهُ Allah has made lawful¹¹

لَكُمْ for you

وَلَا تَمْتَدُوا nor cross the limits.¹³

1. أَنَابَ 'athāba = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of thāba [thawb], to come back. See at 3:153, p. 215, n. 2).

2. i. e., for their recognition of the truth and their acknowledgement of it.

3. تَجْرَى tajrī = she runs, flows, streams (v. iii. f. s. impfct. from jarā [jary], to flow. See at 5:12, p. 544, n. 8).

4. خَالِدِينَ khālidīn (acc./gen. of khālidūn, pl. of khālid) = living for ever, abiding for ever, everlasting, eternal (active participle from khalada [khalūd], to live for ever. See at 4:169, p. 320, n. 1).

5. مُحْسِنِينَ muḥsinīn = (acc./gen. of muḥsinīn, sing. muḥsin) = those who do right things, righteous, charitable (active participle from aḥsana, form IV of ḥasuna [ḥusn], to be good. See at 3:147, p. 212, n. 15).

6. كَذَّبُوا kadhdhabū = they called lies, disbelieved (v. iii. m. pl. past from kadhdhaba, form II of kadhaba [kidhb /kadhib /kadhbah /kidhbah], to lie. See at 5:70, p. 365, n. 4).

7. أَصْحَابُ 'aṣḥāb (pl.; sing. صَاحِب sāhib) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 5:10, p. 333, n. 3).

8. جَحِيم jahīm = hellfire, hell.

9. لَا تَحْرِمُوا lā tuḥarrimū = do not make unlawful, prohibit, proscribe, prohibit, declare sacred, taboo (v. ii. pl. imperative [prohibition] in form II of ḥaruma/ ḥarima, to be prohibited. See ḥarramnā at 4:160, p. 316, n. 4).

10. طَيِّبَاتٍ tayyibāt (sing. tayyibah) = good things, nice things, agreeable things, pleasant things. See at 5:4, p. 328, n. 10.

11. أَحَلَّ 'ahalla = he made lawful, allowed (v. iii. m. s. past in form IV of ḥalla [ḥall/hill], to be allowed. See lā taḥillū at 5:1, p. 325, n. 9).

12. i. e., do not overdo and cross the limits of what Allah has made lawful or unlawful. لَا تَعْدُوا lā ta'tadū = you (all) do not transgress, go beyond the limits, overstep, surpass, act outrageously (v. ii. m. pl. imperative [prohibition] from i'tadā, form VIII of 'adā ['adw], to speed, to race. See at 4:154, p. 313, n. 12).

إِنَّ اللَّهَ Verily Allah does not like

لَا يُحِبُّ الْمُعْتَدِينَ the transgressors.¹



وَكُلُوا مِمَّا 88. And eat of what

رَزَقَكُمْ اللَّهُ Allah has provided² for you

حَلَالًا طَيِّبًا as lawful and good;

وَاتَّقُوا اللَّهَ and beware³ of Allah

الَّذِي أَنْتُمْ فِيهِ in Whom you are

مُؤْمِنُونَ believers.

لَا يُؤْخَذُكُمْ اللَّهُ 89. Allah will not blame⁴ you

بِالْفُحْوَ for the loose talk⁵

فِي أَيْمَانِكُمْ in your oaths⁶

وَلَكِنْ يُؤْخَذُكُمْ but He will take you to task

بِمَا عَقَدْتُمْ for what you undertake⁷

الْأَيْمَانَ of the oath.

فَكَفَّرْنَاهُ So the expiation⁹ for it is

إِطْعَامُ feeding¹⁰

عَشْرَةِ مَسْكِينٍ ten poor people¹¹

مِنْ أَوْسَطٍ on the average¹² of

مَا تُطْعَمُونَ أَهْلِيكُمْ what you feed¹³ your families

أَوْ كَوْنُهُمْ or clothing¹⁴ them

أَوْ تَحْرِيرُ رَقَبَةٍ or setting free¹⁵ a slave.

1. معْتَدِينَ *mu'tadīn* (pl.; acc./gen. of *mu'tadūn*, s. *mu'tadīn*) = transgressors, aggressors, assailants (active participle from *i'tadā*, form VIII of '*adā* [*'adw*], to speed, to run. See *ya'tadūna* at 5:78, p. 369, n. 2).

2. رَزَقَ *razaqa* = he provided the means of subsistence, provided, gave, bestowed (v. iii. m. s. past from *rizq*, to give the means of subsistence. See at 4:39, p. 258, n. 4).

3. اتَّقُوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 5:57, p. 359, n. 1).

4. يُؤْخَذُ *yu'akhidhu* = he blames, censures, takes to task (v. iii. m. s. impfct. from '*akhadha*, form III of '*akhadha* [*'akhdh*], to take, to get. See at 2:225, 110, n. 14).

5. لَفْوٍ *laghw* = loose talk, thoughtless utterance. See at 2:225, p. 110, n. 15.

6. أَيْمَانٍ *'aymān* (pl.; s. *yamīn*) = right hands, oaths. See at 5:53, p. 356, n. 11; 4:33, p. 255, n. 1.

7. عَقَدْتُمْ *'aqadtum* = you (all) concluded, contracted, convened, fastened with a knot, undertook (v. ii. m. pl. past from '*aqada* [*'aqd*], to tie, to contract. See '*aqadat* at 4:33, p. 255, n. 2).

8. i. e., expiation for non-fulfilment of an oath.

9. كَفَّارَةٍ *kaffārah* = expiation, expiatory gifts, atonement. See at 5:45, p. 352, n. 4.

10. اطْعَامٍ *'iṭ'ām* = to feed, feeding, to give food (verbal noun in form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yaṭ'amu* at 2:249, p. 126, n. 10).

11. مَسَاكِينَ *masākīn* (sing. *miskīn* = poor, humble, miserable. See at 2:177, p. 83, n. 8.

12. أَوْسَطٍ *'awsaṭ* (s.; pl. '*awāsit*) = middle, central, mean, average.

13. تُطْعَمُونَ *tuṭ'imūna* = you (all) feed, give food (v. ii. m. pl. impfct. from '*at'ama*, form IV of *ṭa'ima*. See '*iṭ'ām* at n. 10 above).

14. كِسْوَةٍ *kiswah* (pl. *kusan/kisan/kisāwīn*) = clothing, clothes, apparel, attire, dress, raiment, uniform, garment. See at 2:253, p. 116, n. 12.

15. تَحْرِيرٍ *tahrīr* = to set free, to liberate, to manumit (verbal noun in form II of *ḥarra* [*ḥarr/ḥarārah*], to be hot. See at 4:92, p. 283, n. 1).

فَمَنْ لَمْ يَجِدْ But if anyone does not find¹
 فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ then to fast for three days.
 ذَلِكَ كَفْرَةٌ That is the expiation
 آمِنَتَكُمْ for your oaths
 إِذَا حَلَفْتُمْ when you have sworn;²
 وَاحْفَظُوا أَيْمَانَكُمْ and keep your oaths.
 كَذَلِكَ يبينُ اللَّهُ Thus does Allah make clear³
 لَكُمْ آيَاتِهِ for you His revelations
 لَعَلَّكُمْ that you may
 تَشْكُرُونَ express gratitude.⁴

يَا أَيُّهَا الَّذِينَ آمَنُوا 90. O you who believe,
 إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ verily wine⁵ and gambling⁶
 وَالْأَصْنَابُ and images⁷
 وَالْأَزْلَامُ and divining arrows⁸
 رِجْسٌ مِّنْ are filth⁹ of the
 عَمَلِ الشَّيْطَانِ deed of Satan.
 فَاجْتَنِبُوهُ So shun¹⁰ it
 لَعَلَّكُمْ تَفْلَحُونَ that you may succeed.¹¹

إِنَّمَا يَرِيدُ الشَّيْطَانُ 91. Satan but intends¹²
 أَنْ يُوقِعَ بَيْنَكُمُ to project¹³ between you
 الْعَدَاوَةَ وَالْبَغْضَاءَ enmity¹⁴ and hatred¹⁵

1. i. e., does not find any of the means mentioned.
2. حَلَفْتُمْ *ḥalaftum* = you (all) swore, made an oath (v. ii. m. pl. past from *ḥalafa* [*ḥalf/hiṣf*], to swear. See *yahḥifūna* at 4:62, p. 268, n. 10).
3. يبين *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. See at 5:18, p. 338, n. 6).
4. تَشْكُرُونَ *tashkurūna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrān*], to thank, express gratitude. See at 5: 6, p. 331, n. 11).
5. خمر *khamr* (pl. *khumūr*) = wine, intoxicating liquor, intoxicant. See at 2:219, p. 107, n. 1.
6. ميسر *maysir* = gambling, game of chance. See at 2:219, p. 107, n. 2.
7. i. e., worshipping of images and idols. أصنام *'anṣāb* (pl.; s. *nuṣb/nuṣub*) = images, idols, statues, altars. See *nuṣub* at 5:3, p. 327, n. 11.
8. أزلام *'azlām* (pl.; s. *zalam*) = divining arrows (arrows without heads and feathers used by pagan Arabs for divination).
9. رِجْسٍ *rijs* (s.; pl. *'arjās*) = filth, dirt, dirty or atrocious act.
10. اجْتَنِبُوا *ijtanibū* = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See *tajtanibū* at 4:30, p. 253, n. 11).
11. تَفْلَحُونَ *tuflīḥūna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*fath*], to split. See at 5:35, p. 346, n. 3).
12. يَرِيدُ *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arāda*, form IV from *rāda* [*rawd*], to walk about. See at 5:49, p. 355, n. 1).
13. يُوقِعُ *yūqī'a* (u) = he lets drop, plunges, projects (v. iii. m. s. impfct. from *'awqa'a*, form IV of *waqa'a* [*wuqū'*], to fall. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *waqa'a* at 4:100, p. 288, n. 5).
14. عداوة *'adāwah* = enmity, hostility, animosity, antagonism. See at 5:82, p. 370, n. 7.
15. بغضاء *baghdā'* = extreme hatred, detestation, animosity, antipathy, aversion. See at 3:118, p. 202, n. 13.

فِي الْخَمْرِ وَالْأَيْسَرِ through wine and gambling
وَصَدَّكُمْ and to deter¹ you
عَنْ ذِكْرِ اللَّهِ from remembering Allah
وَعَنِ الصَّلَاةِ and from the prayer.
فَهَلْ أَنْتُمْ So will you be
مُنْهَوْنَ desisting?²

92. And obey³ Allah
وَاطِيعُوا الرَّسُولَ and obey the Messenger
وَاحْذَرُوا and be cautious.⁴
فَإِنْ تَوَلَّيْتُمْ But if you turn back⁵
فَاعْلَمُوا أَنَّكُمْ then know that it is but
عَلَى رَسُولِنَا on Our Messenger
أَلْبَغِ الْبَيِّنَاتِ to proclaim⁶ in clear terms.⁷

93. It is not on those who
آمَنُوا believe
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds⁸
جُنَاحٌ any sin
فِيمَا طَعِمُوا in what they ate⁹
إِذَا مَا اتَّقَوْا وَآمَنُوا if they fear¹⁰ and believe
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,
ثُمَّ اتَّقَوْا وَآمَنُوا then they fear and believe,¹¹

1. يصد *yaṣudda* (u) = he deters, hinders, bars, diverts (v. iii. m. s. impfct. from *ṣadda* [*ṣadd/ṣudād*], to turn away. The last letter takes *fatḥah* because this verb is conjunctive to the previous verb, *yāqi'a*, which is preceded by the particle 'an. See *yaṣuddūna* at 4:61, p. 268, n. 4).

2. مُنْهَوْنَ *muntahūn* (pl.; s. م. *muntahin*) = those who give up, desist, refrain. (Active participle from *intahā*, form VIII of *nahā* [*nahy/nahw*], to forbid, prohibit. See *intahū* at 4:171, p. 321, n. 6).

3. أَطِيعُوا *atī'ū* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'atā'a*, form IV of *tā'a* [*taw'*], to obey. See at 4:159, p. 266, n. 12).

4. i. e., be cautious against disobeying Allah and His Messenger and against committing sins.

احْذَرُوا *iḥḍharū* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See at 5:49, p. 354, n. 9).

5. تَوَلَّيْتُمْ *tawallaytum* = you (all) turned away/back (also took charge of, took possession of (v. ii. m. pl. past from *tawallā*, form V of *waliya* [*waly*], to be near or close to, to lie next. See at 2:83, p. 39, n. 5).

6. بَلَغَ *balāgh* (pl. *balāghāt*) = communication, proclamation, announcement, communiqué, information, notification. See at 3:20, p. 162, n. 12.

7. مُبِين *mubīn* = all too clear, glaringly obvious, manifest, patent, explicit. See at 4:174, p. 323, n. 6.

8. صَالِحَاتٍ *ṣāliḥāt* (pl.; sing. صَالِحَة *ṣāliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'an and the *sunnah*). See at 4:173, p. 322, n. 5.

9. i. e., ate before prohibition. طَعِمُوا *ta'imū* = they ate, tasted (v. iii. m. pl. past from *ta'ima* [*ta'm*], to eat, to taste. See *yat'amu* at 2:249, p. 126, n. 10).

10. اتَّقُوا *ittaḥaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to preserve. See at 5:65, p. 362, n. 6).

11. i. e., after the prohibition.

ثُمَّ اتَّقُوا وَاحْسِنُوا¹ then they fear¹ and be good,²

وَاللَّهُ يُحِبُّ for Allah likes

الْمُحْسِنِينَ³ the righteous.³

Section (Rukû') 13

يَا أَيُّهَا الَّذِينَ آمَنُوا 94. O you who believe,

لَيَبْلُوكُمْ⁴ اللَّهُ Allah will surely try⁴ you

بِشَيْءٍ مِّنَ الصَّيْدِ with something of a game⁵

تَنَالُهُ⁶ أَيْدِيكُمْ that your hands may reach⁶

وَرِمَاحَكُمْ⁷ and your lances,⁷

لِيَعْلَمَ⁸ اللَّهُ that Allah may know⁸

مَن يَخَافُهُ الْغَيْبِ who fears Him in the unseen.

فَمَن أَعَدَّى⁹ So whoever transgresses⁹

بَعْدَ ذَلِكَ فَلَهُ after that will have

عَذَابٌ أَلِيمٌ¹⁰ a punishment most painful.

يَا أَيُّهَا الَّذِينَ آمَنُوا 95. O you who believe,

لَا تَقْتُلُوا الصَّيْدَ do not kill the game while

وَأَنتُمْ حَرَمٌ you are in the pilgrim garb.¹⁰

وَمَن قَتَلَهُ مِنْكُمْ And whoever of you kills it

مُتَعَمِّدًا¹¹ wilfully,¹¹

فَجَزَاءٌ the recompense¹² is

بِشَيْءٍ مِّثْلِ مَا قَتَلَ an equal of what he killed

1. The repetition is for emphasis and for the need to become steadfast in the faith and practice.

2. أَحَسَّنُوا 'ahsanû = they did good, performed well (v. iii. m. pl. past from 'ahsana, form IV of hasuna [husn], to be good, handsome. See at 2:195, p. 93, n. 15).

3. مُحْسِنِينَ muhsinin = (acc. /gen. of muhsinin, sing. muhsin) = those who do right things, righteous, charitable (active participle from 'ahsana, form IV of hasuna [husn], to be good. See at 5:85, p. 372, n. 5).

4. يَبْلُوكُ la-yabluwanna = he will certainly try, put to test (v. iii. m. s. impfct. from balâ [balw / balâ], to test, to try. See yabluwa at 5:48, p. 354, n. 2).

5. صَيْدٍ sayd = haunt, hunting, prey, game.

6. تَنَالُ tanâlu = she reaches, attains, gets hold of, affects (v. iii. f. s. impfct. from nâla [nayl/manâl], to reach, attain. See yanâlu at 2:124, p. 59, n. 5).

7. رِمَاحٍ rimâh (pl.; s. رُمْحٍ rumḥ) = lances, spears.

8. i. e., Allah may make known, for Allah knows everything, open or secret.

9. اِعْتَدَى i'tadâ = he committed aggression, did a hostile act, overstepped, transgressed (v. iii. m. s. past in form VIII of 'adâ ('adw), to run, to speed. See at 2:194, p. 93, n. 7).

10. i. e., wearing 'ihram for hajj or 'umrah. حَرَمٌ hurum (pl.; s. ḥarâm) = in the pilgrim garb, consecrated, sacred, forbidden, unlawful. See at 5:1, p. 325, n. 8.

11. مُتَعَمِّدًا muta'ammid = deliberate, wilful, premeditated, intentional, purposeful (act. participle from ta'ammada, form V of 'amada ['amd], to intend, to support. See at 4:93, p. 284, n. 1).

12. جَزَاءٌ jazâ' = requital, recompense, reward, return, punishment, penalty. See at 5:38, p. 347, n. 3.

مِنَ النَّعَمِ from grazing livestock,¹

يَحْكُمُ بِهِ there judging² it

ذَوَا عَدْلٍ مِّنْكُمْ two just persons of you,

هَدْيًا بَلِغَ as a sacrifice³ to reach⁴

الْكَعْبَةِ the Ka'bah,

أَوْ كَفَّرَةً or expiation –

طَعَامًا مِّنْكُمْ food for poor persons

أَوْ عَدْلَ ذَلِكَ or the equivalent⁵ of that

صِيَامًا in fasting⁶ –

لِيَذُقَ that he may taste⁷

وَبَالَ أَمْرِهِ the consequence⁸ of his deed.

عَفَا اللَّهُ عَنْهُ Allah forgave what is past;⁹

وَمَنْ عَادَ but whoever relapses,¹⁰

فَيَنْقِمِ اللَّهُ Allah will take revenge¹¹

مِنْهُ on him.

وَاللَّهُ عَزِيزٌ Allah is All-Mighty,

ذُو نِقَامٍ Master of Retribution.¹²

أُحِلَّ لَكُمْ 96. Lawful is made for you

صَيْدَ الْبَحْرِ game of the sea

وَطَعَامُهُ and the food¹³ of it,

مَتَاعًا لَكُمْ as provision¹⁴ for you

وَلِلسَّائِرَةِ and for travellers.¹⁵

1. نَعَم *na'am* (s.; pl. أُنْعَام *'an'am*) = grazing livestock (sheep, camels, goats and cattle. See *'an'am* at 5:1, p. 325, n.5).

2. يَحْكُمُ *yahkumu* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *hakama* [*hukm*], to pass judgement. See at 3:23, p. 164, n. 1).

3. هَدْي *hady* = what is offered as sacrifice, sacrifice, sacrificial animal. See at 5:2, p.326, n. 3.

4. بَالِغ *bâligh* = he who attains, reaches, major, intense (active participle from *balagah* [*bulûgh*], to reach. See *balligh* at 5:67, p. 363, n. 4).

5. عَدْل *'adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 4:58, p. 266, n. 9).

6. صِيَام *siyâm* = fast, fasting, abstinence.

7. يَذُقُ *yadhûka(u)* = he tastes, (v. iii. m. s. impfct. from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. The final letter takes *fathah* for a hidden *'an* in *li* (*lâm* of motivation) coming before the verb. See *yadhûqû* at 4:56, p. 265, n. 9).

8. وَبَالَ *wabâl* = evil consequence, evil, unhealthiness (of climate or air).

9. عَفَا *salafa* = he or it was over, past (v. iii. m. s. past from *salaf*, to be over. See at 4:22, p.248, n. 7).

10. i. e., into the sin. عَادَ *'âda* = he reverted, returned, relapsed (v. iii. m. s. past from *'awd'* *awdah*, to return. See at 2:275, p.144, n. 13).

11. i. e., will duly punish. يَنْقِمُ *yantaqimu* = he takes revenge, avenges himself (v. iii. m. s. impfct. from *intaqama*, form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge. See *tanqimûna* at 5:59, p. 359, n. 7).

12. نِقَام *intiqâm* = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge. See at 3:4, p. 155, n. 5; and n. 11 above.

13. i. e., its use as food. طَعَام *ta'am* (pl. أَطْعِمَة *at'imah*) = food, diet. See at 5:5, p. 329, n. 6.

14. مَتَاع *matâ'* (pl. أَمْتِي' *'amti'ah*) = enjoyment, pleasure, useful article, gear, provision. See at 4:76, p. 275, n. 5.

15. سَيَّارَة *sayyârah* (f.; m. *sayyâr*) = travellers, itinerants.

وَحَرَّمَ عَلَيْكُمْ and unlawful is made on you

صَيْدَ الْبَرِّ hunting on the land¹

مَا دُمْتُمْ as long as you remain

حُرُمًا in the pilgrim garb.²

وَأَنْتَهُوا اللَّهَ And beware³ of Allah

الَّذِي إِلَيْهِ to Whom

تُحْشَرُونَ you will be assembled.⁴

جَعَلَ اللَّهُ 97. Allah has made

الْكَعْبَةَ the Ka'bah,

أَبْنَيْتَ الْحَرَامَ the Sacred House,

فَسَمًا لِلنَّاسِ as a prop⁵ for mankind,

وَالشَّهْرَ الْحَرَامَ and the sacred month⁶

وَالْهَدْيَ and the sacrificial animal⁷

وَالْقَلْبَيْدَ and the necklaces.⁸

ذَلِكَ لِيَتَعْلَمُوا That is so that you may know

أَنَّ اللَّهَ يَعْلَمُ that Allah knows⁹

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth,

وَأَنَّ اللَّهَ and that Allah is

بِكُلِّ of everything

سَمِيْعٌ عَلِيْمٌ All-Knowing.

1. *barr* = land, open country.

2. i. e., for *hajj* or '*umrah*.

3. i. e., in the matter of abiding by His commands and refraining from what He prohibits. اتَّقُوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 5:88, p. 373, n. 9).

4. i. e., on the Day of Judgement. تُحْشَرُونَ *tuhsharûna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hashara* (*hashr*), to gather. See at 3:58, p. 218, n. 3).

5. *qiyām* = standing, support, that by which something is made to stand, prop, setting out, carrying out. The Ka'bah is called the prop because it is the pivot of religious rites and duties like *hajj* and '*umrah* and because its precincts are made a place of safety and security wherein hostilities and violence are prohibited.

6. i. e., the institution of the sacred months, namely, Dhû al-Qa'dah, Dhû al-Hijjah, Muharram and Rajab, during which period killing and carrying out hostilities are prohibited.

7. i. e., the sacrificial animal taken with him by the pilgrim to the Ka'bah. هَدًى *hady* = what is offered as sacrifice, sacrifice, sacrificial animal. See at 5:95, p. 377, n. 3.

8. i. e., the distinctive necklaces put on the sacrificial animals to mark them out as such. These are made inviolate for the safety of the pilgrims and for facilitating the performance of the rites in peace and security. قَلَادِئِ *qalâ'id* (pl.; s. *qiladah*) = necklaces. See at 5:2, p. 326, n. 4.

9. i.e., Allah knows what is good and necessary for the protection of all that is in the heavens and the earth.

أَعْلَمُوا أَنَّ اللَّهَ 98. Know that Allah is

شَدِيدٌ الْعِقَابِ severe¹ in punishing²

وَأَنَّ اللَّهَ and that Allah is

عَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.³

مَا عَلَى الرَّسُولِ 99. It is not on the Messenger

إِلَّا أَنْ يَبْلُغَ except to convey,⁴

وَاللَّهُ يَعْلَمُ while Allah knows

مَا تُبْدُونَ what you disclose⁵

وَمَا تَكْتُمُونَ and what you conceal.⁶

قُلْ لَا يَسْتَوِي 100. Say: "Equal cannot be⁷

الْخَيْرُ وَالْطَّيِّبُ the bad⁸ and the good, even

وَلَوْ أَعْجَبَكَ though there impresses⁹ you

كَثْرَةُ الْخَيْرِ the plenitude¹⁰ of the bad.

فَاتَّقُوا اللَّهَ So beware¹¹ of Allah,

يَا أَيُّهَا الَّذِينَ يَتَّقُونَ O you who have acumen,¹²

لَعَلَّكُمْ تَفْلَحُونَ so that you may succeed.¹³



Section (Rukū') 14

يَا أَيُّهَا الَّذِينَ

101. O you who believe,

مَأْمُونُوا

do not ask

1. شديد *Shadīd* (pl. أشدّاء 'ashiddā' شداد *shidād*) = severe, stern, rigorous, hard, harsh, strong. See at 3:4, p. 155, n. 4).

2. i. e., those who defy and disobey Him. عِقَاب *'iqāb* = infliction of punishment, penalty. See at 3:11, p. 158, n. 5.

3. i. e., for those who submit and obey, and ask for His forgiveness and mercy.

4. بلاغ *balāgh* (pl. *balāghāt*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 5:92, p. 375, n. 6.

5. تبذون *tubdūna* = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from 'abdā, form IV of *badā* [*budūww/badā*] to appear, to come to light. See at 2:33, p. 18, n. 1).

6. i. e., of your deeds or intentions. تَكْتُمُونَ *taktumūna* = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm / kītmān*], to hide, conceal. See at 3:71, p. 183, n. 1).

7. يستوى *yastawī* = he becomes equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawā*, form VIII of *sawiya* [*siwan*], to be equal. See at 4:95, p. 285, n. 3).

8. i. e. of everything and person. خَبِيثٌ *khābiṭh* (pl. *khubuth*) = bad, evil, vicious, noxious, malignant. See at 3:179, p. 225, n. 9.

9. أعجب *'a'jaba* = he impressed, pleased, delighted (v. iii. m. s. past in form IV of 'ajiba [*'ajab*], to wonder, to be amazed. See at 2:221, p. 108, n. 9).

10. كثرة *kathrah* = large quantity, great number abundance, plenitude.

11. i. e., in the matter of abiding by His commands and refraining from what He prohibits.

12. اتقوا *ittaqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 5:88, p. 373, n. 9).

13. آلب *'albāb* (sing. لب *lubb*) = heart, mind, acumen, understanding. See at 3:190, p. 231, n. 4).

14. تفلحون *tufliḥūna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from 'aflaḥa, form IV of *falaḥa* [*falḥ*], to split. See at 5:90, p. 374, n. 11).

عَنْ أَشْيَاءَ about things

إِنْ بُدِّلَكُمْ if disclosed¹ to you

تُسَوِّمُ will distress² you.

وَأِنْ تَسْأَلُوهُمْ And if you ask about them

حِينَ يُرْسَلُ when the Qur'ân is being

الْقُرْآنُ sent down,³

يُبَدِّلَكُمْ they will be clarified to you.

عَفَا اللَّهُ عَنْهَا Allah has excused these;

وَاللَّهُ غَفُورٌ and Allah is Most Forgiving,

حَلِيمٌ Most Forbearing.⁴

قَدْ سَأَلَهَا 102. There did ask of them

قَوْمٌ مِنْ قَبْلِكُمْ a people before you,

ثُمَّ أَصْبَحُوا then they became⁵

بِهَا كَافِرِينَ unbelievers therein.

مَا جَعَلَ اللَّهُ 103. Allah has not made

مِنْ بَحِيرَةٍ anything of a *bahîrah*⁶

وَلَا سَائِبَةٍ nor a *sâ'ibah*⁷

وَلَا وَصِيلَةٍ nor a *wasîlah*⁸

وَلَا حَامٍ nor a *hâmi*,⁹

وَلَكِنَّ الَّذِينَ كَفَرُوا but those who disbelieve

يَعْتَرُونَ عَلَى اللَّهِ do fabricate¹⁰ against Allah

1. The 'ayah discourages asking the Prophet about unnecessary things or matters as the followers of the previous Prophets sometimes did and then disobeyed the injunctions made about such subjects. *تبد* *tubda(ā)* = she is disclosed,

uncovered, made to appear, clarified (v. iii. f. s. impct. passive from 'abdā, form IV of *badā* [*budūww/ badā*] to appear, to come to light. The last 'alif is vowelless and hence dropped because the verb is in a conditional clause (preceded by 'in). See *tubdūna* at 5:99, p. 379, n. 5).

2. *تسو* *tasu'(u)* = she grieves, saddens, distresses, hurts (v. iii. f. s. impct. from *sā'a* [*saw'/sā'/masā'ah*], to be bad). The final letter is vowelless for the verb is the conclusion of a conditional clause. See at 3:120, p. 203, n. 10).

3. *يُنزل* *yunazzalu* = he or it is sent down, brought down (v. iii. m. s. impct. passive from *nazzala*, form II of *nazala* [*nuzāl*], to come down. See *yunazzala* at 2:105, p. 50, n. 2).

4. *حليم* *halīm* = Most Forbearing, Most Clement.

See at 4:12, p.244, n. 3).

5. *أصبحوا* *aṣbahū* = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaha* [*ṣabḥ*], to be in the morning. See *aṣbaḥa* at 5:30, p. 343, n. 3).

6. The 'ayah refers to some of the superstitious and polytheistic practices of the pre-Islamic Arabs. *بَحِيرَة* *bahîrah* = An eleventh female calf born to a she camel after she had given birth consecutively to ten female calves without the intervention of a male calf was tabooed and called *bahîrah*. She was not to be used for riding or carrying any load, her hair was not to be trimmed and her milk was not to be drunk except by a guest.

7. *سَائِبَة* *sâ'ibah* = mother of *bahîrah*, i. e., a she camel consecutively giving birth to ten female calves was called *sâ'ibah* and was tabooed.

8. *وَصِيلَة* *wasîlah* = A she-goat similarly giving birth consecutively to ten females in five conceptions was tabooed and called *wasîlah*.

9. *حَام* *hâmin* = a bull fathering consecutively ten female calves was also tabooed and called *hâmin*.

10. *يَفْتَرُونَ* *yafstarūna* = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impct. from *iftarā*, form VIII of *farā* [*fary*], to cut lengthwise, to fabricate. See at 4:49, p. 263, n. 5).

الْكَذِبَ the lie;

وَأَكْثَرَهُمْ and most of them

لَا يَعْقِلُونَ do not realize.¹

104. And if it is said to them:

"Come² to

what Allah has sent down³

and to the Messenger,"

they say: "It suffices⁴ us

what we found⁵

our fathers on."⁶

Is it so even though

their fathers had not had

knowledge⁷ of anything

nor had received guidance?⁸

105. O you who believe,

take care of yourselves.⁹

There cannot harm¹⁰ you

those who go astray¹¹

if you receive guidance.¹²

To Allah is the return¹³ of

you all;

1. يعلمون *ya'qilûna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence. See at 5:58, p. 359, n. 6).

2. اتوا *ta'âlâw* = you all come, come on, (v. ii. m. pl. imperative from *ta'âlâ*, form VI of *'alâ* [*'uluww*], to be high. See at 4:61, p. 268, n. 1).

3. i. e., to the Qur'ân and its teachings. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 5: 44, p. 351, n. 9).

4. حسب *hasb* = reckoning, sufficiency, enough. *hasbunâ* = enough or sufficient for us. See at 3:173, p. 223, n. 10).

5. وجدنا *wajadnâ* = we found, got (v. i. pl. past from *wajada* [*wujâd*], to find. See *wajada* at 3:37, p. 170, n. 3; and *la-tajidanna* at 5:82, p. 370, n. 5).

6. i. e., the way of beliefs and practices we found our fathers following.

7. i. e., any knowledge of the *din* through a revealed scripture. يعلمون *ya'lamûna* = they know (v. iii. m. pl. ipfct. from *'alima*, to know, be aware of. See at 2:113, p. 54, n. 4).

8. يهتدون *yahtadûna* = they receive guidance (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hudy/ hudan /hidâyah*], to guide, to show the way. See at 4:98, p. 287, n. 6).

9. i. e., take care of the good of yourselves in this world and in the hereafter by embracing Islam and abiding by the Qur'ân and the *sunnah* disregarding whether others do so or not..

10. يضر *yadurru* = he harms, damages, hurts, adversely affects (v. iii. m. s. impfct. from *ḍarra* [*darr*], to harm. See *yadurru* at 3:144, p. 211, n. 5).

11. ضل *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 5:12, p. 334, n. 9).

12. اهتديتم *ihtadaytum* = you (all) received guidance (v. ii. m. pl. past from *ihtadâ*. See n. 8 above).

13. i. e., after resurrection. مرجع *marjî* (s.; pl. مراجع *marâjî*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 5:48, p. 354, n. 5).

فَيُنَبِّئُكُمْ then He will apprise¹ you

بِمَا كُنْتُمْ of what you have been

فَعَمَلُونَ doing.

يَا أَيُّهَا الَّذِينَ آمَنُوا 106. O you who believe,

شَهِدُوا [you are] to take testimony²

بَيْنَكُمْ among you,

إِذَا حَضَرَ أَحَدُكُمْ if there attends³ one of you
الْمَوْتُ death

حِينَ الْوَصِيَّةِ while making a bequest,⁴

أَنْتَانِ ذَوَا عَدْلٍ of two persons of equity⁵

مِنْكُمْ from among you

أَوْ آخَرَانِ مِنْ غَيْرِكُمْ or two others not of you

إِنْ أَنْتُمْ ضَرَبْتُمْ if you are on travel⁶

فِي الْأَرْضِ in the land

فَأَصَابَتْكُمْ and there befalls⁷ you

مُصِيبَةُ الْمَوْتِ the calamity⁸ of death.

تَحْبِسُونَهُمَا You will detain⁹ the two

مِنْ بَعْدِ الصَّلَاةِ after the prayer and

فَيَقْسِمَانِ بِاللَّهِ they will swear¹⁰ by Allah

إِنْ أَرَبْتُمْ if you be in doubt¹¹ [saying]:

لَا نَشْتَرِي بِهَا "We do not buy¹² therewith

مِنَّا any value,¹³

1. يُنَبِّئُ *yunabbi'u* = he appraises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'*/*nubû'*], to be prominent. See at 5:48, p. 3354, n. 6).

2. شَهَادَةٌ *shahâdah* = testimony, evidence, witness. See at 2:140, p. 66, n. 5.

3. حَاضِرٌ *hâdara* = he appeared, attended, was present (v. iii. m. s. past from *hûḍûr*. See at 4:18, p. 246, n. 6).

4. وَصِيَّةٌ *waṣīyah* (pl. وَصَايَا *waṣāyā*) = will, bequest, testamentary disposition, directive. See at 2:240, p. 121, n. 5.

5. عَدْلٌ *'adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 5:95, p. 377, n. 5).

6. ضَرَبْتُمْ *ḍarabtum* = you (all) struck, beat, hit, went out, set out (on travel or on a mission) (v. ii. m. pl. past from *ḍaraba* [*ḍarb*], to strike. *ḍarb fi al 'ard* is an idiom meaning to set out on travel. See at 4:101, p. 288, n. 6).

7. أَصَابَتْ *'aṣābat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'aṣāba*, form IV of *ṣāba* [*ṣawb ṣaybūbah*], to hit the mark, to be right. See at 4:62, p. 268, n. 6).

8. مُصِيبَةٌ *muṣībah* (pl. مَصَابٍ *maṣā'ib*) = calamity, disaster, misfortune, affliction. See at 4:72, p. 272, n. 5.

9. تَحْبِسُونَ *taḥbisūna* = you (all) detain, hold, arrest, confine, check, block (v. ii. m. pl. impfct. from *ḥabasa* [*ḥabs*], to confine, to hold).

10. يَقْسِمَانِ *yūqsimāni* = they (two) swear, take oath (v. iii. m. dual impfct. from *'aqsama* form IV of *qasama* [*qasam*], to divide, to apportion. See at 5:53, p. 356, n. 10).

11. أَرَبْتُمْ *irtabtum* = you (all) doubted, were in doubt, suspected, had misgivings (v. ii. m. pl. past from *irtāba* (رَيْبٌ *irṭiyāb*), form IV of *rāba* (*rayb*), to doubt, to suspect. See at 2:282, p. 149, n. 4).

12. نَشْتَرِي *nashtarī* = we buy, purchase (v. i. pl. impfct. from *ishtarā*, form VIII of *sharā* [*shiran/shirā'*], to buy, to sell. See at 4:44, p. 260, n. 11).

13. i. e., we do not make any gain out of giving this testimony. ثَمَنٌ *thaman* (pl. أَثْمَانٌ *athmān*/أَثْمَانٌ) = price, value.

وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ even if he were a kinsman,¹
 وَلَا تَكْتُم ۖ nor do we conceal²
 شَهَادَةَ اللَّهِ the testimony of Allah.
 إِنَّا إِذَا ۖ Indeed we will then be
 لِمَنِ الْأَثِيمِينَ ۖ surely of the sinners."³

107. But if it is detected⁴
 أَنَّهُمَا اسْتَحَقَّا ۖ that the two merited⁵ a guilt⁶
 فَخَرَانِ يَقُومَانِ then two others shall stand
 مَقَامَهُمَا ۖ up in their places from
 الَّذِينَ اسْتَحَقَّ عَلَيْهِ among those over whom
 الْأَوْلَىٰ have right the nearest two;⁷
 فَيَقْسِمَانِ then they shall swear⁸
 بِاللَّهِ by Allah [saying]:
 لَشَهَادَتُنَا أَحَقُّ "Surely our testimony is truer
 مِنْ شَهَادَتِهِمَا than their testimony
 وَمَا عَدَدْنَا ۖ and we do not act hostilely,⁹
 إِنَّا إِذَا ۖ for we shall then be
 لِمَنِ الظَّالِمِينَ ۖ indeed of the wrong-doers."¹⁰

108. This is the more apt¹¹ that
 يَأْتُوا بِالشَّهَادَةِ they will give the testimony
 عَلَىٰ وَجْهِهَا as it should be;¹²

1. i. e., even if the beneficiary be a kinsman. قُرْبَىٰ *dhā qurbā* (acc. of *dhū qurbā*) = near relations, those close by. See *dhi al-qurbā* at 4:36, p. 257, n. 2.
2. نَكْتُم *naktumu* = we conceal, hide, secrete (v. i. pl. impfct from *katama* [*katm* / *kitmān*], to hide, conceal. See *taktumūna* at 5:99, p. 379, n. 6).
3. عَاطِمِينَ *'āthimīn* (pl. acc./gen. of *'āthimūn*, s. *'āthim*) = sinners, sinful, criminal, wicked, evil. Active participle from *'athima* [*'ithm/ma'tham*], to sin. See *'āthim* at 2:283, p. 150, n. 10).
4. عُثِرَ *'uthira* (*'alā*) = it is detected, discovered, found (v. iii. m. s. past passive from *'athara* [*'uthār*], to hit, to discover).
5. i. e., if they are found to be guilty of a crime. اسْتَحَقَّا *istahaqqā* = they (two) merited, deserved, were entitled (v. iii. m. dual past from *istahaqqa*, form X of *haqqa*, to be true, to be right).
6. اِثْم *ithm* (pl. *'āthām*) = guilt, crime, offence, sin, sinning. See at 4:111, p. 293, n. 9.
7. i. e., the nearest two from among the relatives of the deceased.
8. يَقْسِمَانِ *yuqsimāni* = they (two) swear, take oath (v. iii. m. dual impfct from *'uqsama* form IV of *qasama* [*qasam*], to divide, to apportion. See at 5:106, p. 382, n. 10).
9. اِعْتَدَيْنَا *i'tadaynā* = we overstepped, transgressed, crossed the limits, committed aggression, acted hostilely (v. i. pl. past in form VIII of *'adā* (*'adw*), to run, to speed. See at *i'tadā* at 5:95, p. 376, n. 9).
10. ظَالِمِينَ *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 5:72, p. 366, n. 5).
11. أَدْنَىٰ *'adnā* = more apt, more appropriate, better suited, nearer, closer, lower. Elative form of *dānin*. See at 2:282, p. 149, n. 3.
12. عَلَىٰ وَجْهِهَا *'alā wajhihā/wajhihi* = in its own way, in the right manner, properly, as it should be (*wajh* = face, countenance, front).

أَوْ يَخَافُونَ or they will fear¹ that
رُدَّائِنِ oaths² in reply will be put³
بَعْدَ آيَمِهِمْ after their oaths.

وَأَتَّقُوا اللَّهَ And beware⁴ of Allah
وَأَسْمَعُوا and listen;⁵ for

وَاللَّهُ لَا يَهْدِي Allah does not show the way

الْقَوْمِ الْفَاسِقِينَ to the people that disobey.⁶

Section (Rukû') 15

يَوْمَ 109. The day when
يَجْمَعُ اللَّهُ Allah will bring together⁷
الرُّسُلَ فَيَقُولُ the Messengers and say:

مَاذَا "What was the
أُجِبْتُمْ response made⁸ to you?"

قَالُوا They will say:
لَا عِلْمَ لَنَا "No knowledge we have;⁹

إِنَّكَ أَنْتَ You indeed are
عَلَّمُ the Supremely Aware⁹

الْغُيُوبِ of all secrets."¹⁰

إِذْ قَالَ اللَّهُ 110. When Allah will say:

يٰٓإِسَىٰ ابْنَ مَرْيَمَ "O 'Isâ, son of Maryam,
أَذْكُرْتَنِي recall My grace
عَلَيْكَ upon you

1. يَخَافُونَ *yakhâfû(na)* = they fear, are afraid of (v. iii. m. pl., impfct form *khâfa* [khawf], to fear. The terminal *nûn* is dropped because the verb is conjunctive to a previous verb governed by the particle 'an. See *yakhâfûna* at 5:23, p. 340, n. 7).

2. آيَمَانِ *'aymân* (pl.; s. يَمِينِ *yamîn*) = right hands, oaths. See at 5:89, p. 373, n. 6.

3. تَرَدُّدِ *turadda(u)* = she is put in reply, returned, sent back, refuted, rebutted (v. iii. f. s. impct. passive from *radda* [radd], to send back. The final letter takes *fathah* because of the particle 'an coming before the verb. See *yartadda* at 5:54, p. 357, n. 3).

4. اتَّقُوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 5:96, p. 378, n. 3).

5. i. e., pay heed to and obey. اِسْمَعُوا *isma'û* = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from *sami'a* [sam'/samâ'/masma'], to hear. See at 2:104, p. 49, n. 9).

6. فَاسِقِينَ *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 2:26, p. 14, n. 7).

7. i. e., on the Day of Judgement. يَجْمَعُ *yajma'u* = he brings together, gathers, collects, assembles, amasses (v. iii. m. s. impfct. from *jama'a* [jam'], to gather. See *jama'nâ* at 3:25, p. 164, n. 7).

8. Allah will ask that question by way of reproach on the opponenets of the Messengers (*Al-Bahr*, IV, 403).

9. أُجِبْتُمْ *'ujibtum* = you (all) were responded, given reply (v. ii. m. pl. past passive from *'ajaba*, form IV of *jâba* [jawb], to travel, to explore. See *istajâba* at 3:195, p. 232, n. 13).

9. They will say so by way of emphasizing that their knowledge of the facts was nothing in relation to the knowledge of Allah and also because they would not know what their followers did after their disappearance from the scene (*Al-Bahr*, IV, 403).

10. عَلَامِ *'allâm* = Supremely Aware, thoroughly knowing, completely familiar.

11. غُيُوبِ *ghuyûb* (pl.; s. غَيْبِ *ghayb*) = secrets, unseen, invisible, hidden.

وَعَلَىٰ وَالِدَتِكَ and on your mother¹
 إِذْ أَيْدَنْتُكَ when I strengthened² you
 بِرُوحِ الْقُدُسِ with *Ruh al-Qudus*,³
 تُكَلِّمُ النَّاسَ you speaking to men
 فِي الْمَهْدِ in the cradle⁴
 وَكَهْلًا and in maturity;⁵
 وَإِذْ عَلَّمْتُكَ and when I taught you
 الْقِسْطَ وَالْحِكْمَةَ the Book and the wisdom
 وَالْتَّوْرَةَ وَالْإِنْجِيلَ and the *Torah* and the *Injil*;
 وَإِذْ خَلَقْتَ and when you created⁶
 مِنَ الطِّينِ from the clay⁷
 كَهَيْئَةِ الطَّيْرِ like the shape⁸ of a bird
 بِإِذْنِي with My leave,
 فَتَنَفَّخُ فِيهَا then you blowed⁹ into it
 فَتَكُونُ طَيْرًا so it became a bird
 بِإِذْنِي by My leave;
 وَتَبْرِئُ and you cured¹⁰
 الْأَكْمَةَ the blind since birth¹¹
 وَالْأَبْرَصَ and the leper¹² by My leave;
 وَإِذْ أَخْرَجْتَ and when you brought out¹³
 الْمَوْتَىٰ بِإِذْنِي the dead by My leave;
 وَإِذْ كَفَفْتُ and when I restrained¹⁴ the
 بَنِي إِسْرَءِيلَ Children of Isrâ'îl from you

1. This 'ayah is in continuation of the description of what will take place on the Day of Judgement and it stresses that it was Allah Who caused the miracles to happen through 'Isâ, peace be on him, and that he was no more than a Messenger of Allah whom Allah saved from his enemies.

2. أَيْدَت 'ayyadtu = I aided, assisted, helped, strengthened (v. i. s. past from 'ayyada, form II of 'âda ['ayd], to be strong. See *yu'ayyaidu* at 3:13, p. 159, n. 6).

3. It is a title of the angel Jibril (meaning literally 'the spirit of holiness').

4. مَهْد mahd (pl. مَهْدِ muhūd) = cradle. See at 3:46, p. 173, n. 9.

5. i. e., delivering the message of *tawhîd* on receipt of *wahy*. كَهْل kahl (pl. kuhhal/ kihâl/ kuhâl/ kuhlân) = man of mature age, full manhood. See at 3: 46, p. 173, n. 10. The reference to his childhood and growth into full manhood is an indirect refutation of the claim of divinity for him (*Safwat al-Bayân*, 81).

6. تَخْلُق takhluqu = you create, make (v. ii. m. s. impfct. from *khalqa* [khalq], to create. See *yakhluqu* at 5:17, p. 337, n. 8).

7. طِين *ṭīn* = clay, soil. See at 3:49, p. 174, n. 7.

8. هَيْئَة hay'ah (pl. هَيْئَات hay'ât) = shape, form, body, committee, board, skeleton organization. See at 3:49, p. 174, n. 8.

9. تَنْفَخ tanfukhu = you blow, breathe, inflate, fill with air (v. ii. m. s. impfct. from *nafakha* [nafkh], to blow. See *'anfukhu* at 3:49, p. 174, n. 10).

10. تَبْرِئ tubri'u = you heal, cure, cause to recover (v. ii. m. s. impfct. from 'abra'a, form IV of *bari'a* [barâ'ah], to be free, to recover. See *natabarra'* at 2:167, p. 79, n. 2).

11. أَكْمَة 'akamah (pl. كُمَه kumh) = blind since birth, born blind. See at 3: 49, p. 175, n. 3.

12. أَبْرَص 'abraṣ = leper, leprous. See at 3:49, p. 175, n. 4.

13. i. e., from graves into life (see 3:49). تَخْرِج tukhriju = you bring out, produce (v. ii. m. s. impfct. from 'akhraja, form IV of *kharaja* [kharāj], to go out. See at 3:27, p. 165, n. 7).

14. كَفَفْتُ kafaftu = I restrained, desisted, refrained, prevented, checked, held back (v. i. s. past from *kaff*, to desist. See *kaffa* at 5: 11, p. 333, n. 8).

إِذْ جِئْتَهُمْ when you came to them

بِالْبَيِّنَاتِ with the evidences,¹

فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ disbelieved of them:

"إِنَّ هَذَا إِلَّا سِحْرٌ" "This is naught but sorcery²

مُبِينٌ" all too obvious."³

وَاذْأَوْحَيْتُ 111. "And when I conveyed⁴

إِلَى الْحَوَارِثِ to the disciples⁵

أَنْ آمِنُوا بِى that you believe in Me

وَبِى رَسُولِى and in My Messenger,

فَقَالُوا آمَنَّا they said: 'We believe

وَأَشْهَدُ and You bear witness⁶

بِأَنَّا مُسْلِمُونَ that we are Muslims."⁷

إِذْ قَالَ 112. And when

الْحَوَارِيُّونَ the disciples said:

"يَعِيسَى ابْنُ مَرْيَمَ "O 'Îsâ, son of Maryam,

هَلْ يَسْتَطِيعُ رَبُّكَ does your Lord have power⁸

أَنْ يُزِيلَ عَلَيْنَا to send down⁹ on us

مَائِدَةً مِنَ السَّمَاءِ a table¹⁰ from the heaven?"

قَالَ أَتَقُولُونَ He said: "Bewrae¹¹ of Allah,

إِنْ كُنْتُمْ if you are believers."

مُؤْمِنِينَ

1. بَيِّنَات bayyînât (pl.; sing. bayyînah) = clear signs, indisputable evidences. see at 5:132, p. 344, n. 4).

2. سِحْر sihr (pl. ashâr) = sorcery, magic, witchcraft, , enchantment. See at 2:102, p. 48, n. 5.

3. مُبِين mubîn = all too clear, glaringly obvious, manifest, patent, explicit. See at 5:92, p. 375, n. 7.

4. أَوْحَيْتُ 'awhaytu = I communicated, conveyed, (v. i. pl. past. from 'awhâ, form IV of wahâ [wahy], to communicate. See 'awhaynâ at 4:163, p. 317, n. 6) The word wahy bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also Bukhârî, nos. 2-4.

5. حَوَارِيْن hawâriyyîn (pl. acc./gen of hawâriyyûn, sing. hawâriyy) = disciples, believing and sincere followers of 'Îsâ (p.b.h.). See hawâriyyûn at 3:52, p. 176, n. 8.

6. أَشْهَد ish-had = bear witness, attest, confirm (v. ii. m. imperative from shahida [shuhûd], to witness. See at 2:53, p. 176, n. 9).

7. i. e., completely submitting to Allah and accepting 'Îsâ, peace be on him, as His Messenger.

8. يَسْتَطِيعُ yastati'u = he has power, he is capable (v. iii. m. s. impfct. from istatâ'a, form X of tâ'a [taw], to obey. See lâ yastati'ûna at 4:98, p. 287, n. 4).

9. يُزِيلُ yunazzila(u) = he sends down, causes to descend (v. iii. m. s. impfct. from nazzala, form II of nazala [nuzûl], to come down. The final letter takes fathah because of the particle 'an coming before the verb. See at 2:90, p. 43, n. 2).

10. i. e. table with meals. مَائِدَة mâ'idah (s.; pl. mawâ'id) = table.

113. They said: "We desire¹

أَن نَّأْكُلَ مِنْهَا that we eat of it

وَنُطْمِئِنَّ قُلُوبُنَا and our hearts be at ease²

وَنَعْلَمَ أَن and we know that you

قَدْ صَدَقْتَنَا have spoken the truth³ to us

وَنَكُونُ عَلَيْهَا and we become over these

الشَّاهِدِينَ among the witnesses."⁴

114. 'Isâ, son of Maryam

اللَّهُمَّ رَبَّنَا said: "O Allah, our Lord,

أَنْزِلْ عَلَيْنَا مَائِدَةً send down⁵ on us a table

مِنَ السَّمَاءِ from the heaven

تَكُونُ لَنَا عَيْدًا to be for us a fesitival,⁶

لأَوَّلِنَا وَآخِرِنَا for the first and last of us,⁷

وَأَيَّةً مِنْكَ and a sign⁸ from You;

وَارْزُقْنَا and give us provision,⁹

وَأَنْتَ خَيْرُ for You are the Best of

الْوَاقِعِينَ Providers."¹⁰

115. Allah said: "I am going

مُنْزِلًا عَلَيْكُمْ to send it down¹¹ onto you.

فَمَنْ So whoever

يَكْفُرْ بَعْدَ disbelieves afterwards

1. نريد *nuridu* = we desire, intend (v. i. pl. impfct. form 'arâda, form IV from *râda* [rawd], to walk about. See *yuridu* at 5:91, p. 374, n. 12).

2. نطمئن *taṭma'innu* = she is reassured, gets rest, is at ease (v. iii. f. s. impfct. from *iṭma'anna*. See *taṭma'inna* at 3:126, p. 205, n. 12).

3. صدقت *ṣadaqta* = you spoke the truth (v. ii. m. s. past from *ṣadaqa* [ṣadq/ṣidq], to speak the truth. See *muṣaddiq* at 5:48, p. 353, n. 5).

4. شاهدين *shāhidīn* (pl.; acc./gen. of *shāhidūn*, s. *shāhid*) = witnesses, bearers of witness (active participle from *shahida* [shuhūd], to witness. See *yashhadu* at 5: 83, p. 371, n. 8).

5. أنزل *'anzil* = send down (v. ii. m. s. imperative from 'anzala, form IV of *nazala* [nuzāl], to come down. See 'anzala at 5:104, p. 381, n. 3).

6. عيد *'id* (s.; pl. عياد *'u'yād*) = festival, feast, feast day, holiday.

7. i. e., for the present and subsequent generations – for all time to come.

8. آية *'ayah* (pl. آيات *'āyāt*) = sign, revelation, evidence, miracle. See at 3:13, p. 159, n. 1.

9. ارزق *urzuq* = give provision, provide, give the means of subsistence (v. ii. m. s. imperative from *razaqu* [rizq], to provide. See *urzuqū* at 4:8, p. 240, n. 4).

10. رازقين *rāziqīn* (pl. acc./gen. of *rāziqūn*; s. *rāziq*) = providers, givers of means of subsistence. Active participle from *razaqa*. See n. 9 above).

11. منزل *munazzil* = one who sends down. Active participle from *nazzala*, form II of *nazala* [nuzāl], to come down. See n. 5 above).

مِنْكُمْ from among you,
 فَإِنِّي أُعَذِّبُهُ I will punish¹ him
 عَذَابًا with a punishment
 لَا أُعْطِيهِ أَحَدًا I shall not award anyone else
 مِنَ الْعَالَمِينَ of all the beings."²

Section (Rukû') 16

وَإِذْ قَالَ اللَّهُ 116. When Allah will say:³

يٰٓعِيسَى ابْنَ مَرْيَمَ "O 'Îsâ, son of Maryam,
 مَا أَنتَ قُلْتُ لِلنَّاسِ did you say to men,
 ائْخُذُونِي وَأُمِّي Take me⁴ and my mother
 إِلَهَيْنِ as two gods⁵
 مِن دُونِ اللَّهِ in lieu of Allah?" "

قَالَ He said:

سُبْحَانَكَ "Sacrosanct⁶ are You,
 مَا يَكُونُ لِي أَنْ أَقُولَ it was not for me to say
 مَا لَيْسَ لِي بِحَقٍّ what I had no right to.
 إِن كُنتُ قُلْتُهُ If I had had said it,
 فَقَدْ عَلِمْتَهُ You would have known⁷ it;
 تَعْلَمَ You know

مَا فِي نَفْسِي what is within myself⁸
 وَلَا أَعْلَمُ but I do not know
 مَا فِي نَفْسِكَ what is within Yourself.

1. أَعَذَّبَ 'u'adhhibu = I chastise, punish (v. i. s. impfct. from II of 'adhaba ['adhb], to obstruct.

2. الْعَالَمِينَ 'âlamîn (acc./gen. of عَالَمٌ 'âlamûn; sing. عَالَمٌ 'âlam, i.e., any being or object that points to its Creator. sing. 'âlam) = all beings, creatures. See at 5:28, p. 342, n. 10).

3. i. e. on the Day of Judgement.

4. ائْخُذُوا ittakhidhû = you (all) take up, take for yourselves, adopt (v. ii. m. pl. imperative from ittakhadha, form VIII of 'akhadha ['akhdh], to take. See at 2:125, p. 388, n. 3).

5. This 'âyah is a further emphasis on the fact that 'Îsâ, peace be on him, was only a Messenger of Allah, who was commanded to deliver the message of monotheism (tawhîd) and ask all to worship Allah Alone to the exclusion of all other objects and beings, and that he never asked his followers to worship him and his mother as gods.

إِلَهَيْنِ 'ilâhayn (acc./gen. of 'ilâhân; s. 'ilâh) = to gods, two beings worthy to be worshipped. See 'ilâh at 4:87, p. 279, n. 11.

6. The word سُبْحَانَ Subhân is derived from sabaha, form II of sabaha [sabh/sibâhah], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" seems to convey the meaning better. See at 4:171, p. 321, n. 7.

7. تَعْلَمَ ta'lamu = you know, are aware of, have the knowledge (v. ii. m. s. impfct. from 'alima ['ilm], to know. See ta'lam at 2:106, p. 50, n. 8).

8. نَفْسٍ nafs (s.; pl. nufûs/'anfus) = living being, person, individual, nature, self. See 'anfus at 5:32, p. 344, n. 1.

إِنَّكَ أَنْتَ You indeed are

عَلَّمُ the Supremely Aware¹

عَلَّيُوبُ of all secrets."²

مَا قُلْتُ 117. "Naught did I say

لَهُمْ إِلَّا مَا to them except what

أَمَرْتَنِي بِهِ You commanded³ me to –

أَنْ أَعْبُدَ اللَّهَ that you all worship⁴ Allah,

رَبِّي وَرَبَّكُمْ my Lord and your Lord;

وَكُنْتُ عَلَيْهِمْ and I had been over them

شَهِيدًا a witness⁵

مَا دُمْتُ as long as I continued to be⁶

فِيهِمْ among them.

فَلَمَّا تَوَفَّيْتَنِي Then when You took me⁷

كُنْتَ أَنْتَ You were the

الرَّقِيبَ عَلَيْهِمْ Ever-Watchful⁸ over them,

وَأَنْتَ عَلَى كُلِّ شَيْءٍ and You are over everything

شَهِيدٌ All-Witnessing.

إِنْ تَعَذَّبْتَهُمْ 118. "If You punish⁹ them,

فَأَنَّهُمْ عِبَادُكَ they are Your serfs,¹⁰

وَأِنْ تَغْفِرْ لَهُمْ and if You forgive them,

فَأِنَّكَ أَنْتَ You indeed are

1. علام *'allâm* = Supremely Aware, thoroughly knowing, completely familiar. See at 5:109, p. 384, n. 10.

2. غُيُوب *ghuyûb* (pl.; s. غَيْب *ghayb*) = secrets, unseen, invisible, hidden. See at 5:109, p. 384, n. 11.

3. أَمَرْتُ *'amarta* = you commanded, ordered, bid (v. ii. m. s. past from *'amara* [*'amr*], to command. See *'amara* at 4:114, p. 295, n. 2).

4. أَعْبُدُوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah* / *'ubûdah* / *'ubûdiyyah*], to worship, to serve. See at 5:72, p. 366, n. 1). Like all other Prophets of Allah, 'Isâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

5. i. e., to what they said and did. شَهِيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act, participate in the scale of *fa'il* from *shahida* [*shuhûd*], to see, to witness. See at 4:159, p. 316, n. 1).

6. مَا دُمْتُ *mâ dumtu* = I did not cease, I continued to be, I remained (v. i. s. past from *mâ dâma*, an idiomatic expression from *dâma* [*dawm*], to last, to continue. See *mâ dumtu* at 3:75, p. 184, n. 9).

7. i. e. took up and saved him from his enemies. تَوَفَّيْتَنِي *tawaffayta* = you took in full, caused to die, let die (v. ii. m. s. past *tawaffâ*, form V of *wafâ* [*wafâ* / *wafy*], to be perfect, to fulfil. See *tawaffâ* at 4:97, p. 286, n. 3).

8. i. e., seeing and knowing whatever they believed and did openly or secretly. رَقِيب *raqîb* = Ever-Watchful, vigilant, overseer, supervisor. Active participant in the scale of *fa'il* from *raqaba* [*ruqâb* / *raqâbah*], to watch, to control. See at 4:1, p. 237, n. 1).

9. تَعَذَّبْتُ *tu'adhdhib(u)* = you punish, chastise (v. ii. m. s. impfct. from *'adhdhaba*, form II of *'adhaba* [*'adhb*], to obstruct. The final letter is vowelless because the verb is in a conditional clause preceded by 'in. See *'u'adhdhibu* at 5:115, p. 388, n. 1).

10. عِبَاد *'ibâd* (sing. عَبْد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 3:79, p. 186, n. 10).

الْعَزِيزُ the All-Mighty,

الْحَكِيمُ the All-Wise.

قَالَ اللَّهُ 119. Allah will say:

هَذَا يَوْمٌ "This is a day

يَنْفَعُ الصَّادِقِينَ there will avail¹ the truthful²

صِدْقُهُمْ their truthfulness.³

لَهُمْ جَنَّاتٌ Theirs are gardens

تَجْرِي مِنْ تَحْتِهَا flowing⁴ below them

الْأَنْهَارُ the rivers,⁵

خَالِدِينَ فِيهَا أَبَدًا abiding⁶ therein for ever.

رَضِيَ اللَّهُ عَنْهُمْ Allah is pleased⁷ with them

وَرَضُوا and they are pleased⁸

عَنْهُ with Him.

ذَٰلِكَ الْفَوْزُ This is the success⁹

الْعَظِيمُ most splendid.¹⁰

لِلَّهِ 120. To Allah belongs

مُلْكُ the dominion¹¹ of the

السَّمَوَاتِ وَالْأَرْضِ heavens and the earth

وَمَافِيهَا and all that is in them;

وَهُوَ عَلَى كُلِّ شَيْءٍ and He is over everything

قَدِيرٌ Omnipotent.¹²

1. *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 2:102, p. 48, n. 14).

2. صادق *ṣādiqīn* (acc./gen. of *ṣādiqūn*, pl. of *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 3:183, p. 228, n. 4).

3. صدق *ṣidq* = truth, truthfulness, veracity.

4. تجري *tajrī* = she runs, flows, streams (v. iii. f. s. impfct. from *jarā* [*jary*], to flow. See at 5:85, p. 372, n. 3).

5. أنهار *'anhār* (sing. *nahr*) = rivers, streams. See at 3:136, p. 208, n. 12.

6. خالد *khālīdīn* (acc./gen. of *khālīdūn*, pl. of *khālīd*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khalūd*], to live for ever. See at 5:85, p. 372, n. 4).

7. راديا *radiya* = he was pleased, became satisfied/happy (v. iii. m. s. past [from *ridān/ridwān/mardāh*, to be satisfied]. See *yardā* at 4:108, p. 292, n. 8).

8. رادوا *radū* = they were pleased, became satisfied/happy (v. iii. m. pl. past from *radiya*. See n 7 above).

9. فوز *fawz* = success, triumph, victory, achievement. See at 4:13, p. 244, n. 9.

10. عظيم *'azīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 4:162, p. 317, n. 5).

11. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 5:17, p. 337, n. 7.

12. قدير *qadīr* = Omnipotent, All-Powerful. See at 5:19, p. 339, n. 3.

6. SŪRAT AL-'AN'ĀM (The Cattle)

Makkan: 165 'āyahs

This is one of the long Makkan *sūrahs*. According to Ibn 'Abbās (r.a.) it was revealed in one instalment. It is called *Al-'An'ām* or The Cattle after the mention in its 'āyahs 136-138 of some of the polytheistic practices of the pre-Islamic Arabs that developed around the cattle.

In fact this title is only symbolical of the folly and falsehood of polytheism, a denunciation of which is the main theme of the *sūrah*. Like most other Makkan *sūrahs*, this *sūrah* also concentrates on the fundamentals of the faith, more specifically on monotheism, especially in respect of worship (*tawhīd al-'ulūhiyyah*), *wahy*, Messengership (*risālah*), resurrection after death, judgement and reward. These themes are brought home by drawing attention to the creation and aspects of nature and with reference to the peculiar views, objections and demands of the unbelievers. Attention is also drawn to the struggles of the previous Prophets and Messengers of Allah to preach and establish the same truth and the opposition and enmity they faced for this. Towards the end of the *sūrah* ('āyahs 151-152) emphasis is laid on the ten commandments that constitute the essence of Islamic morality and that which the previous Prophets and scriptures equally inculcated.

1. This and the succeeding two 'āyahs enunciate monotheism (*tawhīd*) emphasizing that Allah Alone is the

Creator, Sustainer and Nourisher all created beings. Hence He Alone is worthy to be worshipped and invoked for help. *ḥamd* = praise with reverence and love. In a way *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. In practice *ḥamd* is used generally in respect of Allah. See at 1:2, p. 1, n. 2.

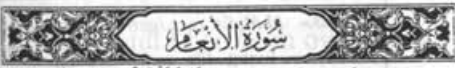
2. *khalaqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 4:1, p. 236, n. 3).

3. *samāwāt* (sing. *samā'*) = skies, heavens. Note the expression in the plural which occurs many times in the Qur'ān and which is very significant. The extent and limits of the skies are not yet known to man. The word *samā'* is derived from *sumūw*, height, altitude, highness, eminence. See at 2:29, p. 16, n. 1.

4. *ẓulumāt* (pl.; s. *ẓulmah*) = darkness. Darkness may be of many types, both natural and spiritual.

5. This part of the 'āyah stresses that both darkness and light are created by Allah and they do not at all deserve to be worshipped or revered.

6. *ya'dilūna* = they make equals, set equals, equalize, place on the same level, act justly (v. iii. m. pl. impfct. from 'adala [*adl/adālah*], to be just/equal. See 'adl at 5:106, p. 382, n. 5.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. All the praise¹ is for Allah

الَّذِي خَلَقَ Who created²

السَّمَوَاتِ وَالْأَرْضِ the heavens³ and the earth

وَجَعَلَ الظُّلُمَاتِ and made darkness⁴

وَالنُّورِ and light.⁵

ثُمَّ الَّذِينَ Even then, those who

كَفَرُوا disbelieve

يَرَبِّهِمْ يَعْدِلُونَ set equals⁶ with their Lord.



2. He it is Who

خَلَقَكَ created you

مِنْ طِينٍ from clay,

ثُمَّ قَضَىٰ أَجَلًا¹ then He decreed¹ a term;²

وَأَجَلٌ and there is a term

مُسمىً عِنْدَهُ³ designated³ unto Him.⁴

يَتَأْتَرُ Yet you

تَمْتَرُونَ harbour doubts.⁵

وَهُوَ اللَّهُ 3. And He is Allah⁶

فِي السَّمَوَاتِ in the heavens

وَفِي الْأَرْضِ and in the earth.

يَعْلَمُ سِرَّكُمْ He knows your secret⁷

وَجَهْرَكُمْ and your open things;⁸

وَيَعْلَمُ and knows what

مَا تَكْسِبُونَ you acquire.⁹

وَمَا تَأْتِيهِمْ 4. Never does there come

مِنْ آيَةٍ to them any sign¹⁰

مِنْ آيَاتِ رَبِّهِمْ of the signs of their Lord

إِلَّا كَانُوا but that they use to

عَنْهَا مُعْرِضِينَ turn away from it.¹¹

فَقَدْ كَذَّبُوا 5. So they cried lies¹²

بِالْحَقِّ to the truth

لَمَّا جَاءَهُمْ when it came to them.

1. قضى *qadā* = he decreed, adjudicated, decided, judged, settled, concluded, executed (v. iii. m. s. past from *qadā*), to conclude. See at 3:47, p. 174, n. 3).

2. i. e., the life in this world till death. أجل *'ajal* (pl. *'ajāl*) = appointed time, term, date, deadline. See at 4:76, p. 275, n. 3.

3. مسمى *musamman* (pl. *musammayāt*) = specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammā* [to name], form II of *samā* [*sumuww/samā*'], to be high. See at 2:282, p. 147, n. 5).

4. i. e., resurrection and life in the hereafter.

5. تَمْتَرُونَ *tamtarūna* = you (all) harbour / entertain doubts, be sceptical (v. ii. m. pl. impfct from *imtirā*, form VIII from *miryah/ murjah*, doubt, dispute. See *mumtarin* at 2:147, p. 70, n. 5).

6. i. e., He is the Only Lord and the One worthy to be worshipped.

7. سر *sirr* (s.; pl. أسرار *'asrār*) = secret, hidden thing.

8. جهر *jahr* = that which is open, publicity, notoriety. See at 4:148, p. 310, n. 9.

9. i. e., of merits and demerits by doing good or bad deeds, openly or secretly. تَكْسِبُونَ *taksibūna* = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [*kasb*], to earn, acquire. See *kasabā* at 5:38, p. 347, n. 4).

10. The immediate reference is to the attitude of the Makkan unbelievers to the Prophet, peace and blessings of Allah be on him, when he gave out to them what he had received of the Qur'ān; but the description applies to the unbelievers of all times and places. آية *'āyah* (pl. آيات *'āyāt*) = sign, revelation, evidence, miracle. See at 5:114, p. 387, n. 8.

11. مُعْرِضِينَ *mu'riḍin* (acc./gen. of *mu'riḍin*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aruda* [عَرَضَ *'arḍ*], to be broad, wide, to appear. See *mu'riḍin* at 2:83, p. 39, n. 6).

12. كَذَّبُوا *kadhhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhīb /kadhbah /kidhbah*], to lie. See at 5:86, p. 372, n. 6).

فَسَوْفَ يَأْتِيهِمْ So shortly there will come to
أَنْبَاءُ مَا كَانُوا them the news¹ of what
يَسْتَهْزِئُونَ they have been scoffing² at.

أَلَمْ يَرَوْا 6. Do they not see
كَمْ أَهْلَكْنَا how many We destroyed³
مِنْ قَبْلِهِمْ before them
مِنْ قَبْلٍ of a generation⁴ whom
مَكَّنَّاهُمْ We had put in a position⁵
فِي الْأَرْضِ in the earth

مِثْلَ مَاوُ such as We have not
نُكِّنَّاكُمْ positioned⁶ you;
وَأَرْسَلْنَا and We had discharged⁷
أَسْمَاءَ سَيْبِهِمُ the sky⁸ on them
مُذْرَرًا showering in profusion⁹
وَجَعَلْنَا الْأَنْهَارَ and made the rivers
تَجْرِي مِنْ تَحْتِهِمْ flow¹⁰ from below them.
فَأَهْلَكْنَاهُمْ Then We destroyed them
بِذُنُوبِهِمْ for their sins
وَأَنْشَأْنَا مِنْ بَعْدِهِمْ and produced¹¹ after them
قَرْنًا آخَرِينَ a generation of others.

وَلَوْ نَزَّلْنَا 7. And even if We had sent¹²

1. i. e., they will see the consequences of their deriding at the truth (*Tafsîr al-Jalâlayn*).
أَنْبَاءُ 'anbâ' (pl.; s. نَبَأٌ naba') = news, tidings, intelligence. See *naba'* at 5:27, p. 342, n. 1.

2. يَسْتَهْزِئُونَ *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [haz'/ huz'/ huzu'/ huzū'/ mahza'ah], to mock, to make fun. See *yastahzi'u* at 2:15, p. 9, n. 1).

3. The 'ayah reminds the unbelievers that peoples greater in power and prosperity before them were destroyed by Allah because of their sins and disobedience of the Prophets sent to them (See also 29:40). أَهْلَكْنَا 'ahlaknâ = we destroyed, annihilated, exterminated (v. i. pl. past from 'ahlaka, form IV of *halaka* [halk/ hulk/ halûk/ ahlukah], to perish. See *yuhlika* at 5:17, p. 337, n. 5).

4. qarn (s.; pl. قُرُونٌ qurûn) = generation, century, horn.

5. مَكَّنَّا *makkannâ* = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makana* [makinah], to be strong).

6. نُكِّنَّا *numakkin(ii)* = we put in a position, establish firmly, strengthen (v. i. pl. impfct. The final letter is vowelless because of the particle *lam* coming before the verb. See n. 5 above).

7. أَرْسَلْنَا 'arsalnâ = we sent out, despatched, discharged (v. i. pl. past from 'arsala, form IV of *rasila* [rasal], to be long and flowing. See at 5:70, p. 365, n. 1).

8. i. e., rains/clouds. Note the idiomatic use of "sky" in the sense of rain or cloud.

9. مُذْرَرًا *midrâr* = showering in profusion/ abundantly, welling out. Verbal noun from *darra* [darr], to flow profusely.

10. تَجْرِي *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 5:119, p. 380, n. 4).

11. أَنْشَأْنَا 'ansha'nâ = we produced, brought into being, caused to rise, instituted, created (v. i. pl. past from 'ansha'a, form IV of *nasha'a* [nash'/ nushû' / nash'ah], to rise, to emerge).

12. نَزَّلْنَا *nazzalnâ* = We sent down (v. i. pl. from *nazzala*, form II of *nazala*).

عَلَيْكَ كِتَابًا down on you a book

فِي قُرْطَاسٍ in parchment¹

فَلَمَسُوهُ and they touched² it

بِأَيْدِيهِمْ with their hands

لَقَالَ there would have said

الَّذِينَ كَفَرُوا those who disbelieve:³

إِنْ هَذَا إِلَّا

سِحْرٌ مُبِينٌ a sorcery⁴ all too clear."⁵

وَقَالُوا 8. And they say:

لَوْلَا أُنْزِلَ 'Why is there not sent down⁶

عَلَيْهِ مَلَكٌ to him an angel?"

وَلَوْلَا أُنْزِلَ لَنَا مَلَكٌ Had We sent down an angel,

لَفَقِيَ decreed⁷ would have been

الْأَمْرُ the matter;⁸ and then no

لَا يُنْظَرُونَ time would be given them.⁹

وَلَوْ جَعَلْنَاهُ 9. And had We made him

مَلَكًا an angel

نَجَعَلْنَاهُ We would have set him

رَجُلًا as a man

وَلَلَّسْنَا and would have obscured¹⁰

عَلَيْهِمْ مَا يَلْبِسُونَ to them what they confound.



1. The 'ayah refers to the demand of the unbelievers for a scripture written on parchment to be sent down to them, and gives reply to that demand. قُرْطَاسٍ qurṭās (s.; pl. قُرْطَاسَاتٍ qurṭāsāt) = paper, parchment.

2. لَمَسُوا lamasū = they touched, handled, perceived (v. iii. m. pl. past from lamasa [lams], to touch. See Imastum at 4:43, p. 260, n. 2).

3. كَفَرُوا kafarū = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from kafara [kufir], to cover. See at 4:55, p. 265, n. 3).

4. سِحْرٌ sihr (pl. ashār) = sorcery, magic, witchcraft, enchantment. See at 5:110, p. 386, n. 2.

5. مُبِينٌ mubīn = all too clear, glaringly obvious, manifest, patent. See at 5:110, p. 386, n. 3.

6. This 'ayah gives reply to another demand of the unbelievers who asked why an angel was not sent down to the Prophet, peace and blessings of Allah be on him, to vouchsafe for his messengership and the scripture he was given. أُنْزِلَ 'unzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV ['anzāl] of nazzala [nazāl], to come down, get down. See at 5:81, p. 370, n. 1).

7. قَضَى quḍiya = it is settled, adjudicated, decreed (v. iii. m. s. past passive from qaḍā [quḍā], to settle, to decide. See at 2:210, p. 101, n. 3).

8. i. e., the matter of their destruction, for they would even then have disbelieved (see Al-Baḥr, IV, 442).

9. يُنْظَرُونَ yunẓarūna = they are reprieved, given time/respice, deferred, looked at, glanced at (v. iii. m. pl. impfct. from nazzara [nazr/manzar], to see, view, look at. See at 2:162, p. 76, n. 4).

10. The matter would have been obscured to them because if an angel was sent in the form of a man they would have dismissed him as a stranger and human being; and if sent in his original form they would neither have been able to bear his presence nor to recognize him because of their peculiar notion about an angel (See Al-Baḥr, IV, 443-444; Ṣafwat al-Bayān, 170). لَبَسْنَا labasna = we mixed up, confused, obscured (v. i. pl. past from labasa [labs], to mix up. See talbisina at 3:71, p. 182, n. 12).

وَلَقَدْ أَسْتَهْزَؤْا 10. And mocked¹ indeed
 رُسُلَ were Messengers
 مِنْ قَبْلِكَ before you,
 فَحَاقَ بِالَّذِينَ but there encircled² those
 سَجَرُوا مِنْهُمْ who jeered³ of them
 مَا كَانُوا that which they had been
 بِهِ يَسْتَهْزِءُونَ mocking⁴ at.

Section (Rukū') 2

قُلْ سِيرُوا 11. Say: "Go about"⁵
 فِي الْأَرْضِ in the world
 ثُمَّ أَنْظِرُوا then see⁶
 كَيْفَ كَانَ how was
 عَاقِبَةُ الْمُكَذِّبِينَ the end⁷ of the unbelievers."⁸

قُلْ لِمَنْ 12. Say: "To Whom belongs
 مَا فِي السَّمَوَاتِ all that is in the heavens
 وَالْأَرْضِ and the earth?"
 قُلْ لِلَّهِ Say: "To Allah."
 كَتَبَ عَلَى نَفْسِهِ He has ordained⁹ on Himself
 الرَّحْمَةَ mercy.
 لَيَجْمَعَنَّ He will surely muster¹⁰ you
 إِلَى يَوْمِ الْبَيْعَةِ to the Day of Judgement.

1. The 'ayah is in continuation of the description of the unbelievers' attitude to the Prophet, peace and blessings of Allah be on him. Their disbelief of his mission and the scripture sent down on him was nothing new. Previous Prophets had been similarly disbelieved and mocked at. استهزى 'ustuhzi'a = he was mocked, scoffed at, ridiculed, derided at (v. iii. m. s. past passive from istahza'a, form X of haza'a [haz'/ huz'/ huzu'/ huzū'/mahza'ah], to mock., to make fun. See yastahzi'ūna at 6:5, p. 393, n.2).

2. حَاقَ ḥāqa = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from ḥawq, to surround).

3. سَجَرُوا sakhirū = they derided, ridiculed, laughed at, mocked, scoffed at, jeered (v. iii. m. pl. impfct. from sakhira [sukhr/maskhar], to ridicule, deride. See yaskharūna at 2:212, p. 101, n. 14).

4. i. e., the punishment which the unbelievers laughed at did befall them. يَسْتَهْزِءُونَ yastahzi'ūna = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from istahza'a, from X of haza'a. See n. 1 above).

5. سِيرُوا sīrū = you (all) travel, go about, journey (v. ii. m. pl. imperative from sāra [sayr/sayrūrah / masīr/masīrah/ḥasyār] to move, to travel. See at 3:137, p. 209, n. 2).

6. أَنْظِرُوا unzurū = you (all) see, look at, observe (v. ii. m. pl. imperative from nazara [naẓar/manẓar], to see. See at 3:137, p. 209, n. 3).

7. عَاقِبَةُ āqibah (s.; pl. عَوَاقِبُ 'awāqib) = end, outcome, upshot, consequence, effect, result. See at 3:137, p. 209, n. 4.

8. مُكَذِّبِينَ mukadhdhibīn (acc./gen. of mukadhdhibīn, sing. mukadhdhib) = those who cry lies (to), unbelievers (active participle from kadhdhiba, form II of kadhiba [kidhb /kadhib /kadhbah / kidhbah], to lie. See kadhdhabū at 3:137, p. 209, n. 5).

9. كَتَبَ kataba = he wrote, ordained, made obligatory, imposed (v. iii. m. s. past from kath /kitābah, to write. See at 5:21, p. 340, n. 1).

10. لَيَجْمَعَنَّ la-yaajma'anna = he will surely collect, gather, muster (v. iii. m. s. emphatic impfct. from jama'a [jam'], to gather, to collect. See yaajma'u at 5:109, p. 384, n. 7).

لَا رَيْبَ فِيهِ No doubt¹ is there in it.

الَّذِينَ خَسِرُوا Those who have lost²

أَنْفُسَهُمْ فَهُمْ themselves, they are the ones

لَا يُؤْمِنُونَ that do not believe.

وَلَهُ 13. To Him belongs

مَا سَكَنَ فِي اللَّيْلِ all that rests³ in the night

وَالنَّهَارِ and the day;⁴

وَهُوَ السَّمِيعُ and He is the All-Hearing,⁵

الْعَلِيمُ All-Knowing.⁶

قُلْ 14. Say:

أَعْبَدُ اللَّهَ "Is one other than Allah

أَتَّخِذُ وَيلًا I shall take⁷ as Lord-Protector

فَاطِرَ السَّمَوَاتِ – Creator⁸ of the heavens

وَالْأَرْضِ and the earth,

وَهُوَ يُطْعِمُ and He it is Who feeds⁹

وَلَا يُطْعَمُ but is not fed?"¹⁰

قُلْ إِنِّي أُمِرْتُ Say: "I indeed am bidden¹¹

أَنْ أَكُونَ أَوَّلَ that I be the first

مَنْ أَسْلَمَ who surrenders,¹²

وَلَا تَكُونَنَّ and that you must not be

مِنَ الْمُشْرِكِينَ of the polytheists."

﴿١٤﴾

1. رَيْبٌ *rayb* = doubt, suspicion, misgivings. See at 2:22 p. 12, n.6.

2. i.e., those who set partners with Allah ruin themselves. خَسِرُوا *khasirū* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [khusr /khasār/ khasārah/ khusrān]), to lose. See *khasira* at 4:119, p. 297, n. 6).

3. سَكَنَ *sakana* = he or it became still, reposed, rested, lived (v. iii. m. s. past from *sakān*, to be still. See *istakānū* at 3:146, p. 212, n. 6).

4. i. e., all that exists at all times and places are Allah's creation and subject to His will and dispensation.

5. i. e., of all that you say openly or secretly.

6. i. e., of all your deeds and intentions, open or secret.

7. أَتَّخِذُ *'attakhidhu* = I take, take for myself, adopt, assume (v. i. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [akhdh], to take. See *ittakhadhū* at 5:81, p. 370, n. 2).

8. فَاطِرٌ *Fāṭir* = Creator, Maker, Originator, Initiator, one who splits, one who brings into being. Active participle from *fatāra* [fāṭr], to split, to create.

9. يُطْعِمُ *yut'imu* = he feeds, gives food, provides sustenance (v. iii. m. s. impfct. from *'at'ama*, form IV of *ta'imu* [ta'm], to eat, to taste. See *ta'imū* at 5:93, p. 375, n. 19).

10. يُطْعِمُ *yut'amū* = he is fed, given food, provided sustenance (v. iii. m. s. impfct. passive from *'at'ama*, form IV of *ta'imu*. See n.9 above).

11. أُمِرْتُ *'umirtu* = I was bidden, commanded, ordered, instructed (v. i. s. past passive from *'amara* ['amr], to command. See *'amarta* at 5:117, p. 389, n. 3).

12. i. e., surrenders completely to Allah, thus becoming a Muslim. أَسْلَمَ *'aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [salāmah/salām], to be safe, secure. See at 4:125, p. 299, n. 7).

قُلْ إِنِّي أَخَافُ 15. Say: " I indeed dread,¹
 إِن عَصَيْتُ رَبِّي if I disobey² my Lord,
 عَذَابَ يَوْمٍ the punishment of a day
 عَظِيمٍ very grave."³

مَنْ يُصْرِفْ 16. From whoever it is kept
 عَنْهُ يَوْمَئِذٍ away⁴ that day,
 فَقَدْ رَحِمَهُ him He will have graced;⁵
 وَذَلِكَ الْفَوْزُ and that will be the success⁶
 أَلْبَيْنِ most obvious.⁷

وَإِنْ يَمَسُّكَ اللَّهُ 17. And if Allah touches⁸ you
 بِضَرْفٍ with a harm,⁹
 فَلَا كَاشِفَ لَهُ no remover¹⁰ is there for it
 إِلَّا هُوَ except He;
 وَإِنْ يَمَسُّكَ and if He touches you
 بِبَرَكَاتٍ with a blessing,
 فَهُوَ عَلَى كُلِّ شَيْءٍ He is over everything
 قَدِيرٌ All-Capable.¹¹
 وَهُوَ الْقَاهِرُ 18. He is the Irresistible¹²
 فَوْقَ عِبَادِهِ over His servants;
 وَهُوَ الْحَكِيمُ and He is the All-Wise,¹³
 الْخَبِيرُ All-Aware.¹⁴

1. أخاف *'akhāfu* = I fear, am afraid, dread (v. i. s. impfct. from *khāfu* [khawf], to fear. See *yukhāfu* at 5:108, p. 384, n. 1).

2. عصيت *'aṣaytu* = I disobeyed, rebelled, defied (v. i. s. past from *'aṣā* ['iṣyān/ ma'siyah], to rebel, to disobey, to defy. See *'asaw* at 5:78, p. 369, n. 1).

3. عظيم *'aẓīm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 5:119, p. 390, n. 10).

4. i. e., from whoever the punishment of that day is diverted. يصرف *yusraf(u)* = he or it is kept away, diverted, turned away, averted, disbursed (v. iii. m. s. impfct. passive from *ṣarafa* [ṣarf], to turn away. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *ṣarafa* at 3:152, p. 214, n. 5).

5. رحم *rahīma* = he graced, had mercy on, spared, let off (v. iii. m. s. from *rahmah/marḥamah*. See *turḥamāna* at 3: 3:132, p. 207, n. 7).

6. فوز *fawz* = success, triumph, victory, achievement. See at 5:119, p. 390, n. 9.

7. مبين *mubīn* = all too clear, most obvious, manifest, patent. See at 6:7, p. 394, n. 5.

8. يمس *yamsas* (*yamassu* from *yamsasu*) = he touches, feels (v. iii. m. s. impfct. from *massa* [mass/masis], to feel, to touch. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See at 3:174, p. 224, n. 2).

9. ضر *ḍurr* = harm, damage, detriment. See *ḍurr* at 5:76, p. 367, n. 9.

10. كاشف *kāshif* (s.; pl. *kāshifān/ kashafah*) = remover, discoverer, investigator. Active participle from *kashafa* [kashf], to remove, to throw open).

11. i. e., none can interfere with or prevent His will being effective.

12. قاهر *qāhīr* = overpowering, vanquisher, irresistible. Active participle from *qahara* [qahr], to subjugate, overpower.

13. i. e., All-Wise in His decrees and dispensation.

14. i. e., All-Aware of what is good and bad for His creatures and of their deeds and intentions, open or secret.

19. Say : "What thing is
 أَكْبَرُ شَهَادَةٍ the greatest as a testimony?"¹
 قُلْ اللَّهُ شَهِيدٌ Say: "Allah is the Witness"²
 بَيْنِي وَبَيْنَكُمْ between you and me;
 وَأَوْحَىٰ إِلَى and communicated³ to me
 هَٰذَا الْقُرْآنُ has been this Qur'ân
 لِأُنْذِرَكُمْ بِهِ that I may warn⁴ you by it
 وَمَنْ يَلْعَلْ and anyone it reaches.⁵
 أَتَيْتُكُمْ لِتُشْهَدُوا Do you really bear witness⁶
 أَنَّهُ مَعَ اللَّهِ that there are with Allah
 إِلَهَةٌ أُخْرَى other gods?"
 قُلْ لَا أَشْهَدُ Say: "I do not bear witness."⁷
 قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ Say: "He is but One God.
 وَإِنِّي بَرِيءٌ And I indeed am innocent⁸
 مِمَّا تَشْرِكُونَ of what you associate."⁹
20. Those whom
 مَا تَنبَيَّهُمْ أَكْتَبَ We have given the Book
 يَعْرِفُونَهُ know¹⁰ him
 كَمَا يَعْرِفُونَ as they know
 أَبْنَاءَهُمْ their sons;
 الَّذِينَ those who
 خَسِرُوا أَنْفُسَهُمْ have lost¹¹ themselves,

1. شهادة *shahâdah* = testimony, evidence, witness. See at 5:106, p. 66, n. 2.

2. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [*shuhûd*], to see, to witness. See at 5:117, p. 389, n. 5).

3. أَوْحَى *'ûhiya* = he or it was communicated, (v. iii. m. s. past passive from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See *'awhaytu* at 5:111, p. 382, n. 4). The word *wahy* technically means Allah's communication to His Prophets and Messengers by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

4. أَنْذِرْ *'undhira(u)* = I warn, I caution (v. i. s. impct. from *'andhara*, form IV of *nadhara* [*nadhîr*, *nadhîr*], to dedicate, to make a vow. The final letter takes *fathah* because of a hidden *'an* in *li* (lām of motivation) coming before the verb. See *'andhartu* at 2:6, p. 6, n. 2).

5. بَلَغَ *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulagh*, to reach. See at 3:40, p. 171, n.10).

6. تَشْهَدُونَ *tash-hadûna* = you (all) bear witness, see with your own eyes (v. ii. m. pl. impct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 3:70, p. 182, n. 11).

7. i. e., I do not bear witness to that effect. أَشْهَدُ *'ash-hadu* = I bear witness, testify (v. i. s. impct. from *shahida*. See n. 6 above).

8. بَرِيءٌ *barî'* (s.; pl. *abriyâ'/burâ'/birâ'*) = innocent, guiltless, free, exempt. See at 4:112, p. 294, n. 2.

9. i. e., associate with Allah. تَشْرِكُونَ *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impct. in form IV of *sharika* [*shirk/sharikah*], to share. See *'ashrakû* at 5:82, p. 370, n. 8).

10. i. e., they know that Muhammad, peace and blessings of Allah be on him, was Allah's Messenger. يَعْرِفُونَ *ya'rifûna* = they know, recognize, are aware of (v. iii. m. pl. impct. from *'arafa* [*ma'rifah/irfân*], to know, to recognize. See *'arafû* at 5:83, p. 371, n. 5).

11. خَسِرُوا *khasirû* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr/khusâr/khasârah/khusrân*], to lose. See at 6:12, p. 396, n. 2).

فَهُمْ they are the ones

لَا يُؤْمِنُونَ that do not believe.

Section (Rukū') 3

وَمَنْ أَظْلَمُ 21. And who is viler¹

مِمَّنْ افْتَرَى than the one who fabricates²

عَلَى اللَّهِ كَذِبًا أَوْ against Allah a lie³ or

كَذَّبَ بِآيَاتِهِ cries lies⁴ to His revelations?

إِنَّهُ لَا يَفْلَحُ Successful⁵ sure will not be

الظَّالِمُونَ the transgressors.⁶

وَيَوْمَ 22. And the day

نَحْشُرُهُمْ جَمِيعًا We shall muster⁷ them all,

ثُمَّ نَقُولُ لِلَّذِينَ then shall say to those

أَنْشَرَكُمُ who set partners:⁸

أَيْنَ شُرَكَاءُكُمْ "Where are your partners

الَّذِينَ كُنْتُمْ whom you used to

تَزْعُمُونَ presume?"⁹

ثُمَّ لَوْ كُنْ فَتَنْتَهُمْ 23. Then their plea¹⁰ shall not

إِلَّا أَنْفَالًا be save that they will

وَاللَّهُ رَبِّنَا say: "By Allah, our Lord,

مَا كُنَّا مُشْرِكِينَ We were not polytheists."

انْظُرْ كَيْفَ كَذَبُوا 24. Look, how they lie¹¹

1. أَظْلَمُ 'azlamu = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓālim*. See at 2:140, p. 66, n. 3).

2. افترى *iftarā* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past, in form VIII of *farā* [fary], to cut lengthwise, to fabricate. See at 4:48, p. 192, n. 12).

3. i. e., such as saying that He has partners or that He has taken a son unto Himself.

4. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [kidhb /kadhīb /kadhbah / kidhbah], to lie. See *kadhhabū* at 6:5, p. 392, n. 12).

5. يفلح *yuflihu* = he succeeds, prospers (v. iii. m. s. impct. from *'aflaha*, form IV of *falaha* [falḥ], to split. See *tufliḥūna* at 5:100, p. 379, n. 13).

6. Note that those who set partners with Allah are called the worst wrong-doers or transgressors. الظالمون *ẓālimūn* (sing. ظالم *ẓālim*) = transgressors, wrong-doers, unjust persons. Active participle from *ẓalama* [ẓalim/ẓulm], to do wrong. See at 5:45, p. 352, n. 5).

7. This and the following two *āyahs* describe the condition of the polytheists on the Day of Judgement. نحشر *naḥshuru* = we muster, gather, collect, assemble, herd (v. i. pl. impct. from *ḥashara* [ḥashr], to gather. See *tuhsharūna* at 5:96, p. 378, n. 4).

8. i. e., set partners with Allah. أنشركوا *'ashrakū* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. See at 5:82, p. 370, n. 8).

9. تزعمون *taz'umūna* = you (all) claim, maintain, presume (v. ii. m. pl. impct. from *za'ama* [za'm], to claim, to pretend. See *yuz'amūna* at 4:60, p. 267, n. 7).

10. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 5:71, p. 365, n. 6.

11. كذبوا *kadhabū* = they lied, made false statement (v. iii. m. pl. past from *kadhhaba*. See n. 4 above).

عَلَىٰ أَنْفُسِهِمْ وَصَلَّ against themselves; and gone
عَنَّهُمْ astray¹ from them will be
مَا كَانُوا يَفْعَلُونَ what they use to fabricate.²

وَمِنْهُمْ 25. There are of them some

مَنْ يَسْتَعِزُّ بِكَ وَ مَنْ يَسْتَعِزُّ بِكَ وَ حَمَلْنَا عَلَىٰ قُلُوبِهِمْ We have put⁴ on their hearts
أَكِنَّةَ coverings⁵

أَنْ يَفْقَهُوهُ lest they should grasp⁶ it;

وَفِي أَدَانِهِمْ and in their ears

وَقَرًّا deafness⁷ –

وَلِنْ يَرَوْا and even if they see

كُلَّ آيَةٍ every sign⁸

لَا يُؤْمِنُوا بِهَا they will not believe in it –

حَتَّىٰ إِذَا so much so that when

جَاءُوكَ they come to you

يُحَادِّثُونَكَ they dispute⁹ with you,

يَقُولُ الَّذِينَ there saying those who

كَفَرُوا disbelieve:

إِنَّ هَذَا إِلَّا "This is naught but

أَسْطِيرَ الْأَوَّلِينَ the legends¹⁰ of the ancients."

وَهُمْ 26. And they

1. ضَلَّ *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalāl/ḍalālah*, to loose one's way. {*dalla* 'anhum = he or it went astray from them, i. e., it was lost to them.) See at 5:105, p. 381, n. 11).

2. i. e., their supposed gods and deities will be of no avail to them on that day. يَفْتَرُونَ *yafṭarūna* = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarā*, form VIII of *farā* [fury], to cut lengthwise, to fabricate. See at 5:102, p. 380, n. 10).

3. يَسْتَمِعُ *yastami'u* = he listens, hears, lends ear (v. iii. m. s. impfct. from *istama'a*, form VIII of *sami'a* [(*samī'* / *samā'* / *samā'ah* / *masma'*), to hear. See *sami'ū* at 5:83, p. 371, n. 2).

4. جَعَلْنَا *ja'alnā* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [ja'il], to make, to put. See at 4:33, p. 254, n. 11).

5. i. e. Allah has made them incapable of understanding His revelations. أَكِنَّةٌ *'akinnah* (pl.; s. كَنَّة *kann/kinn*) = covers, coverings, shelters, nests. See *'aknantum* at 2:235, p. 118, n. 7.

6. يَفْقَهُوهُ *yafqahū(na)* = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [fiqh], to understand. The terminal *nūn* is dropped because of the particle 'an coming before the verb. See *yafqahūna* at 4:78, p. 276, n. 2).

7. وَقَرٌّ *waqr* = deafness, heaviness, hollowness.

8. آيَةٍ *'āyah* (pl. آيَاتٍ *'āyāt*) = sign, revelation, evidence, miracle. See at 6:4, p. 392, n. 8.

9. يُحَادِّثُونَ *ujādilūna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jādala*, form III of *jadala* [جادل *jadl*], to tighten. See *tujādilu* at 4:107, p. 292, n. 1).

10. أَسْطِيرَ *'asāfir* (pl.; s. 'ustūrah) = legends, myths, fables, tales.

يَنْهَوْنَ عَنْهُ prevent¹ from it
وَيَتَوَكَّنْهُ and remain aloof² from it;
وَلَنْ يُهْلِكَوْنَ but they ruin³ not
إِلَّا أَنْفُسَهُمْ except themselves,
وَمَا يَشْعُرُونَ while they do not realize.⁴

وَلَوْ تَرَى 27. Were you to see
إِذْ وَقَفُوا when they will be positioned⁵
عَلَى النَّارِ over the fire
فَقَالُوا لَنَبْلَغَنَّ and they will say: "Would that
مُرُدُّ be we were sent back,⁶
وَلَا نَكْذِبُ then we would not cry lies⁷ to
بَيِّنَاتٍ رَبِّنَا the revelations⁸ of our Lord
وَنَكُونُ and we would be
مِنَ الْمُؤْمِنِينَ of the believing ones."

بَلْ يَدَاهُمْ 28. Nay, bare⁹ to them will be
مَا كَانُوا يَخْفَوْنَ what they used to conceal¹⁰
مِنْ قَبْلُ afore;
وَلَوَدُّوْا and were they returned¹¹
لَعَادُوا لِمَا they would relapse¹² into what
هُوَ عَنْهُمْ they were prohibited¹³ from;
وَأِنَّهُمْ لَكَاذِبُونَ and indeed they are liars.

1. i. e., they prevent others. يَنْهَوْنَ *yanhawna* = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahā*, [nahw/nahy], to forbid. See at 3:114, p. 200, n. 13).

2. يَتَوَكَّنْهُ *yan'awna* = they remain aloof, keep away (v. iii. m. pl. impfct. from *na'a* [نَا] *na'y*), to keep away).

3. يَهْلِكُونَ *yuhlikūna* = they ruin, destroy (v. iii. m. pl. impfct. from *'ahlaka*, form IV of *halaka* [halk/hulk/halāk /tahlukah], to perish. See *'ahlaknā* at 6:6, p. 393, n. 3).

4. يَشْعُرُونَ *yash'urūna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [shu'ār], to realize, to know. See at 3:69, p. 182, n. 8).

5. وَقَفُوا *wuqifū* = they were positioned, stopped, placed (v. iii. m. pl. past passive, from *waqafa* [wuqif], to stand still).

6. نُرَدُّ *nuraddu* = we are returned, sent back (v. i. pl. impfct. passive from *radda* [radd], to send back. See *turadda* at 5:108, p. 384, n. 3).

7. نَكْذِبُ *nukadhdhiba(u)* = we cry lies, disbelieve (v. i. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See *kadhdhaba* at 6:21, p. 399, n. 4).

8. آيَاتٍ *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 5:75, p. 367, n. 7.

9. بَدَا *badā* = he or it came to view, appeared clear, came to light, became bare (v. iii. m. s. past from *budāww* / *badā* , to appear, to come to light. See *tubdā* at 5:101, p. 380, n. 1).

10. يَخْفَوْنَ *yukhfūna* = they hide, conceal, secrete (v. iii. m. pl. impfct. from *'akhfā*, form IV of *khafiya* [khafā /khifāh /khufyah], to be hidden. See at 3:154, p. 215, n. 13).

11. رَدُّوا *ruddū* = they were returned, sent back, reverted (v. iii. m. pl. past passive from *radda*. See n. 6 above).

12. عَادُوا *'ādū* = they returned, came back, relapsed (v. iii. m. pl. past from *'āda* ['awd /awdah /ma'ād], to return. See *'āda* at 5:95, p. 377, n. 9).

13. نُهِيَوا *nuhū* = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahā* [nahw/nahy], to forbid. See at 4:161, p. 316, n. 9).

وَقَالُوا 29. And they say:

إِن هِيَ إِلَّا
حَيَاتُنَا الدُّنْيَا this worldly life of ours;
وَمَا نَحْنُ
بِمُعْرَوِينَ be resurrected."¹

وَلَوْ تَرَى 30. But if you could see²

إِذْ يُقْعَوْنَ when they will be placed³
عَلَى رَبِّهِمْ before their Lord!

قَالَ أَلَيْسَ هَذَا
يَا لَحِيَّ He will say: "Is not this
the truth?"

قَالُوا بَلَى They will say: "O yes,
وَرَبِّنَا by our Lord."

قَالَ فَذُوقُوا He will say: "Then taste⁴
الْعَذَابَ بِمَا the punishment for that

كُنتُمْ تَكْفُرُونَ you used to disbelieve."

Section (Rukū') 4

فَدَحَسِرَ 31. Loss there indeed incur⁵

الَّذِينَ كَذَّبُوا those who disbelieve
يَلْقَآءُ اللَّهِ in the meeting⁶ with Allah,

حَتَّى إِذَا so that when

جَاءَتْهُمْ السَّاعَةُ the Hour⁷ will come to them
بَغْتَةً all of a sudden⁸

1. i. e., resurrected after death. *مُعْرَوِينَ mab'ûthîn* (pl.; acc./gen. of *mab'ûthûn*; s. *mab'ûth*) = those resurrected, raised, raised up. Passive participle from *ba'atha* [*ba'th*], to send, to raise. See *ba'atha* at 5:30, p. 343, n. 5).

2. *تَرَى tarâ* = you see, notice, observe (v. ii. m. s. impfct. from *ra'â* [*ra'y/ru'yah*], to see, notice. See *yurâ'ûna* at 4:142, p. 308, n. 8).

3. *وَقِفُوا wuqifû* = they were positioned, stopped, placed (v. iii. m. pl. past passive, from *wuqifa* [*wuqûf*], to stand still. See at 6:27, p. 401, n. 5).

4. *ذُوقُوا dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhnâq*], to taste. See at 3:181, p. 227, n. 5).

5. *خَسِرَ khasira* = he incurred loss, suffered damage (v. iii. m. s. past from *khusr* /*khasûr* /*khasârâh* /*khusrân*. See at 4:119, p. 297, n. 6).

6. *لِقَاءُ liqâ'* = meeting, encounter. See *'alqaynâ* at 5:64, p. 361, n. 11.

7. *سَاعَةٌ sâ'ah* (s.; pl. *sâ'ât*) = hour, Hour of Resurrection.

8. *بَغْتَةً baghtatan* = all of a sudden, suddenly, surprisingly.

فَالَوْ أَنِ احْصَرْنَا they will say: "Alas for us
عَلَى مَا قَرَّطْنَا فِيهَا for that we neglected¹ it;
وَهُمْ يَحْمِلُونَ and they will be carrying²
أَوْزَارَهُمْ their heavy loads³
عَلَى ظُهُورِهِمْ on their backs.
أَلَا أَسَاءَ O how evil is
مَا يَرْزُونَ the heavy load they carry!⁴

وَمَا الْحَيَاةُ الدُّنْيَا 32. This worldly life is not
إِلَّا لَعِبٌ وَلَهْوٌ but a game⁵ and a fun;⁶
وَالْآخِرَةُ and the abode in the hereaf-
تَرِ is the best for those who
يَتَّقُونَ fear Allah.⁷
أَفَلَا تَعْقِلُونَ So will you not understand?⁸

فَدَعَلِمَ 33. We indeed know⁹
إِنَّهُ لِيَحْزَنُكَ that it saddens¹⁰ you
الَّذِي يَقُولُونَ what they say.
فَإِنَّهُمْ They in reality
لَا يَكْذِبُونَكَ do not cry lies¹¹ to you –
وَلَكِنَّ الظَّالِمِينَ but the transgressors¹² do
بَيِّنَاتٍ مِنَ اللَّهِ at the revelations of Allah
يَجْحَدُونَ hurl rejection.¹³

1. *farraṭnā* = we neglected, became remiss, forsook, abandoned (v. i. pl. past from *farraṭa*, form II of *farata* [*farṭ/furāt*], to rush, to escape).

2. *yahmilūna* = they carry, bear, take the load of (v. iii. m. pl. impfct. from *hamala* [*haml*], to carry. See *iḥtamala* at 4:112, p. 294, n. 3).

3. i. e., of sins, *awzār* (pl.; s., *wizr*) = heavy loads, burdens, sins, crimes, encumbrances.

4. *yazirūna* = they carry heavy loads, bear the burden (v. iii. m. pl. impfct. from *wazara* [*wizr*], to carry a burden. See n. 3 above).

5. *la'ib* (s.; pl. *'al'āb*) = play, game, sport, fun, joke, jest. See at 5:58, p. 359, n. 5.

6. *lahw* = fun, play, diversion, distraction, pleasure, amusement.

7. *yattaqūna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 2:187, p. 90, n. 7).

8. *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aqil*], to be endowed with reason. See at 3:65, p. 181, n. 3).

9. *na'lamu* = we know, are aware of, have the knowledge (v. i. pl. impfct. from *'alima* [*'ilm*], to know. See *ta'lamu* at 5:116, p. 50, n. 7).

10. *yahzunu* = he or it saddens, grieves (v. iii. m. s. impfct. from *ḥazana* [*ḥuzn*], to make sad. See *yahzun* at 3:176, p. 224, n. 9). Note that with *kasrah* under the middle letter (*ḥazina/yahzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.

11. *yukadhdhibūna* = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *nukadhdhiba* at 6:27, p. 401, n. 7).

12. i. e., the polytheists. *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 5:107, p. 383, n. 10).

13. *yajhadūna* = they reject, negate, deny, disavow, repudiate, refuse (v. iii. m. pl. impfct. from *jahada* [*jahd/juhūd*], to reject, to deny).

وَلَقَدْ كَذَّبْتَ 34. Disbelieved¹ indeed were
 رُسُلٌ مِّنْ قَبْلِكَ Messengers before you,
 فَصَبْرُوا but they bore with patience²
 عَلَى مَا كَذَّبُوا that they were disbelieved;
 وَأُودُوا and they were persecuted³
 حَتَّىٰ أَنصَرَّهُمْ تِلْكَ حَتَّىٰ أَنصَرَّهُمْ تِلْكَ
 وَلَا يُبَدِّلُ and there is none to alter⁵
 لِكَلِمَاتِ اللَّهِ Allah's Words;⁶
 وَلَقَدْ جَاءَكَ and there already has come
 مِنْ نَّبَاٍ to you some news⁷ of
 الْمُرْسَلِينَ the Messengers.⁸

وَإِنْ كَانَ كَبُرَ 35. And if heavy has become⁹
 عَلَيْكَ إِعْرَاضُهُمْ on you their turning away,¹⁰
 فَإِنْ اسْتَطَعْتَ then if you have power¹¹ to
 أَنْ تَبْنِيَ فَفَعَلْ seek¹² a tunnel in the earth
 فِي الْأَرْضِ or a ladder into the sky
 أَوْ سُلَّمًا فِي السَّمَاءِ and thus bring to them
 فَتَاتِيهِمْ a sign (miracle) –
 بَيِّنَاتٍ but were Allah to will
 وَتَوْشَاهُ اللَّهُ He would have brought
 لَجَمْعِهِمْ them together on guidance.
 عَلَى الْهُدَىٰ So you must not be
 فَلَا تَكُونَنَّ of the ignorant.
 مِنَ الْغَافِلِينَ

1. كَذَّبْتَ *kudhdhibat* = she or it was disbelieved, cried lies to (v. iii. f. s. past passive from *kadhhaba*, form II of *kadhaba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See *yukudhdhibûna* at 6:33, p. 403, n. 11).

2. صَبَرُوا *sabarû* = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [ṣabr], to be patient, to bind. See *taṣbirû* at 4:25, p. 252, n. 1).

3. أُودُوا *'ūdû* = they were persecuted, made to suffer, hurt, molested, (v. iii. m. pl. past passive from *'ādha*, form IV of *'adhiya* ['adhan], to be harmed. See at 3:195, p. 233, n. 5).

4. نَصْر *naṣr* = help, support, victory, triumph.

5. مَبْدِل *mubaddil* = one who alters, makes changes, modifier (active participle from *baddala*, form II of *badala* [badl], to replace. See *baddalînâ* at 4:56, p. 265, n.).

6. i. e., Allah's promises of help to His Messengers. This is an assurance to the Prophet Muhammad, peace and blessings of Allah be on him, that Allah's help would ultimately give him success. كَلِمَات *kalimât* (pl.; s. *kalimah*) = words, utterances, sayings, speeches (fig. promises). See *kalimah* at 3:64, p. 180, n. 3.

7. i. e., some accounts of how Allah helped the previous Messengers. نَبَا *naba'* (s.; pl. *'anbâ'*) = news, tidings. See at 5:27, p. 342, n. 1.

8. مُرْسَلِينَ *mursalin* (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out. See at 2:252, p. 128, n. 12.

9. كَبُرَ *kabura* = he or it became big, too big, heavy (v. iii. m. s. past from *kubra/kibâr/kabârah*, to be big. See *yustakbirûna* at 5:82, p. 371, n. 1).

10. إِعْرَاضٍ *'irâd* = avoidance, turning away, shunning. Verbal noun in form IV from *'arada* /*arada* ['ard], to be wide, to be visible. See at 4:128, p. 301, n. 2.

11. اسْتَطَعْتَ *istata'ta* = you were able, had the power (v. ii. m. s. past from *istatâ'a*, form X of *tâ'a* [taw'], to obey. See *yustatî'u* at 5:112, p. 386, n. 8).

12. تَبَنَّى *tabtaghiya* = you seek, desire, strive for (v. ii. m. s. impfct. from *ibtagħā*, form VIII of *bagħā* [bagħā], to seek. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *tabtagħûna* at 4:94, p. 284, n. 10).

إِنَّمَا يَسْتَجِيبُ 36. There but respond¹

الَّذِينَ يَسْمَعُونَ those who listen;²

وَالْمَوْتَى and as to the dead,³

يَعْلَمُهُمُ Allah will raise them up;⁴

ثُمَّ إِلَيْهِ then to Him

يَرْجِعُونَ they will be returned.⁵

وَقَالُوا 37. And they say:

"لَوْلَا يُرْسِلُ عَلَيْهِ Why is not sent down⁶ on

آيَةً مِنْ رَبِّهِ him a sign⁷ from his Lord?"

قُلْ إِنَّ اللَّهَ قَادِرٌ Say: "Verily Allah is Capable

عَلَى أَنْ يُرْسِلَ آيَةً of sending down a sign;

وَلَكِنْ أَكْثَرُهُمْ but most of them

لَا يَعْلَمُونَ do not know."⁸

وَمَا مِنْ دَابَّةٍ 38. And none of an animal⁹

فِي الْأَرْضِ is there in the earth

وَلَا طَيْرٌ يَبْدِي nor any bird¹⁰ flying¹¹

بِجَنَاحَيْهِ by its two wings¹²

إِلَّا أُمَّةٌ but are communities¹³

أَنْتَ لَكُمْ like yours.¹⁴

مَا فَرَّطْنَا We have not neglected¹⁵

فِي الْكِتَابِ مِنْ شَيْءٍ in the Book anything.

1. يستجيب *yastajibu* = he responds, answers, complies with, accedes to, listens to (v. iii. m. s. impfct. from *istajāba*, from X of *jāba* [jawb], to travel, to explore. See *istajābi* at 3:172, p. 223, n. 2).

2. i. e., listen with the intention of understanding. يستمعون *yastami'ūna* = they listen, hear, give ear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sumi'u* [sam' /samā' /samā'ah /masma'], to hear. See *yastami'u* at 6:25, p. 400, n. 3).

3. i. e., whose hearts are dead, the unbelievers; also the physically dead.

4. يبعث *yab'athu* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [ba'th], to send out, to raise. See *mab'ūthin* at 6:29, p. 402, n. 1).

5. يرجعون *yurja'ūna* = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [rujū'], to return. See at 3:83, p. 188, n. 5).

6. نزل *nuzzila* = he or it is sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [nuzāl], to come down. See *nazzalnā* at 6:7, p. 393, n. 3).

7. i. e., a miracle. آية *'āyah* (pl. آيات *'āyāt*) = sign, revelation, miracle. See at 6:25, p. 400, n. 8.

8. i. e., the consequences of disobedience even after the sending down of the suggested miracle (Ibn Kathīr, III, 248).

9. دابة *dābbah* (pl. دواب *dawābb*) = animal, riding beast, crawling creature. See at 2: 164, p. 77, n. 7.

10. طائر *tā'ir* = flier, bird. See *ṭayr* at 3:49, p. 174, n. 10.

11. يطير *yafīru* = he or it flies, hastens (v. iii. m. s. impfct. from *tāra* [ṭayr/ṭayrān], to fly).

12. جناحي *janāḥay(n)*, (acc./gen. of *janāḥan*; s. *janāḥ*; pl. *'ajniḥah/ajnuḥ*) = two wings.

13. أمة *'umam* (pl.; s. أمة *'ummah*) = communities, nations, peoples, generation. See *'ummah* at 5:48, p. 354, n. 1.

14. i. e., in the matter of creation, life, death, physical needs, dependence on Allah etc. (*Tafsīr al-Jalālayn*).

15. فرطنا *farratnā* = we neglected, forsook (v. i. pl. past from *farrata*, form II of *faraṭa* [fart/furāt], to rush, to escape. See at 6:31, p. 403, n. 1).

ثُمَّ إِلَىٰ رَبِّهِمْ
يُحْشَرُونَ Then to their Lord
they will be assembled.¹

وَالَّذِينَ كَذَّبُوا 39. Those who cry lies²

تَبَيَّنَتْ to Our revelations

صُوتُكُمْ are deaf³ and dumb⁴

فِي الظُّلُمَاتِ in the darkness.⁵

مَنْ يَشَاءُ اللَّهُ Whomsoever Allah wills

يُضِلَّهُ He lets him go astray;⁶

وَمَنْ يَشَأْ and whomsoever He wills

يَجْعَلْهُ عَلَىٰ صِرَاطٍ He sets⁷ him on a path.⁸

مُسْتَقِيمٍ straight and proper.⁹

قُلْ أَرَأَيْتُمْ 40. Say: "Do you see to you

إِنْ أَتَتْكُمْ that if there comes to you

عَذَابُ اللَّهِ Allah's retribution

أَوْ أَتَتْكُمْ or there comes to you

السَّاعَةُ the Hour of Resurrection,¹⁰

أَعْرَبَ اللَّهُ is it other than Allah

تَدْعُونَ you will invoke,¹¹

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?"¹²

بَلْ إِنَّمَا تَدْعُونَ 41. Nay, Him you will invoke

1. i. e., on the Day of Judgement. يَحْشَرُونَ *yuhsharûna* = they are gathered, collected, assembled, mustered, herded (v. iii. m. pl. impfct. passive from *hushara* [*hashr*], to gather. See *nahshuru* at 6:22, p. 399, n. 7).

2. كَذَّبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 6:5, p. 392, n. 12).

3. i. e., they are incapable of so hearing the words of guidance as to understand them. صُمٌّ *summ* (sing. *asamm*) deaf. See at 2:18, p. 10, n. 1, 2:171, p. 80, n. 13).

4. i. e., they are incapable of speaking out the truth. بُكْمٌ *bukm* (sing. *abkam*) = dumb. See at 2:18, p. 10, n. 2; 2:171, p. 80, n. 14).

5. i. e., the darkness of error and ignorance. ظُلُمَاتٌ *zulumat* (pl.; s. *zulmah*) = darkness, gloom.

6. يُضِلُّهُ *yudlilu* (he lets stray, leads astray, deludes (v. iii. m. s. impfct. from *adalla*, form IV of *qalla* [*qalâl* / *qalâlah*], to go astray. The last letter is vowelless for the verb is the conclusion of a conditional clause (preceded by *man*). See at 4:143, p. 309, n. 1).

7. يَجْعَلُ *yaj'al(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'la*] to make, to put. The last letter is vowelless because the verb is the conclusion of a conditional clause (preceded by *man*). See *yaj'ala* at 4:141, p. 308, n. 3).

8. صِرَاطٌ *ṣirāt* = way, path, road. See at 5:16, p. 337, n. 1; 4:175, p. 323, n. 12).

9. مُسْتَقِيمٌ *mustaqīm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqāma*, form X of *qāma* [*qawmah* / *qiyām*], to stand up, to get up. See at 5:16, p. 337, n. 2).

10. سَاعَةٌ *sā'ah* (s.; pl. *sā'ât*) = hour, Hour of Resurrection.

12. i. e., if you are true to your claim that the gods and goddesses you worship have power to do you good or harm. The Arabs believed in Allah but used to set partners with Him and in times of real danger used to invoke Allah. صَادِقِينَ *sādiqīn* (pl.; acc./gen. of *sādiqūn*; s. *sādiq*) = truthful (active participle from *ṣaduqa* [*ṣadq* / *ṣidq*], to speak the truth. See at 5:119, p. 390, n. 2).

فَيَكْشِفُ مَا and He will remove¹ what

تَدْعُونَ إِلَيْهِ you make the call² to

إِنْ شَاءَ if He wills,

وَتَنْسَوْنَ and you will forget³

مَا أَنْشَرَكُم مَّا أَنْشَرَكُم what you set as partners.⁴

Section (Rukū') 5

وَلَقَدْ أَرْسَلْنَا 42. We had indeed sent out⁵

إِلَى أُمَمٍ مِّن قَبْلِكَ to peoples before you;

فَأَخَذْتَهُم and had then seized⁶ them

بِأَسَافَةٍ وَالْضَّرَّةِ with adversity⁷ and affliction⁸

لَعَلَّهُمْ that they might

يَتَضَرَّعُونَ be humble.⁹

فَلَوْلَا إِذْ 43. Then why not, when

جَاءَهُمْ there came upon them

بِأَسَافَةٍ Our retribution,¹⁰

تَضَرَّعُوا they humbled themselves!¹¹

وَلَكِن قَسَتْ 12 But stiff became

قُلُوبُهُمْ their hearts

وَزَيَّنَّ لَهُمُ and charming made to them¹³

الشَّيْطَانُ مَا كَانُوا Satan what they used

يَعْمَلُونَ to do.

1. يَكْشِفُ *yakshifu* = he removes, lifts, discloses, uncovers, exposes (v. iii. m. s. impfct. from *kashafa* [kashf], to remove. See *kāshif* at 6:17, p. 397, n. 10).

2. تَدْعُونَ *tad'ūna* = you (all) make call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'ā* [du'ā'], to call, to summon. See *yad'ūna* at 4:117, p. 296, n. 5).

3. تَنْسَوْنَ *tansawna* = you (all) forget (v. ii. m. pl. impfct. from *nasiya* [nasy/nisyān], to forget. See at 2:44, p. 22, n. 7).

4. i. e., with Allah. تَنْشُرُكُمْ *tushrikūna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashruka*. form IV of *sharika* [shirk/sharikah], to share. See *'ashrakū* at 6:19, p. 398, n. 9).

5. i. e., Messengers and messages. أَرْسَلْنَا *'arsalnā* = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [rasal], to be long and flowing. See at 6:6, p. 393, n. 7).

6. أَخَذْنَا *'akhadhnā* = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [akhadh], to take. See *'attakhidhu* at 6:14, p. 396, n. 7).

7. بِأَسَافَةٍ *ba'sā'* = adversity, distress, difficulty, poverty. See at 2:214, p. 103, n. 5.

8. الضَّرَّةِ *ḍarrā'* = affliction, suffering, illness, distress. See at 3:134, p. 207, n. 12.

9. يَتَضَرَّعُونَ *yataḍarra'ūna* = they humble themselves, implore, beseech (v. iii. m. pl. impfct. from *taḍarra'a*, from V of *ḍara'u/dari'a* [ḍarā'ah/ḍara'], to be humble).

10. بِأَسَافَةٍ *ba's* = the thick of fighting, extreme torment, retribution. See at 2:177, p. 84, n. 4.]

11. تَضَرَّعُوا *taḍarra'ū* = they humbled themselves, became submissive (v. iii. m. pl. past from *taḍarra'a*. See n. 9 above).

12. قَسَتْ *qasat* = she or it became harsh, hard, stern, stiff (v. iii. f. s. past from *qasā* [qaswah / qasāwah], to be hard. See at 2:74, p. 35, n. 1).

13. زَيَّنَ *zayyana* = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zāna* [zayn], to decorate, adorn. See *zuyyina* at 2:212, p. 101, n. 12).

43. So when they forgot¹

مَاذُكِّرُوا بِهِ what they were reminded² of,

فَتَحْنَاهُمْ We opened³ on them

أَبْوَابَ كُلِّ شَيْءٍ the gates of everything⁴

حَتَّىٰ إِذَا فُزِحُوا till when they were elated⁵

بِمَا أُوتُوا with what they were given

أَخَذْنَاهُمْ We took⁶ them

بَغْتَةً by surprise.⁷

فَإِذَا هُمْ And lo, they were

مُتِلِسُونَ dumbfounded.⁸

45. So cut off⁹ were

دَابِرُ الْقَوْمِ the roots¹⁰ of the people

الَّذِينَ ظَلَمُوا who did wrong;¹¹

وَالْحَمْدُ لِلَّهِ and all praise is for Allah,

رَبِّ الْعَالَمِينَ the Lord of all beings.¹²

46. Say: "Do you see,¹³

إِنْ أَخَذَ اللَّهُ if Allah had taken away

سَمْعَكُمْ وَأَبْصَارَكُمْ your hearing¹⁴ and your sight

وَحَخَمَ عَلَىٰ قُلُوبِكُمْ and sealed off your hearts,

مَنْ إِلَهٌ غَيْرُ مَنْ إِلَهٍ غَيْرِ who is the deity other than

اللَّهُ يَأْتِيكُمْ بِهِ Allah to bring it to you?

1. نَسُوا *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See 5:13, p. 335, n. 4).

2. i. e., of the consequences of unbelief and punishments for disobedience and sins. ذَكِّرُوا *dhuḥkirû* = they were reminded (v. iii. m. pl. past passive from *dhaḥkara* [*dhiḥkr/tadhḥkâr*], to remember. See at *udhḥkurû* at 5:4, p. 329, n. 2).

3. فَتَحْنَا *fatahnâ* = we opened, disclosed, granted victory (v. i. pl. past from *fataḥa* [*fath*], to open. See *fataha* at 2:76, p. 36, n. 4).

4. i. e., of graces and worldly amenities.

5. فَارِحُوا *fariḥû* = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariha* [*farḥ*], to be glad. See *yafraḥûna* 3:188, p. 230, n. 4).

6. i. e., inflicted on them the due punishment. أَخَذْنَا *akhadhnâ* = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhadh*], to take. See at 6:42, p. 407, n. 6).

7. بَغْتَةً *baghtatan* (*baghtah* surprise) = all of a sudden, surprisingly, by surprise.

8. مُتِلِسُونَ *mublisân* = those made speechless in confusion or grief or despair, dumbfounded. Active participle from *'ablasa*, to be speechless in confusion or grief.

9. قُطِعَ *qutî'a* = he or it was cut, cut off, severed (v. iii. m. s. past passive from *qata'a* [*qat'*], to cut. See *iqṭa'û* at 5:38, p. 347, n. 2).

10. i. e., they were eradicated and annihilated. دَابِر *dâbir* = root, extremity, past. *qata'a dâbir al-shay* = to destroy the thing. See *'adbâr* at 5:21, p. 350, n. 3).

11. ظَلَمُوا *zalamû* = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *zalama* [*zalm/zulm*], to do wrong. See at 4:168, p. 319, n. 9).

12. الْعَالَمِينَ *'âlamîn* (acc./gen. of *'âlamûn*; sing. *'âlam*, i. e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 5:115, p. 388, n. 2).

13. i. e., do you realize, that all your faculties are given by Allah and by none else. Why should you then worship anyone other than Allah?

14. سَمْعٌ *sam'* = hearing, sense of hearing, ears. See at 2:7, p. 6, n. 6.

اَنْظُرْ كَيْفَ Look, how
نُصْرِفُ الْاٰیٰتِ We spell out¹ the revelations!
نُزَهِّمُ Even then they
يَصْدِفُوْنَ turn away.²

قُلْ اَرَأَيْتُمْ 47. Say: "Do you see,³
اِنْ اَنْتُمْ if there comes to you
عَذَابُ اللّٰهِ Allah's retribution
بَعَثَةً اَوْ جَهْرَةً suddenly⁴ or openly,⁵
هَلْ يَهْلِكُ will there be destroyed⁶ any
اِلَّا الْقَوْمُ except the people
الظّٰلِمُوْنَ transgressing?"⁷

وَمَا نُرْسِلُ 48. And We do not despatch⁸
الْمُرْسَلِيْنَ the Messengers⁹
اِلَّا مُبَشِّرِيْنَ but as givers of good news¹⁰
وَمُنْذِرِيْنَ and warners.¹¹
فَمَنْ اٰمَنَ So whoever believes
وَاَصْلَحَ and reforms,
فَلَا خَوْفٌ عَلَيْهِمْ no fear will be on them
وَلَا هُمْ يَحْزَنُوْنَ nor will they grieve.¹²
وَالَّذِيْنَ كَذَّبُوا 49. And those who cry lies

1. نَصْرَفُ *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣaraḥa* [*sarf*], to turn, to turn away. See *yusraf* at 6:16, p. 397, n. 4).

2. i. e., turn away from Allah and worship others. يَصْدِفُوْنَ *yaṣdifūna* = they turn away, avoid, shun (v. iii. m. pl. impfct. from *ṣadafa* [*ṣadf/ṣudūf*], to turn away, to happen by chance).

3. رَأَيْتُمْ *ra'aytum* = you saw, realized (v. ii. m. pl. past from *ra'ā* [*ra'y/ru'yah*], to see, notice. See *tarā* at 6:30, p. 402, n. 2).

4. بَعَثَةً *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 6:43, p. 408, n. 7.

5. i. e., your seeing and knowing it. جَهْرَةً *jahratan* = openly, overtly, publicly.

6. يَهْلِكُ *yuhlaku* = he is destroyed, annihilated, ruined (v. iii. s. impfct. passive from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halāk/ ahlakah*], to perish. See *yuhlikūna* at 6:26, p. 401, n. 3).

7. i. e., transgressing by setting partners with Allah.

8. نُرْسِلُ *nursilu* = we send, despatch, discharge (v. i. pl. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalnā* at 6:42, p. 407, n. 5).

9. مُرْسَلِيْنَ *mursalīn* (accusative /genitive of *mursalīn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 2:252, p. 128, n. 12).

10. i. e., of rewards and blissful life in the hereafter for the believers and the righteous.

بَشِيرِيْنَ *mubashshirīn* (pl.; accusative/genitive of *mubashshirīn*, s. *mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 2:213, p. 102, n. 7; and *bashshir* at 4:164, p. 318, n. 7).

11. i. e. of Allah's displeasure and of punishment for unbelievers and sinners. مُنْذِرِيْنَ *mundhirīn* (pl.; accusative/ gen. of *mundhirīn*, sing. *mundhir*) = warners, (act. participle from *'andhara*, [*nadhr/nudhūr*], to dedicate, to make a vow. See at 4:164, p. 318, n. 8).

12. i. e., in the hereafter.

بَيِّنَاتٍ to Our revelations,

يَسْمُهُمُ الْعَذَابُ them will touch¹ the torment²

يَمَّا كَانُوا for they go on

يَفْسُقُونَ sinning defiantly.²

قُلْ لَا أَقُولُ لَكُمْ 50. Say: "I do not say to you

عِنْدِي I have with me

خَزَائِنَ اللَّهِ the treasures⁴ of Allah

وَلَا أَعْلَمُ الْغَيْبَ nor do I know the unseen

وَلَا أَقُولُ لَكُمْ nor do I say to you

إِنِّي مَلَكٌ I am an angel.

إِن أَتَّبِعُ إِلَّا مَا I follow⁵ nought but what

يُوحَى إِلَيَّ is communicated⁶ to me."

قُلْ هَلْ يَسْتَوِي Say: "Do there be equal⁷ the

الْأَعْمَى وَالْبَصِيرَ blind⁸ and the seeing one?"

أَفَلَا تَتَفَكَّرُونَ Will you not then reflect?"¹⁰

Section (Rukū') 6

وَأَنْذِرِهِ 51. And warn¹¹ therewith¹²

الَّذِينَ يَخَافُونَ those who fear

أَنْ يُحْشَرُوا that they will be rallied

إِلَى رَبِّهِمْ to their Lord.

لَيْسَ لَهُمْ They do not have

مِنْ دُونِهِ وَكُنْ besides Him any Guardian

1. يَمَسُّ *yamassu* = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/nasās*], to feel, to touch. See *yamassas* at 6:17, p. 397, n. 8)

2. i. e., in the hereafter.

3. يَفْسُقُونَ *yafsuqūna* = they sin defiantly, renounce obedience, stray from the right course (v. iii. m. pl. impfct. from *fasaqa* [*fisq/fusiq*], to stray from the right course, to renounce obedience).

4. i. e., the wealth, provisions and all other benefits and graces that He bestows. خَزَائِنُ

khazā'in (pl.; s. *khizānah*) = treasures, vaults, coffers. This *āyah* is an explicit statement that the Prophet was no more than a man who received Allah's *wahy*.

5. أَتَّبِعُ *'attabi'u* = I follow, pursue, obey, succeed (v. i. s. impfct. from *ittaba'u*, form VIII of *tabi'u* [*taba'/tabā'ali*], to follow. See *ittaba'u* at 5:15, p. 336, n. 7).

6. يُوحَى *yūhā* = it is communicated (v. iii. m. s. impfct. passive from *'awhā*, form IV of *wahī* [*wahy*], to communicate. See *'ūhiya* at 6:19, p. 398, n. 3). The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).

7. يَسْتَوِي *yastawī* = he becomes equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawā*, form VIII of *sawīya* [*siwan*], to be equal. See at 5:100, p. 379, n. 7).

8. i. e., blind to Allah's revelations and His guidance communicated through His Messenger. أَعْمَى *'a'mā* = blind. See *'amī* at 5:71, p. 365, n. 7.

9. i. e., who sees the light of guidance, believes and acts according to the guidance. بَصِير *baṣīr* = one who sees, observes. Act. participle in the scale of *fa'īl* from *baṣūra/baṣīra* (*baṣar*), to see. See at 3:156, p. 217, n. 8).

10. تَتَفَكَّرُونَ *tatafakkarūna* = you (all) reflect, contemplate, think over, consider, meditate (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 2:266, p. 140, n. 3).

11. أَنْذِر *'andhir* = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhīr/nidhūr*], to dedicate, to make a vow. See *mundhirin* at 6:48, p. 409, n. 11).

12. i. e., with the Qur'ān.

وَلَا سَفِيْعٌ nor anyone to intercede.¹

لَعَلَّهَمْ Maybe that they

يَنْقُوتُونَ will be on their guard.²

وَلَا تَنْطَرِدُ 52. And do not drive away³

الَّذِينَ يَدْعُونَ رَبَّهُمْ those who pray to their Lord

بِالْعَدُوِّ وَالْعَصِيِّ by morning⁴ and evening⁵

يُرِيدُونَ وَجْهَهُ desiring⁶ His Countenance.

مَا عَلَيْكَ It is not on you

مِنْ حِسَابِهِمْ anything of their account⁷

مِنْ شَيْءٍ whatsoever

وَمَا مِنْ nor is anything

حِسَابِكَ of your account on them

مِنْ شَيْءٍ whatsoever.

فَقَضَرْتَهُمْ So if you drive them away

فَتَكُونُ you will then be of

مِنَ الظَّالِمِينَ the transgressors.



وَكَذَلِكَ فَتَنَّا 53. And thus did We test⁸

بَعْضَهُمْ بِبَعْضٍ some of them by others⁹

لِيَقُولُوا that they may say:

" أَهَؤُلَاءِ " Are these the ones

مَنْ أَلَّاهُ عَلَيْهِمْ Allah has graced¹⁰ on

1. i. e., on the Day of Judgement, against Allah's judgement and retribution. شَفِيع *shaft'* (s.; pl. *shufa'a'*) = intercessor, advocate. Active participle on the scale of *fa'il* from *shafa'a* (*shaf'*), to double, to attach. See *yashfa'u* at 4:85, p. 179, n. 2).

2. i. e., by carrying out by Allah's injunctions and abiding by His prohibitions. يَنْقُوتُونَ *yattaqūna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 6:32, p. 403, n. 7).

3. لا تَطْرُدُ *lā tatrud* = do not drive away, banish, dismiss, chase away (v. ii. m. s. imperative (prohibition) from *ṭarada* [*ṭard*], to drive away). The directive was revealed in view of the Quraysh leaders' suggestion that if the Prophet banished from his company the Muslims of humble material position like Bilāl, 'Ammār, Suhayb and Khabbāb (r. a.) they might follow him. (Al-Ṭabarī, VII, 200-201; Ibn Kathīr, III, 204).

4. غَدَاوَاتٍ *ghadawāt* (pl.; s. *ghadwah*) = morning, morning time.

5. عَشَى *'ashiy* = evening.

6. يُرِيدُونَ *yuridūna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arāda*, form IV of *rāda* [*rawd*], to walk about. See at 5:37, p. 346, n. 8).

7. حِسَابٍ *hisāb* (pl. *hisābat*) = calculation, reckoning, accounting, account. See at 3:37, p. 170, n. 7.

8. فَتَنَّا *fatannā* = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn/futān*], to put to trial, to tempt. See *yafsinū* at 5:49, p. 354, n. 10).

9. i. e., the rich and affluent are tested by means of the poor and indigent, and vice versa.

10. مَنْ *manna* = he bestowed grace, graced, favoured, (v. iii. m. s. past from *mann*, to be kind, gracious. See at :164, p. 220, n. 1). The allusion is to the Quraysh stalwarts' ridiculing and deriding at the poor and humble Muslims by saying : "Are these the ones Allah has graced with guidance to the right path?" The leaders of unbelievers at all times and places exhibit similar attitude to believers who are more often of humble situations in life. See also 11:27, 19:73 and 46:11.

مِنْ يَبِينَنَا from among us?"

أَلَيْسَ اللَّهُ Is not Allah

بِأَعْلَمَ Best Aware

﴿٥٧﴾ يَا لَشَّاكِرِينَ of the grateful?¹

وَأِذَا جَاءَهُ 54. And if there come to you

الَّذِينَ يُؤْمِنُونَ those who believe

فِي آيَاتِنَا in Our revelations,²

فَقُلْ سَلَامٌ عَلَيْكُمْ say : "Peace be on you."³

كَتَبَ رَبُّكُمْ عَلَيْكَ Your Lord has written on

نَفْسِهِ الرَّحْمَةَ Himself mercy³ –

أَنَّهُ مَن عَمِلَ مِنْكُمْ that whoever of you does

سُوءًا أَجْهَلَهُ⁶ an evil⁵ out of ignorance⁶

ثُمَّ رَأَى and then turns in repentance⁷

مِنْ بَعْدِهِ وَأَصْلَحَ after that and reforms⁸ –

فَإِنَّهُ عَفُورٌ then He is Most Forgiving,

رَحِيمٌ^{٥٨} Most Merciful.

وَكَذَلِكَ نَقُصُّ 55. Thus do We make clear⁹

الْآيَاتِ the revelations

وَلِتَبَيَّنَ so that obvious becomes¹⁰

سَبِيلَ الْمَاجِرِينَ the way¹¹ of the sinners.



1. i. e. Allah knows best who is grateful and thankful to him, be he rich or poor, and thus guides him to the true path in spite of the sarcasm of the unbeliever and the ungrateful. شَّاكِرِينَ

shākirin (acc./gen. of shākirin, sing. shakir) = appreciative, thankful, grateful. Active participle from shakara [shukr /shukrān], to thank. See at 3:144, p. 211, n. 7).

2. آيَاتٍ 'āyāt (sing. 'āyah) = signs, miracles, revelations, evidences. See at 6:27, p. 401, n. 8.

3. i. e., return their salutation by saying "Peace be on you".

4. i. e., He has prescribed mercy for Himself. This 'āyah assures the believers that Allah's most important attribute is Mercy and that if any person commits a sin in ignorance – and every commission of sin is an act of ignorance – and then turns to Allah in repentance, asks His forgiveness and reforms himself, then Allah will forgive him because He is Most Forgiving, Most Merciful.

5. سُوءٍ sū' (pl. 'aswā') = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 4:148, p. 310, n. 10).

6. جَهْلَةً jahālah = ignorance, foolishness, stupidity.

7. تَابَ tāba = he returned, turned to, repented (v. iii. m. s. past [from tawb, tawbah / matah]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:39, p. 347, n. 7.

8. i. e., reforms his conduct and deeds. أَمَّلَ 'aṣlahā = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of ṣalaha [ṣalāh/ṣulūh/ maṣlūhah]), to be good, proper. See at 5:39, p. 86, n. 9).

9. نَقُصِّلُ nufaṣṣilu = we elaborate, set forth in detail, make clear (v. i. pl. impfct. from faṣala, form II of faṣala [faṣṣ], to separate, set apart).

10. تَبَيَّنَ tastabīna = she or it becomes evident, obvious, apparent, clear (v. iii. f. s. impfct. from istabāna, form X of ḥāna [bayān], to be clear. The last letter takes fathah because of an hidden 'an in li [of motivation] coming before the verb. See nubayyinu at 5:76, p. 367, n. 6).

11. سَبِيلٍ sabīl (m. & f.; pl. subul/ṣubul) = way, path, road, means. See at 5:35, p. 346, n. 2.

Section (Rukū') 7

قُلْ إِنِّي مُهَيْتٌ 56. Say: "Forbidden¹ am I
 أَنْ أُعْبِدَ الَّذِينَ to worship those that
 تَدْعُونَ مِنْ دُونِ you invoke² in lieu of
 اللَّهِ Allah."

قُلْ لَا أَتَّبِعُ Say: "I do not follow³
 أَهْوَاءَكُمْ your whims;⁴
 فَذَلَّلْتُ I shall indeed go astray⁵
 إِذَا in that case,
 وَمَا أَنَا بِمِ and I would not be of those
 الْمُهْتَدِينَ guided aright."⁶

قُلْ إِنِّي on a clear evidence⁷
 عَلَى بَيِّنَةٍ from my Lord
 مِنْ رَبِّي and you have cried lies⁸ to it.
 وَكَذَّبْتُمْ It does not lie with me what
 مَا عَنِذِي مَا عَنِذِي you seek to hasten.⁹
 تَسْتَعْجِلُونَ The decree is none's
 إِلَّا اللَّهُ but Allah's.
 يَقُصُّ الْحَقُّ He relates¹⁰ the truth;
 وَهُوَ and He is
 خَيْرُ الْفَاصِلِينَ the Best of deciders.¹¹

1. نهيت *nuhīytu* = I am forbidden, prohibited, banned, interdicted (v. i. s. past passive from *nahā* [nahw/nahy], to forbid. See *nuhū* at 6:28, p. 401, n. 13). This is a clear statement of montheism.

2. تدعون *tad'ūna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'a* [du'a'], to call, to summon. See at 6:41, p. 407, n. 2).

3. أتبع *'attabi'u* = I follow, obey, succeed (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [taba'/tabā'ah], to follow. See at 6:50, p. 410, n. 5).

4. The polytheists' worshipping of a multiplicity of gods is due to their whims and caprice, not to any reason. أهواء *'ahwā'* (sing. هوى *hawān*) = desires, fancies, wishes, caprices, whims. See at 5:48, p. 353, n. 9).

5. i. e., go astray from the right path. ضللت *ḍalaltu* = I strayed, went astray, lost the way (v. i. past from *ḍalla* [ḍalāl/ḍalālah], to loose one's way. See *ḍalla* at 6:24, p. 400, n. 1).

6. مهتدين *muhtadīn* (accu./gen. of *muhtadūn*, sing. *muhtadīn*) = those guided aright, are led on the right way (active participle from *ihṭadā*, form VIII of *hadā* [hidāyah/hudan/hady], to lead, to guide. See at 2:16, p. 9, n. 8).

7. i. e., the truth of montheism communicated by Allah through the Qur'ān. بينة *bayyīnah* (pl. *bayyīnāt*) = clear, clear proof, clear evidence, obvious, manifest. See at 2:211, p. 101, n. 7.

8. كذبتكم *kdhdbtum* = you (all) called lies to, disbelieved (v. ii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb/kadhib], to lie. See at 2:87, p. 41, n. 11).

9. This is a reply to the Makkan unbelievers who asked the Prophet to bring on them Allah's punishment if he was truly His Messenger. تستعجلون *tasta'jilūna* = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajila* ['ajal/'ajalah], to hasten. See *ta'ajjala* at 2:203, p. 98, n. 6).

10. يقص *yaqussu* = he relates, narrates, tells (v. iii. m. s. impfct. from *qasṣa* [qasas], to relate).

11. i. e., between believers and unbelievers. فاصلين *fāsilīn* (acc./gen. of *fāsilūn*, s. *fāsil*) = deciders, dividers. Active participle from *faṣala* [faṣl], to separate. See *nufaṣṣilu* at 6:55, p. 412, n. 9.

قُلْ لَّوْأَنَّ عِنْدِي
مَا تَسْتَعْجِلُونَ بِهِ 58. Say: " Were that with me
نَفْضِي which you seek to hasten,¹
الْأَمْرُ decreed² surely would have
بَيْنِي وَبَيْنَكُمْ been the matter³
وَاللَّهُ أَعْلَمُ between you and me;
بِالْفَالِغِينَ but Allah is Best Aware
of the transgressors."⁴

وَعِنْدَهُ 59. And with Him are
مَفَاتِحُ الْغَيْبِ the keys⁵ of the unseen.
لَا يَعْلَمُهَا إِلَّا هُوَ None knows them save He;
وَيَعْلَمُ and He knows
مَا فِي الْأَرْضِ what is in the land⁶
وَالْبَحْرِ and the sea;
وَمَا تَسْقُطُ مِنْ وَرَقَةٍ and there falls⁷ not any leaf⁸
إِلَّا يَعْلَمُهَا except He knows it;
وَلَا حَبَّةٌ neither a grain⁹
فِي ظُلُمَاتِ الْأَرْضِ in the gloom¹⁰ of the earth,
وَلَا رَطْبٌ وَلَا يَابِسٌ nor anything fresh¹¹ or dry,¹²
إِلَّا فِي كِتَابٍ except it is in a book
مُبِينٍ all too clear.¹³

وَهُوَ الَّذِي 60. He it is Who

1. This is in continuation of the reply to the unbelievers' demand for immediate punishment for them. It is again pointed out that the power to inflict punishment lies only with Allah, not with any Prophet. *tasta'jilûna*, see n. 9 on the previous page.

2. *نَفْضِي qudiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qadâ* [*qadâ'*], to settle, to decide. See at 6:8, p. 394, n. 7).

3. *أَمْرُ 'amr* (s.; pl. *أُمُور 'awâmir* / *أُمُور 'umâr*) = order, command, decree/ matter, issue, affair. See at 5:52, p. 356, n. 7.

4. i. e., Allah knows best those who transgress by disobeying His commandments and setting partners with Him, and He may punish them immediately or may defer the punishment as He likes.

5. This 'ayah gives a vivid description of Allah's attribute of Knowledge. He Alone knows all that is unseen in the heavens and the earth and all that is to happen and to be, as well as all that is within our sight and senses. Note that the 'ayah starts with a reference to all that lies beyond human knowledge and senses and ends by referring to such minute things as we can see or sense. *مَفَاتِحُ mafâtiḥ* (pl.; s. *muftāḥ*) = keys.

6. *بَر barr* = land, open country. See at 5:96, p. 378, n. 1.

7. *تَسْقُطُ tasqutu* = she or it falls, drops, tumbles, sinks down (v. iii. f. s. impfct. from *saqata* [*suqûṭ/ masqaf*], to fall).

8. *وَرَقَةٍ waraqah* = leaf, petal, piece of paper.

9. *حَبَّة habbah* (s.; pl. *حَبَبَات ḥaddât*) = grain, seed, pill, granule. See at 2:261, p. 136, n. 9.

10. i. e., inside the earth. *ظُلُمَاتِ ḡulumât* (pl.; s. *ḡulmah*) = darkness, gloom. See at 6:39, p. 416, n. 5.

11. *رَطْب ratb* = fresh, tender, moist, succulent.

12. *يَابِس yâbis* = dry, dried out, hard, arid.

13. Whatever happens or occurs, of matters and deeds, however minute or big, within human sight and senses or beyond them, are all recorded in the great record, *al-Lawḥ al-Mahfûz*. *مُبِين mubîn* = all too clear, most obvious, manifest, patent. See at 6:16, p. 397, n. 7.

يَتَوَفَّكُم takes you off¹
 بِاللَّيْلِ by night² and
 وَيَعْلَمُ مَا جَرَحْتُم knows what you earned³
 بِالنَّهَارِ by day; then
 يَرْفَعُكُمْ He raises⁴ you up therein
 لِيُقْضَىٰ that there be spent⁵
 أَجَلٌ مُّسَمًّى a term⁶ specified.⁷
 ثُمَّ إِلَيْهِ Then to Him will be
 مَرْجِعُكُمْ your return;⁸
 ثُمَّ يُنَبِّئُكُمْ then He will apprise⁹ you
 بِمَا كُنتُمْ تَعْمَلُونَ of what you used to do.

Section (Rukū') 8

وَهُوَ الْغَاثُ 61. And He is Overwhelming
 قَوْعِ عِبَادِهِ upon His servants;
 وَرَسُولُكُمْ and He sends on you
 حَفَظَةً custodians¹⁰
 حَتَّىٰ إِذَا جَاءَهُ till when there comes
 أَحَدُكُمُ الْمَوْتُ death to one of you
 نَوَفَّتْهُ رُسُلُنَا Our Messengers take him¹²
 وَهُمْ لَا يُفَرِّطُونَ and they do not neglect.¹²
 ثُمَّ رُدُّوهُ 62. Then they are returned

1. يَتَوَفَّى *yatawaffā* = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffā*, from V of *wafā* [*wafā*/'wafy], to be perfect, to fulfil. See at 4:15, p. 245, n. 6). See 39:42.
2. i. e., during sleep at night, which is usually the time for sleep.
3. i. e., of merits and demerits. جَرَحْتُمْ *jarahtum* = you acquired, earned; also, wounded (v. ii. m. pl. past from *jaraḥa* [*jarḥ*], to wound, to earn.
4. i. e., makes you wake up. يَرْفَعُ *yab'athu* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 6:36, p. 405, n. 4).
5. يُقْضَىٰ *yuqḍā* = he or it is spent, passed, ended, concluded, decreed (v. iii. m. s. impfct. passive from *qadā* [*qadā'*], to settle, to decide. See *quḍīya* at 6:58, p. 414, n. 2).
6. أَجَلٌ *'ajal* (pl. *'ājāl*) = appointed time, term, date, deadline. See at 6:2, p. 392, n. 2.
7. i. e., the life time of each individual. مَسْمًى *musamman* (pl. *musammayāt*) = specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammā* (to name), form II of *samā* [*sumuwu/ samā*], to be high. See at 6:2, p. 392, n. 3).
8. i. e. after resurrection. مَرْجِعٌ *marji'* (s.; pl. *marāji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 5:105, p. 381, n. 13).
9. i. e., He will inform you your record of deeds and reward or punish you accordingly. يُنَبِّئُ *yunabbi'u* = he appraises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab*/'nubū'], to be prominent. See at 5:105, p. 382, n. 1).
10. i. e., angels, to guard as well as to keep records of one's deeds. See 13:11, 50:17-18 and 82:10. حَفَظَةً *hafazah* (pl.; s. *ḥāfiẓ*, act. participle from *hafaza* [*hifz*], to preserve) = keepers, guards, custodians. See *ḥafīẓ* at 4:80, p. 276, n. 3.
11. i. e., the angels take his soul so he dies.
12. i. e., they do not fail to do their duties. لَا يُفَرِّطُونَ *yufarrītāna* = they neglect, be remiss, go too far, forsake (v. iii. m. pl. impfct. from *farrata*, form II of *farata* [*fart/furūt*], to rush, to escape. See *farratnā* at 6:38, p. 405, n. 15).

إِلَى اللَّهِ to Allah

مَوْلَاهُمْ الْحَقَّ their Lord-Protector in truth.

أَلَا لَهُ الْحُكْمُ Surely His is the judgement

وَهُوَ أَسْرَعُ and He is the quickest¹

الْحَسِيبِينَ in taking account.²

63. Say: "Who saves³ you

مِنْ ظُلُمَاتٍ from the perils⁴

الْبَرِّ وَالْبَحْرِ of land and sea

نَدْعُونَهُ when you call on Him

فَصَرُّوا وَخُفْيَةً in humility⁵ and secrecy:⁶

لَيَأْتِيَنَا [saying] If He saves⁷ us

مِنْ هَٰذَا from this

نَتَكُونُ مِنْ we will surely be of

الشَّاكِرِينَ the grateful ones?"⁸

64. Say: "Allah saves you

مِنْهَا from it

وَمِنْ كُلِّ كَرْبٍ and from every distress.⁹

ثُمَّ أَنْتُمْ تُشْرِكُونَ Even then you set partners.¹⁰

65. Say: "He is All-Capable

عَلَىٰ أَنْ يُمْسِكَ عَلَيْكُمْ of sending on you

1. اسرع 'asra' = most prompt, most expeditious, quickest, swiftest, speediest, most rapid. Elative of sari' (quick), act. participle from saru'a [sira/sara/sur'ah], to be quick. See sari' at 5:4, p. 329, n. 5.

2. i. e., on the Day of Judgement. حاسبين hāsibīn (pl.; acc./gen. of hāsibūn, sing. hāsib) = those who take account, reckoners, calculators. Active participle from ḥasaba [ḥisāb/ ḥishbān/hushbān], to count, to reckon. See ḥasib at 4:86, p. 279, n. 10.

3. This 'āyah reminds the polytheists that it is not any of their imaginary gods and goddesses but Allah Alone Who saves them from the dangers on land and sea when they call on Him in all humility to save them from the danger, promising to be grateful to Him by worshipping Him Alone. ينجي yunajjī = he saves, rescues, brings to safety,

delivers (v. iii. m. s. impfct. from najjā, form II of najā [najw/ najā/najāh], to be saved, to get away. See najjāynā at 2:49, p. 23, n. 13).

4. The literal meaning of zulūmāt is darkness, but it is used here figuratively to mean the perils on land and sea, such as tempests, hurricanes, quakes, etc. (See Al-Bahr, IV, 542). ظلمات zulūmāt (pl.; s. ḡlmaḥ) = darkness. See at 6:39, p. 416, n. 5.

5. تضرع tadarru' = humility, imploring, begging. Verbal noun in form VII of dara'a (dara'/darā'ah), to be humble. See tadarra'u at 6:43, p. 407, n. 11.

6. i. e., in their mind and heart. خفية khufyatan = in secrecy, secretly, covertly.

7. أنجا 'anjā = he saved, rescued, brought to safety, delivered (v. iii. m. s. past in form IV of najā [see n. 3 above]. See 'anjāynā at 2:50, p. 24, n. 5).

8. i. e., we shall not set partners with Him and shall worship Him Alone. شاكرين shākirīn (acc./gen. of shākirūn, sing. shakir) = appreciative, thankful, grateful (active participle from shakara [shukr/ shukrān], to thank. See at 6:53, p. 412, n. 1).

9. كرب karb (s.; pl. كرب kurāb) = distress, worry, concern, apprehension, anxiety, agony.

10. i. e., with Allah. تشركون tushrikūna = you (all) associate, set partners (v. ii. m. pl. impfct. from 'ashruka, form IV of sharika [shirk/ sharikah], to share. See at 6:41, p. 3407, n. 4).

عَذَابًا a punishment

مِنْ فَوْقِكُمْ from above you¹ orأَوْ مِنْ تَحْتِ أَرْجُلِكُمْ from under your feet²أَوْ يَلْسَمُ شِعَابًا or to muddle³ you into sects⁴وَيَذِيقُ بَعْضُكُم and make some of you taste⁵بَأْسَ بَعْضٍ the vehemence⁶ of the others.نُظَرِ كَيْفَ نُصَرِّفُ See, how We spell out⁷

الْآيَاتِ the revelations,

لَعَلَّهُمْ يَفْقَهُونَ that they may understand.⁸

﴿٦٦﴾

وَكَذَّبَ بِهِ 66. And there cry lies⁹ to it

قَوْمَكَ your people

وَهُوَ الْحَقُّ while it is the truth.

قُلْ لَسْتُ عَلَيْكُمْ Say: "I am not over you

وَكَيْلٌ an authorized agent."¹⁰

﴿٦٧﴾

يَكُلُّ نَبَأٌ 67. Every message

مُسْتَقَرٌّ has an appointed time;¹¹

وَسَوْفَ تَعْلَمُونَ and soon you will know.

وَإِذَا رَأَيْتَ الَّذِينَ 68. And if you see those who

يُحَادِّثُونَ engage¹³ in vain talks

فِي آيَاتِنَا about Our revelations

1. Such as thunder-strikes, hurricanes, tornadoes hail-storms, etc.

2. Such as volcanic eruptions, earthquakes, land-slides etc.

3. يَلْسَمُ *yalbisa(u)* = he muddles, confounds, perplexes, puts on (v. iii. m. s. impfct. from *labasa* [labs], to mix up, to put on. The last letter takes *fathah* because of the particle 'an coming before the previous verb *yab'atha* to which this verb is conjunctive. See *labasnâ* at 6:9, p. 394, n. 10).4. شِيعَ *shiya'* (pl.; شِيعَة *shî'ah*) = sects, factions, parties, adherents.5. يَذِيقُ *yadhîqa(u)* = he makes (s.o.) taste, gives to taste (v. iii. m. s. impfct. from *'adhîqa*, form IV of *dhâqa* [dhawq/dhawûq/madhûq], to taste. The final letter takes *fathah* for the reason stated at n. 3 above. See *yadhîqa* at 5:95, p. 377, n. 7).6. بَأْسٌ *ba's* = vehemence, strength, the thick of fighting, retribution. See at 6:43, p. 407, n. 10.7. نُصَرِّفُ *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *saraḥa* [ṣarf], to turn, to turn away. See at 6:46, p. 409, n. 1).8. يَفْقَهُونَ *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqaha* [fiqh], to understand. See at 4:78, p. 276, n. 2).9. كَذَّبَ *kadhdhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [kidhb /kudhib /kudhbah / kidhbah], to lie. See at 6:21, p. 399, n. 4).10. i. e., I am not authorized to coerce you to accept the truth. وَكَيْلٌ *wakil* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [waki /wukâl], to entrust. See at 4:171, p. 321, n. 9).11. i. e., to settle and take effect. مُسْتَقَرٌّ *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [qarâr], to settle down, to abide. See at 2:36, p. 19, n. 10).12. يَخْهُدُونَ *yakhudûna* = they engage in, wade into, deal with, embark on, rush into, be absorbed in, take up (v. iii. m. pl. impfct. from *khâda* [khawd/ khiyâd], to rush, dive into. See *yakhudû* at 4:140, p. 307, n. 1).

فَأَعْرِضْ عَنْهُمْ turn away¹ from them

حَتَّى يَخُوضُوا فِي until they engage in

حَدِيثٍ غَيْرِهِ a talk other than that.

وَأَمَّا بَيْنَكُمْ وَأَنَا وَسَيِّدُكَ And if at all Satan

الشَّيْطَانُ makes you forget,²

فَلَا تَقْعُدْ then do not sit³

بَعْدَ الذِّكْرِ after recollection⁴ with

مَعَ الْقَوْمِ الظَّالِمِينَ the transgressing people.



وَمَاعَلَى الَّذِينَ 69. And it is not on those

يَنْتَقُونَ who fear Allah⁵

مِنْ حِسَابِهِمْ anything of their account

مِنْ شَيْءٍ whatsoever;⁶

وَلَكِنْ ذَكِّرْ but to remind,

لَعَلَّهُمْ that they may

يَنْتَقُونَ be on their guard.

وَذَرِ الَّذِينَ 70. And shun⁷ those who

اتَّخَذُوا دِينَهُمْ take⁸ their religion

لِبَاطِلٍ for sport⁹ and diversion,¹⁰

وَعَرَّتْهُمْ while there deludes¹¹ them

الْحَيَاةَ الدُّنْيَا the worldly life;

وَذَكِّرْهُمْ and remind them by it¹²

1. أَعْرِضْ 'a'rid = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from 'a'rada, form IV of 'arada /'aruda ['ard], to be wide, to become visible. See at 5: 42, p. 349, n. 12). The 'āyah was revealed in the context of the unbelievers' practice of gathering to ridicule and disbelieve the Qur'ān and it asks the Muslims to dissociate themselves from such assemblages and discussions. See 4:140 at p. 307.

2. The address is to the Muslims through the Prophet (see Ibn Kathīr, IV, 272). yunsiyanna = he makes forget (v. iii. m. s. impfct. emphatic from nasya [nasy/nisyān], to forget. See nasy at 6:43, p. 408, n. 1).

3. لَا تَقْعُدْ lā taq'ud = do not sit, stay (v. ii. m. s. imperative [prohibition] from qa'ada [qu'ūd], to sit down. See lā taq'ud at 4:140, p. 306, n. 11).

4. ذِكْرٍ dhikrā = recollection, remembrance, memory.

5. يَنْتَقُونَ yattaqūna = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from ittaqā, form VIII of waqā [waqy/wiqāyah], to guard, to protect. See at 6:32, p. 403, n. 7).

6. i. e., the believers will not be held responsible for the unbelievers' act of ridiculing and disbelieving the Qur'ān if, in accordance with the instruction of this 'āyah, their association is given up, but it is a duty to remind them of the impropriety of their act, as mentioned in the next clause of the 'āyah.

7. ذَرِ dhar = shun, leave, let alone (v. ii. m. s. imperative from wadhara/yadharu, to leave).

8. اتَّخَذُوا ittakhadhū = they took, took up, took to themselves, assumed (v. iii. m. pl. past from ittakhadha, form VIII of 'akhadha ['akhdh], to take. See ittakhadha at 4:125, p. 299, n. 12).

9. لَبِ la'ib (s.; pl. 'al'āb) = play, game, sport, fun, joke, jest. See at 6:32, p. 403, n. 5.

10. لَهْ lah w = fun, play, diversion, distraction, pleasure, amusement. See at 6:32, p. 403, n. 6.

11. غَرَّتْ gharat = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from gharra [ghurār], to deceive, delude. See gharra at 3:24, p. 164, n. 5).

12. i. e., by the Qur'ān.

أَنْ تُبْسَلَ lest consigned to perdition¹
 نَفْسٌ be any being²
 بِمَا كَسَبَتْ for what it acquired.³
 لَيْسَ لَهَا It does not have,
 مِنْ دُونِ اللَّهِ besides Allah, any protector
 وَلَا سَفِيْعٌ nor any intercessor;
 وَإِنْ تَعْدِلْ and if it offers in equation⁴
 كُلَّ عَدْلٍ all the equivalence⁵
 لَا يُوْخَذُ مِنْهَا it will not be taken⁶ from it.
 أُولَئِكَ الَّذِينَ They are those who have
 أُبْسِلُوا been consigned to perdition⁷
 بِمَا كَسَبُوا for what they earned.
 لَهُمْ شَرَابٌ They will have for drink
 مِنْ حَمِيْرٍ of boiling water⁸ and
 عَذَابٌ أَلِيمٌ a painful punishment,
 بِمَا كَانُوا because they go on
 يَكْفُرُوْنَ disbelieving.

Section (Rukū') 9

قُلْ أَدْعُوا 71. Say: "Shall we call on,
 مِنْ دُونِ اللَّهِ in lieu of Allah, that which
 لَا يَنْفَعُنَا can neither benefit⁹ us
 وَلَا يَضُرُّنَا nor harm¹⁰ us,

1. *tubsala* = she or it is consigned to perdition, ruin (v. iii. s. impfct. passive from 'absala, form IV of *basula* [*basālah*], to be brave. The last letter takes *fathah* because of the particle 'an coming before the verb.

2. *nafs* (s.; pl. *nufūs*/'*anfus*) = living being, person, individual, nature, self. See '*anfus* at 5:116, p. 388, n. 8.

3. i. e., of sin and guilt. *kasabat* = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:161, p. 219, n. 5).

4. i. e., as reparation or compensation. *ta'dil(u)* = she or it offers in equation, equates, balances, (v. iii. f. s. impfct. from '*adala* [*'adl*/'*addālah*], to be just/equal. The final letter is vowelless because the verb forms part of a conditional clause preceded by 'in. See '*ya'dilūna* at 6:1, p. 391, n. 6).

5. *'adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 5:106, p. 382, n. 5).

6. Anyone who commits sins and dies without making amends and seeking Allah's forgiveness shall not avert due punishment when faced by it even if he were then able and willing to make reparation for the sins. This is reiterated at many places in the Qur'ān. See for instance, 2:48; 2:123; 3:91; 10:54; 13:18; 39:47; 57:15 and 70:11-14. See also for an authentic *hadith* to the same effect reported by 'Anas ibn Mālik (r.a.) in *Bukhārī*, no. 6538; *Musnad Ahmad*, III, pp. 127; *Ibn Kathīr*, II, p. 60. *yu'khadh(u)* = he or it is taken, received, accepted (v. iii. m. s. impfct. passive from '*akhadha* [*'akhdh*], to take. The final letter is vowelless because the verb forms conclusion of a conditional clause preceded by 'in. See '*akhadhnā* at 6:43, p. 408, n. 6).

7. *'ubsilū* = they were consigned to perdition, ruin (v. iii. m. pl. past passive from '*absala*, form IV of *basula*. See n. 1 above.

8. *hamīm* = boiling water, close friend.

9. *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from '*nafa'u* [*naf*'], to be useful, be of use. See at 5:119, p. 390, n. 1).

10. *yadurru* = he harms, damages, hurts, (v. iii. m. s. impfct. from '*darra* [*darr*], to harm. See '*yadurra* at 5:105, p. 381, n. 10).

وَرُدُّ عَلَىٰ أَعْقَابِنَا and be turned¹ on our heels²

بَعْدَ إِذْ هَدَيْنَا اللَّهَ after that Allah has guided

كَالَّذِي us, like the one whom

أَسْتَهْوَتْهُ الشَّيَاطِينُ the devils have seduced³

فِي الْأَرْضِ in the earth

حَيْرَانَ making bewildered,⁴

لَهُ أَصْحَابٌ he having friends⁵

يَدْعُونَهُ إِلَىٰ الْهُدَى calling⁶ him to guidance,

أَنُتِنَا [saying]: Come to us?"

قُلْ إِن هُدَىٰ اللَّهِ Say: "Verily Allah's guidance

هُوَ الْهُدَى is the guidance;⁷ and

أُمِرْنَا we have been commanded⁸

لَنَسُتِمَّ that we surrender⁹

لِرَبِّ الْعَالَمِينَ to the Lord of all benigns."



وَأَن أَقِيمُوا 72 "And that you perform¹⁰

الصَّلَاةَ وَالْزَكَاةَ the prayer and fear Him;¹¹

وَهُوَ الَّذِي إِلَيْهِ and He it is to Whom

تُحْشَرُونَ you shall be mustered.¹²



وَهُوَ الَّذِي 73. And He it is Who

خَلَقَ السَّمَوَاتِ created the heavens

وَالْأَرْضِ بِالْحَقِّ and the earth in truth;

1. رد *nuraddu* = we are returned, sent back, turned (v. i. pl. impfct. passive from *raddu* [radd], to send back. See at 6:27, p. 401, n. 6).

2. i. e., be reverted to the state of ignorance and unbelief. See 3:149 at p. 213. أعقاب 'a'qāb (pl.; sing. 'aqib) = heels, ends. See at 3:149, p. 213, n. 4).

3. استهوت *istahwat* = she seduced, enticed, enchanted, lured, tempted, made fond of (v. iii. f. s. past from *istahwā*, form X of *hawiya* [hawān], to become fond. See *tahwā* at 5:70, p. 365, n. 2).

4. حيران *hayrān* = bewildered, perplexed, baffled, confused, at a loss, at one's wit's end.

5. أصحاب 'aṣḥāb (pl.; sing. صاحب *ṣāhib*) = inmates, dwellers, companions, friends, associates, comrades, followers, owners, possessors. See at 5:86, p. 372, n. 7).

6. يدعون *yad'ūna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'ā* [du'dā], to call, to summon. See at 4:117, p. 296, n. 5).

7. i. e., the guidance given by Allah through His Messenger is the right guidance.

8. أمرونا *'umirnā* = we were commanded, bidden, ordered (v. i. pl. past passive from *'amaru* ['amr], to order. See *'umirtu* at 6:14, p. 396, n. 11).

9. i. e., to worship and adore Him Alone to the exclusion of all other imaginary deities. نسلم *nuslima(u)* = we surrender, submit ourselves,

resign ourselves (v. i. pl. impfct. from *'aslama*, from IV of *salima* [salāmah/salām], to be safe, secure. See *'aslama* at 6:14, p. 396, n. 12).

10. أقموا *'aqimū* = you (all) properly perform, set up (v. ii. m. pl. imperative from *'aqama*, form IV of *qāma*, [qawmah/qiyām], to stand up. See at 4:77, p. 274, n. 9).

11. i. e., by obeying His commands and prohibitions. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* [waqy/wiqāyah], to guard, safeguard. See at 5:108, p. 384, n. 4).

12. i. e., on the Day of Judgement. تحشرون *tuhsharūna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hashara* [hashr], to gather. See at 5:96, p. 378, n. 4).

وَيَوْمَ يَقُولُ and on the day He will say
 كُنْ فَيَكُونُ "Be", and it will be.¹
 قَوْلُهُ الْحَقُّ His Word is the truth; and
 وَلَهُ الْمُلْكُ His will be the dominion² the
 يَوْمَ يُنْفَخُ فِي الصُّورِ day trumpet³ will be blown.⁴
 عَلِيمٌ He is All-Knowing
 الْغَيْبِ وَالشَّهَادَةِ of the unseen and the seen;
 وَهُوَ الْغَنِيُّ and He is the All-Wise,⁵
 الْخَبِيرُ the All-Aware.⁶

وَإِذْ 74. And [recall] when

قَالَ إِبْرَاهِيمُ لِأَبِيهِ
 أَأَرَأَيْتَ أَتَتَّخِذُ
 أَصْنَامًا مِثْلَ اللَّهِ
 إِنَّكَ أَرْأَى
 وَقَوْمَكَ
 فِي ضَلَالٍ مُبِينٍ in manifest error."

وَكَذَلِكَ نُرِي 75. And thus We showed¹⁰

إِبْرَاهِيمَ
 مَلَكُوتَ السَّمَوَاتِ
 وَالْأَرْضِ and the earth,¹²
 وَلِيَكُونَ مِنْ that he be of those

1. After having pointed out in the previous 'āyahs the futility of worshipping the false and imaginary deities and the command to submit wholeheartedly to Allah and to worship Him Alone, this 'āyah draws attention to the fact that it is Allah Who created the heavens and the earth and all that exists, and it is also He who will, after their destruction, recreate them on the Day of Judgement, and both the process take place simply by His command, "Be".

2. Allah's is the absolute dominion always and ever. Here the emphasis is on the state on the Day of Judgement when, unlike the state of affairs in the world in which the fact of Allah's absolute dominion is lost sight of by His creation, it will be unmistakably seen and felt.

2. *ṣūr* = horn, bugle, trumpet.

3. This will be the second blowing of the trumpet by the angel Isrāfīl on Allah's command for resurrection (see Ibn Kathīr, III, 276-278). *yunfakhu* = he or it is blown, breathed, inflated,

filled with air (v. iii. m. s. impfct. passive from *nafakha* [*naḥkh*], to blow. See *tanfukhu* at 5:110, p. 385, n. 9).

5. i. e., in His creation and dispensation of all affairs.

6. i. e., of all that exists and happens and all that His creatures think, do or fail to do.

7. This and the succeeding 'āyahs up to 'āyah 83 relate Prophet Ibrāhīm's (p.b.h.) preaching of monotheism and his argumentation with his father and his people about it, pointing out particularly the irrationality of worshipping man-made idols, the stars and other heavenly bodies and objects of nature.

8. *tattakhidhu* = you take, take up, take to yourself, adopt (v. ii. m. s. impfct. from *ittakhadha*, form VIII of 'akhadha [*'akhdh*], to take. See at 2:67, p.32, n. 3).

9. *'aṣṇām* (pl.; s. *ṣanām*) = idols, images.

10. *nurī* = we show (v. i. pl. impfct. in form IV of *ra'ā* [*ra'y/ru'yah*], to see *yurī* at 2:167, p. 79, n. 3).

11. *malakūt* = empire, realm.

12. i. e., as belonging totally and exclusively to Allah.

الْمُؤْمِنِينَ believing with certitude.¹

فَلَمَّا جَنَّ 76. So when there darkened²

عَلَيْهِ آتَلُ upon him night

رَأَى كَوْكَبًا he saw a star.³

قَالَ هَذَا رَبِّي He said: "This is my Lord".

فَلَمَّا أَفَلَ قَالَ But when it set,⁴ he said:

لَا أُحِبُّ "I do not like⁵

الَّذِينَ أَتَوْا the ones that set."⁶

فَلَمَّا رَأَى 77. Then when he saw

الْقَمَرَ بَارِغًا the moon rising,⁷

قَالَ هَذَا رَبِّي he said: "This is my Lord".

فَلَمَّا أَفَلَ قَالَ Then when it set he said:

لَئِنْ لَّمْ يَهْدِنِي رَبِّي "If my Lord guided me not,

لَآ كُونَنَّ مِنَ I am sure to be of

الْقَوْمِ الضَّالِّينَ the people gone astray."⁸

فَلَمَّا رَأَى 78. Then when he saw

الشَّمْسَ بَارِغَةً the sun rising,

قَالَ هَذَا رَبِّي he said: "This is my Lord,

هَذَا أَكْبَرُ this is the greatest."

فَلَمَّا أَفَلَتْ But when it set,

1. الْمُؤْمِنِينَ *mūqinīn* (pl.; acc./gen. of *mūqinīn*, s. *mūqin*) = those believing with 'certitude, firmly convinced, having unflinching faith, are sure (active participle from *'ayqana*, form IV of *yaqina* [*yaqin/yaqin*], to be sure, be certain. See *yūqināna* at 5:51, p. 355, n.7).

2. جَنَّ *janna* = he or it became dark, it covered, descended (v. iii. m. s. past from *jann/junūn*, to cover, to veil).

3. The statements put here in the mouth of Prophet Ibrāhīm (p.b.h.) were arguments to expose the folly of astral worship (worship of stars and other heavenly bodies) which prevailed not only in Chaldea (Iraq), his original land, but widely over other parts of the world, by drawing attention to the fact that the heavenly bodies are created and their movements regulated by One Creator and Lord, Allah (See *Al-Zamakhsharī, Al-Kashshaf*, II, 24; *Al-Bahr*, IV, 564). The existence of the famous "Temple of Heaven" at Beijing, China, and a host of other temples and pyramids through the Far East, South East Asia, the Middle East (Egypt) to South America, dedicated in one form or other to the worship of heavenly bodies, points to the extent of the superstition that had engulfed the entire world at that time. Prophet Ibrāhīm's message of monotheism was directed against this world-wide superstition and polytheism. كَوْكَب

kawkab (s.; pl. *kawākib*) = star.

4. أَفَلَ *'afala* = he or it set, went down, disappeared (v. iii. m. s. past from *ufal*, to go down, to set).

5. أَحَبُّ *'uhibbu* = I like, love (v. i. s. impfct. from *'ahabba*, form IV of *habba* [*hubb*], to love. See at 4:148, p. 310, n. 8).

6. أَتَوْا *'āfilūn* (pl.; acc./gen. of *'āfilūn*) = those that set, go down (act. participle from *'afala*. See n. 4 above).

7. بَارِغٌ *bāzigh* (m.; f. *bāzighah*) = rising, coming out, emerging, dawning (active participle from *bazagha* [*buzāgh/bazgh*], to come out).

8. ضَالِّينَ *dāllīn* (pl.; acc./gen. of *dāllūn*; sing. *dāll*) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *dalla* [*dalāl/dalālah*], to go astray, to stray, to err. See at 2:198, p. 96, n. 12 and at 1:7, p. 3, n.7).

قَالَ بَقَوْمٍ he said: "O my people,
إِنِّي بَرِيءٌ مِمَّا I am innocent¹ of what
تُشْرِكُونَ you set as partners."²

إِنِّي وَجَّهْتُ 78. "I have turned³
وَجْهِيَ لِلَّهِ my face to Him Who
فَطَرِ السَّمَوَاتِ created⁴ the heavens
وَالْأَرْضِ and the earth
خَبِيرًا as a sincere monotheist;⁵
وَمَا أَنَا مِنَ and I am not of
الْمُشْرِكِينَ the polytheists."

وَحَاجَّةُ 79. And there disputed⁶ with
قَوْمَهُ him his people.

قَالَ أَتَحْجُوزُنِي 79. He said: "Do you dispute⁷
فِي اللَّهِ with me about Allah while
وَقَدْ هَدَانِي He has just guided me?
وَلَا أَخَافُ مَا And I do not fear⁸ what
تُشْرِكُونَ you set as partners with Him,
إِلَّا أَنْ يَشَاءَ رَبِّي except that my Lord wills
شَيْئًا anything.⁹
وَسِعَ رَبِّي My Lord encompasses¹⁰
كُلَّ شَيْءٍ وَعِلْمًا everything in knowledge.

1. برى *barī'* (s.; pl. *abriyā'/burā'/birā'*) = innocent, guiltless, free, exempt. See at 6:19, p. 398, n. 8.

2. i. e., with Allah. تشركون *tushrikūna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See 'at 6:41, p. 407, n. 4).

3. وجهت *wajjahtu* = I turned, directed, set my face, aimed (v. i. s. past from *wajjaha*, form II of *wajuha/wajaha* [*wajāhah/wajh*], to be of distinction).

4. فطر *fāṭara* = he created, originated, brought into being, initiated (v. iii. m. s. past from *fāṭr*, to split, to create. See *fāṭir* at 6:14, p. 396, n. 8).

5. حنيف *ḥanīf* (s.; pl. *hunafā'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 4:125, p. 299, n. 11).

6. حاج *ḥājja* = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *hajja*, to overcome, to convince, to perform *hajj*, to aim at. See at 3:61, p. 179, n. 2).

7. تهاجون *tuhājjūna* = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from *ḥājja*, form III of *hajja* [*hijj/hajjj*], to aim at, to overcome. See n. 6 abobe and at 3:65, p. 181, n. 1).

8. i. e., I do neither fear nor care the gods and goddesses you set as partners with Allah; for they do not have any power to do anything, good or bad. (See for further details of Prophet Ibrāhīm's dispute with his people, 21:51-70). أخاف *'akhāfu* = I fear, am afraid, dread (v. i. s. impfct. from *khāfa* [*khawf*], to fear. See at 6:15, p. 397, n. 1).

9. i. e., none can do any benefit or harm except Allah (See Ibn Kathīr, III, 287).

10. وسع *wasī'a* = he or it encloses, encompasses, holds, accommodates, contains, comprises (v. iii. m. s. past from *sa'ha*), to be wide. See at 2:255, p. 131, n. 10).

أَفَلَا Will you not then

تَذَكَّرُونَ bear in mind?"¹

وَكَيْفَ أَخَافُ 81. And how could I fear

مَا أَشْرَكْتُمْ what you set as partners

وَلَا تَخَافُونَ while you do not fear²

أَنْتُمْ أَشْرَكْتُمْ that you have set partners

بِاللَّهِ مَا with Allah whereof

لَمْ يَنْزِلْ بِهِ He has not sent down³

عَلَيْكُمْ سُلْطَانًا on you any authority?"⁴

فَأَيُّ الْفَرِيقَيْنِ So which of the two groups⁵

أَحَقُّ بِالْأَمْنِ has a better right to security,⁶

إِنْ كُنْتُمْ تَعْلَمُونَ if you are aware of?"⁷

﴿٨١﴾

الَّذِينَ آمَنُوا 82. "Those who believe

وَلَمْ يَلْبِسُوا and do not muddle⁸ their

إِيمَانَهُمْ بِظُلْمٍ faith with transgression,⁹

أُولَئِكَ such people,

لَهُمُ الْآمَنُ وَهُمْ they have security and they

مُهْتَدُونَ are in receipt of guidance."¹⁰

Section (Rukû') 10

وَتِلْكَ حُجَّتُنَا 83. And that is Our evidence

1. تَذَكَّرُونَ *tatahdhakkarûna* = you bear in mind, remember, (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/tadhkâr], to remember. See *yatahdhakkarûna* at 2:221, p.109, n. 3).

2. تَخَافُونَ *takhâfûna* = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [khawf/makhâfah / khifâh] . to fear. See at 4:34, p. 255, n. 12).

3. يَنْزِلُ *yunazzil(u)* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [nuzûl], to come down. The final letter is vowelless because of the particle *lam* coming before the verb. See *yunazzila* at 5:112, p. 386, n. 9).

4. سُلْطَانٌ *sulţân* = authority, mandate, authorization, rule, evidence. See at 4:153, p. 313, n. 6.

5. i. e., the believers and monotheists on the one hand, and the unbelievers and polytheists, on the other. فَرِيقَيْنِ *fariqayn* (dual; acc./gen. of *fariqan*, s. *fariq*) = two groups, sections, parties, bands, factions. See *fariq* at 5:70, p. 365, n. 3.

6. i. e., security against Allah's wrath and punishment. أَمْنٌ *'amn* = security, safety, peace, immunity, protection. See at 4:83, p. 277, n. 13.

7. تَعْلَمُونَ *ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* ['ilm], to know. See at 3:71, p. 183, n. 2).

8. يَلْبِسُوا *yalbîsû(na)* = they confound, muddle, perplex, put on (v. iii. m. s. impfct. from *labasa* [labs], to mix up, to put on. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yalbîsa* at 6:65, p. 417, n. 3).

9. Note that *zulm* here means more particularly the sin of setting partners with Allah (*shirk*) which is elsewhere stated in the Qur'ân as an enormous transgression , *zulm* 'azîm (see 31:13). ظَلَمَ *zulm* = wrong, injustice, iniquity, oppression. See at 5:39, p. 347, n. 8.

10. مُهْتَدُونَ *muhtadûn* (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihdadâ*, form VIII of *hadâ* [hidâyah/hudan/hady], to lead, to guide. See at 2:157, p. 74, n. 4; and *muhtadin* at 6:56, p. 413, n. 6).

ءَاتَيْنَاهَا إِبْرَاهِيمَ We gave to Ibrāhîm

عَلَى قَوْمِهِ over his people.

نَرْفَعُ دَرَجَاتٍ We raise¹ in ranks²

مَنْ نَشَاءُ whomsoever We will.

إِنَّ رَبَّكَ Verily your Lord is

حَكِيمٌ عَلِيمٌ³ All-Wise,³ All-Knowing.⁴

وَوَهَبْنَا⁵ 84. And We gifted⁵ him

إِسْحَاقَ وَيَعْقُوبَ Ishâq and Ya'qûb (Jacob).⁶

كُلًّا هَدَيْنَا⁷ Each we gave guidance;⁷

وَنُوحًا هَدَيْنَا and Nûh We gave guidance

مِنْ قَبْلُ⁸ afore;

وَمِنْ ذُرِّيَّتِهِ and of his progeny⁸ –

دَاوُدَ وَسُلَيْمَانَ Dâûd and Sulaymân,

وَأَيُّوبَ وَيُوسُفَ and 'Ayyûb and Yûsuf

وَمُوسَى وَهَارُونَ and Mûsâ and Hârûn.

وَكَذَلِكَ نَجْزِي⁹ And thus We reward⁹

الْمُحْسِنِينَ¹⁰ the doers of good deeds.¹⁰

وَزَكَرِيَّا وَيَحْيَى 85. And Zakariyyâ and Yahyâ,

وَعِيسَى وَإِلْيَاسَ and 'Îsâ and Ilyâs –

كُلٌّ مِنَ الصَّالِحِينَ¹¹ each was of the righteous.¹²



1. *narfa'u* = we raise, elevate, lift up (v. i. pl.

impfct. from *rafa'a* [*raf*], to raise, to lift up. See *rafa'a* at 4:158, p. 315, n. 8). 'Āyahs 83 to 90 emphasize the fact that all the Prophets and Messengers of Allah came with the same message and guidance, that of monotheism and worship of Allah Alone to the exclusion of all other beings and objects and that Islam is that guidance.

2. i. e., especially in respect of knowledge, understanding and Prophethood, *darajât* (sing. *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 3:162, p. 219, n. 12).

3. i. e., in His creation and dispensation.

4. i. e., of everything, particularly of the thoughts and deeds of His creatures, open or secret.

5. The emphasis is on the fact that Ibrāhîm (p. b. h.) was given his second son Ishâq at a very advanced age when he was totally despaired of having any (See 11:72-73; also Ibn Kathîr, III, 290). *wahabnâ* = we gifted, donated, presented, granted, accorded (v. i. pl. past from *wahaba* [*wahb*], to donate. See *hab* at 3:38, p. 170, n. 8).

6. Grandson of Ibrāhîm (p. b. h. See 11:71).

7. i. e., Prophethood (see 37:112). *hadaynâ* = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidāyah*], to guide. See at 4:68, p. 271, n. 1).

8. See 37:113. *dhurriyah* (pl. *dhurriyât/dharūriyy*) = offspring, progeny, children, descendant. See at 4:9, p. 240, n. 6). Progeny here includes descendants of brothers and sisters as well.

9. *najzî* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [*jazâ*], to recompense. See *yujza* at 4:123, p. 298, n. 7).

10. *muhsinîn* = (acc./gen. of *muhsinûn*, sing. *muhsin*) = those who do right things, righteous, charitable (active participle from 'ahsana. form IV of *hasuna* [*husn*], to be good. See at 5:93, p. 376, n. 3).

11. *salihîn* (acc./gen. of *salihûn*, sing. *salih*) = righteous, virtuous, good (active participle from *salaha* [*salâh/sulûh/mastalah*], to be good, right, proper. See at 5:84, p. 371, n. 11).

وَأَسْمِعِلْ وَأَلْبَسْ 86. And Ismâ'il and Elisa,

يُونُسَ وَلُوطًا and Yûnus and Lût,

وَكُلًّا فَضَّلْنَا each We preferred¹

عَلَى الْمَلَمِينَ ٨٦ over all the beings.²

وَمِنْ آبَائِهِمْ 87. And of their fathers³

وَوَدْرِيهِمْ and their progeny

وَأَخْوَانِهِمْ and their brethren.

وَأَخْيَيْنَاهُمْ We selected⁴ them

وَهَدَيْنَاهُمْ إِلَى and guided them to

صِرَاطٍ مُسْتَقِيمٍ a path⁵ straight and proper.⁶



ذَٰلِكَ هُدَى اللَّهِ 88. That is Allah's guidance.⁷

يَهْدِي بِهِ He guides therewith

مَنْ يَشَاءُ whom He will

مِنْ عِبَادِهِ of His servants.

وَلَوْ أَشْرَكُوا And if they had set partners,⁸

لَحِطَ عَلَيْهِمْ void⁹ would have become for

مَا كَانُوا يَعْمَلُونَ ٨٨ them what they used to do.

أُولَٰئِكَ الَّذِينَ 89. They are the ones whom

ءَاتَيْنَاهُمُ الْكِتَابَ We gave the Book and

وَالْحُكْمَ وَالنُّبُوَّةَ decree¹⁰ and prophethood.

1. i. e., we preferred for the bestowal of Prophethood. فَضَّلْنَا *faddalnâ* = we gave precedence, preferred (v. i. pl. past from *faddala*, form II of *faḍala* [*faḍl* /*fuḍāl*], to excel, surpass, to be in excess. See at 2:253, p. 129, n. 1).

2. i. e., over all the beings of the time. عَالَمِينَ *'ālamīn* (acc./gen. of *'ālamūn*, sing. *'ālam*, i. e., any being or object that points to its Creator; sing. *'ālam*) = all beings, creatures. See at 6:45, p. 408, n. 12).

3. i. e., their ancestors.

4. اِجْتَبَيْنَا *ijtabaynâ* = we selected, chose, picked (v. i. pl. impfct. from *ijtabâ*, form VIII of *jabâ* [*jibāyah*], to collect. See *yajtabi* at 3:179, p. 226, n. 2).

5. i. e., we selected them for Prophethood and guided them with the message of monotheism and the worship of Allah Alone, Islam. That the whole emphasis here is on the identity and continuity of the message through all the Prophets is made all the more clear in *'āyah* 89 below wherein it is stated that these are the people whom Allah gave the scripture, Prophethood and rule. صِرَاطٍ *sīrāt* = way, path, road. See at 6:39, p. 406, n. 8.

6. مُسْتَقِيمٍ *mustaqīm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqāma*, form X of *qāma* [*qawmalu/qiyām*], to stand up, to get up. See at 4:175, p. 323, n. 13).

7. This *'āyah* is a further elucidation of the previous *'āyah*, That the "guidance" mentioned here is the guidance to monotheism and Islam is made clear by the next clause of the *'āyah* which speaks of *shirk* or setting partners with Allah as the breach and violation of the guidance.

8. i. e., set partners with Allah. أَشْرَكُوا *'ashrakū* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See at 6:22, p. 399, n. 8).

9. حِطَ *habita* = he or it fell through, miscarried, went in vain, was futile, was of no avail, was void (v. iii. m. s. past. See at 5:5, p. 330, n. 5).

10. See 19:58, حُكْم *ḥukm* (pl. *ahkām*) = judgement, order, decree, wisdom, judiciousness, rule. See at 3:79, p. 186, n. 9.

فَإِنْ يَكْفُرْ بِهَا ۖ So if there disbelieve¹ in it
هَؤُلَاءِ these people,²
فَقَدْ وَكَّلْنَا then We have just entrusted³
بِهَا قَوْمًا لَّا يَشْكُرُونَ it to a people⁴ who are not
بِهَا يَكْفُرِينَ disbelievers therein.

أُولَٰئِكَ الَّذِينَ 90. These are those whom
هَدَى اللَّهُ Allah gave guidance.
فَبِهِدْيِهِمْ So by their guidance
أَفْتَدَىٰ be guided.⁵
قُلْ لَا أَسْأَلُكُمْ Say: "I do not ask⁶ of you
عَلَيْهِ جَزَاءً for it any remuneration.⁷
إِنْ هُوَ إِلَّا ذِكْرٌ It is naught but a reminder⁸
لِّلْعَالَمِينَ to all the beings.

Section (Rukû') 11

وَمَا قَدَرُوا 91. They do not appraise⁹
اللَّهُ حَقَّ قَدْرِهِ Allah His true appraisalment
إِذْ قَالُوا when they say:
مَا أَنزَلَ اللَّهُ "Allah has not sent down"¹⁰
عَلَىٰ بَشَرٍ مِّن شَيْءٍ on a human being anything."
قُلْ مَن نَّزَّلَ Say: " Who sent down
الْكِتَابَ the Book

1. The consolation is addressed in the first instance to the Prophet, but it is applicable to all people at all times and places. يَكْفُرُ *yakfur(u)* = he disbelieves, becomes ungrateful (v. iii. m. s. impfct. from *kafara* [*kufir* / *kufirân* / *kufûr*], to disbelieve, to cover. See at 2:256, p. 132, n. 6).
2. The immediate allusion is to the Quraysh unbelievers; but it applies to all unbelievers at all places and times.

3. *wakkalnâ* = we entrusted, put in charge, authorized, empowered, assigned, commissioned, appointed as agent or representative (v. i. pl. past from *wakkala*, form II of *wakala* [*wakl* / *wukâl*], to entrust. See *wakil* at 6:66, p. 417, n. 10).

4. The immediate allusion is to the *muhâjirs* and *ansâr* of Madina; but it applies to all those who believe and abide by the guidance given by Allah.

5. *iqtadi(hi)* = be guided, follow, emulate, (v. ii. m. s. imperative from *iqṭadâ*, form VIII of *qadâ* [*qadw* / *qadân* / *qadâwah*], to be tasty. The final *hâ* is quiescent.

6. *'as'alu* = I ask, beg, enquire (v. i. m. s. impfct. from *sa'ala* [*su'âl* / *mas'alah* / *tus'âl*], to ask. See *yus'alûna* at 5:4, p. 328, n. 9).

7. *'ajr* (pl. *ujûr*) = reward, recompense, remuneration, emolument, fee. See at 4:23, p. 258, n. 11).

8. *dhikrâ* = recollection, remembrance, memory, reminder. See at 6:68, p. 418, n. 4.

9. *qadarû* = they appraised, estimated, evaluated (v. iii. m. pl. past from *qadara* [*qadr*], to estimate, to evaluate).

10. This *'âyah* gives reply to those who disbelieve that Allah had not sent down any Book on the Prophet Muhammad (p. b. h.) and points out that just as He had sent scriptures on the previous Prophets, similarly He sent the Qur'ân down to Prophet Muhammad (p.b.h.). It also draws attention to the fact that the Prophets and Messengers were no more than men and that Allah selected whom He willed for Prophethood and Messengership. *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzâl*], to come down, get down. See at 5:44, p. 351, n. 9).

الَّذِي جَاءَ بِهِ مُوسَىٰ which Mûsâ brought
نُورًا وَهُدًى as a light and guidance
لِلنَّاسِ for man,
تَجْعَلُونَهُ قَرَائِيسَ you make¹ it into sheets²
بَدُونَهَا showing³ them,
وَتُخْفُونَ while you conceal⁴
كَيْبًا a good deal,
وَعَلَّمْتُمْ and you were taught⁵
مَا لَمْ تَعْلَمُوا what you did not know,
أَنْتُمْ وَلَا آبَاؤُكُمْ neither you nor your fathers?
قُلِ اللَّهُ Say: "Allah".
تَذَرَهُمْ Then leave⁶ them
فِي حَوْضِهِمْ in their venture⁷
يَلْعَبُونَ making fun.⁸
وَهَذَا كِتَابٌ 92. And this is a Book,⁹
أَنْزَلْنَاهُ I have sent it down;
مُبَارَكٌ full of blessings¹⁰ and
مُصَدِّقُ الَّذِي confirming¹¹ of what is
بَيْنَ يَدَيْهِ before it,
وَلِتُنذِرَ that you may warn¹²
أُمَّ الْقُرَىٰ the Mother of Habitations¹³
وَمَنْ حَوْلَهَا and those around¹⁴ it.

1. تَجْعَلُونَ *taj'alûna* = you set, make, place, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [ja'] to make, to put. See *yaj'al* at 6:39, p. 416, n. 7).
2. i. e., separate sheets, displaying only those that you like to. قَرَائِيسَ *qarâ'is* (pl.; s. *qirtâs*) = papers, parchments, sheets. See *qirtâs* at 6:7, p. 394, n. 1.
3. تَدُونُ *tudûna* = you express, make known, disclose, show (v. ii. m. pl. impct. from 'abdâ, form IV of *badâ* (*budûww/badâ*), to appear, to become clear. See *yudûna* at 3:154:215, n. 14).
4. تَخْفُونَ *tukhfûna* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from 'akhfâ, form IV of *khafiya* [*khafâ*] /*khifah/ khufyah*), to be hidden. See at 5:15, p. 336, n. 3).
5. عَلَّمْتُمْ *'ullimtum* = you were taught, instructed, informed (v. ii. m. pl. past passive from 'allama, form II of 'alima ['ilm], to know. See *tu'allimûna* 5:4, p. 328, n. 12).
6. ذَرِ *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:70, p. 418, n. 7).
7. حَوْضٍ *khawd* = venture, plunge, rushing in. See *yukhâdûna* at 6:68, p. 417, n. 12).
8. يَلْعَبُونَ *yal'abûna* = they play, make fun (v. iii. m. pl. impfct. from *la'iba* [*lu'b/li'b/la'ib/tal'âb*], to play, to have fun. See *la'ib* at 6:70, p. 418, n. 9).
9. i. e., the Qur'an
10. مُبَارَكٌ *mubârak* = blessed, full of blessings. See at 3:96, p. 193, n. 8.
11. مُصَدِّقٌ *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 5:48, p. 353, n. 5).
12. تُنذِرُ *tundhira(u)* = you warn, caution (v. ii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadhîr /nudhâr*], to dedicate, to vow. The final letter takes *fathah* for a hidden 'an in li coming before the verb. See *tundhir* at 2:6, p. 6, n. 3).
13. i. e. Makka. قُرَى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See *qaryah* at 4:75, p. 273, n. 6.
14. i. e., all the inhabitants of the world, for Makka (Ka'bah) is the centre of the earth. حَوْلَ *hawl* = around; also year, might.

وَالَّذِينَ يُؤْمِنُونَ ¹ And those who believe¹
 بِالْآخِرَةِ in the hereafter
 يُؤْمِنُونَ بِهِ do believe in it;
 وَهُمْ عَلَى صَلَاتِهِمْ and they are on their prayers
 مُحَافِظُونَ constantly observant.²

وَمَنْ أَظْلَمُ 93. And who can be viler³
 مِمَّنْ أَقَرَى than the one who fabricates⁴
 عَلَى اللَّهِ كَذِبًا against Allah a lie⁵
 أَوْ قَالَ or says: "It has been
 أُوحِيَ إِلَيَّ communicated⁶ to me" while
 وَلَمْ يُوحَ there was not communicated
 إِلَيْهِ شَيْءٌ to him anything; and who
 قَالَ سَأُنْزِلُ says: "I shall send down⁷
 مِثْلَ مَا the like of what
 أَنْزَلَ اللَّهُ Allah sent down?"

وَلَوْ تَرَى And were you to see
 إِذِ الْقُلُوبُ مَنَاطِدٌ when the transgressors⁸ will
 فِي شَرَارٍ لِّلْمَوْتِ be in the throes⁹ of death,
 وَالْمَلَائِكَةُ and the angels
 بَاسِطُو أَيْدِيهِمْ stretching out¹⁰ their hands –
 أَخْرَجُوا أَنْفُسَهُمْ "give up your souls".
 الْيَوْمَ تُجْزَوْنَ Today you will be awarded

1. يؤمنون *yu'minûna* = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* ['imân], from IV of *amina*, to be safe. See at 4:65, p. 269, n. 8).

2. يحافظون *yuhâfiẓûna* = they keep up, maintain, sustain, preserve, observe, uphold, are watchful (v. iii. m. pl. impfct. from *hâfiẓa*, to keep up, maintain, form III of *hâfiẓa* [hifẓ], to preserve. See *hâfiẓa* at 2:238, p. 120, n. 11).

3. أظلم *'azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (relative of *ẓalim*. See at 6:21, p. 399, n. 1).

4. افترى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See at 6:21, p. 399, n. 2).

5. كذب *kadhīb* = lie, falsehood, untruth, deceit. See at 3:78, p. 186, n. 5.

6. أوحى *'uhîya* = he or it was communicated, (v. iii. m. s. past passive from *'awhâ*, form IV of *wahâ* [wahy], to communicate. See at 6:19, p. 398, n. 3). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

7. أنزل *'unzilu* = I shall send down (v. i. m. s. impfct. from *'anzala*, form IV of *nazala* [nuzâl], to come down, get down. See *'anzala* at 6:91, p. 427, n. 10).

8. i. e., those who utter a lie against Allah or set partners with Him are transgressors, the last mentioned sin being the worst of transgression (See for instance 2:229; 2:254; 3:94; 31:13).

ظالمون *ẓālimûn* (sing. ظالم *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓaluma* [ẓulm/ẓulm], to do wrong. See at 6:21, p. 399, n. 6).

9. غمرات *ghamarât* (pl.; s. *ghamarah*) = deluge, flood, adversities, ups and downs. *ghamarât al-mawt* (a phrase meaning: throes of death, agonies of death).

10. i. e. stretching out their hands and saying: باسطون *bâsitûn* (pl.; s. *bâsit*) = those stretching out, spreading, expanding (act. participle from *basaṭa* [bast], to spread. The terminal *nûn* is dropped for the genitive construction. See *yabsutû* at 5:11, p. 333, n. 7, and *mabsūtātân* at 5:68, p. 361, n. 7).

عَذَابِ الْهُونِ the punishment of disgrace¹

بِمَا كُنْتُمْ تَقُولُونَ for that you used to say

عَلَى اللَّهِ عِزُّ الْحَقِّ against Allah the untruth

وَكُنْتُمْ عَنْ آيَاتِهِ and used about His revela-

تَسْتَكْبِرُونَ tions to turn arrogant.²

وَلَقَدْ جِئْتُمُونَا 94. An now you have come

فَرَدَى to Us singly³

كَمَا خَلَقْنَاكُمْ as We created⁴ you

أَوَّلَ مَرَّةٍ for the first time,

وَرَزَكْنَاكُمْ and you have left⁵

مَا خَوَّلْنَاكُمْ what We bestowed⁶ on you

وَرَاءَ ظُهُورِكُمْ behind⁷ your back;⁸

وَمَا نَرَى مَعَكُمْ and We do not see with you

شُفَعَاءَكُمْ the intercessors⁹ of yours

الَّذِينَ رَعَيْتُمُ whom you claimed¹⁰

أَنَّهُمْ يَكْفُرُ that they were in your affairs

مُشْرِكُونَ co-partners.¹¹

لَقَدْ قَطَعْنَا Now cut off is the bond¹²

بَيْنَكُمْ between you and there

وَضَلَّ عَنْكُمْ has gone astray¹³ from you

مَا كُنْتُمْ تَزْعُمُونَ what you used to presume.



1. هُون *hūn* = disgrace, degradation, abasement, ignominy.

2. تَسْتَكْبِرُونَ *tastakbirūna* = you turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibār/ kabārah*] to become big, large, great. See *yastakbirūna* at 5:82, p. 371, n. 1).

3. i. e., there will be neither friends nor relatives, nor the supposed leaders and gods and goddesses to render any help (see 19:80,95). فَرَادَى *furādā* = singly, one by one, separately.

4. خَلَقْنَا *khalāqnā* = we created, made, originated (v. i. pl. past from *khalāqa* [*khalq*], to create. See *khalāqa* at 6:1, p. 392, n. 3).

5. تَرَكْتُمْ *taraktum* = you (all) left, relinquished, abandoned (v. ii. m. pl. past from *taraka* [*tark*], to leave. See at 4:12, p. 243, n. 3).

6. i. e., what we bestowed on you of wealth, children and all other tangible and intangible powers and resources. خَوَّلْنَا *khawwalnā* = we bestowed, conferred, granted (v. i. pl. past from *khawwala* [*khawl*], to take care, manage).

7. وَرَاءَ *warā'* = rear, behind, beyond, over and above. See at 4:102, p. 289, n. 5.

8. ظُهُور *zuhūr* (sing. ظَهْر *zahr*) = backs, rears, rear sides. See at 2:189, p. 91, n. 6).

9. i. e., those whom you used to suppose as your intercessors. شُفَعَاءَ *shufa'ā'* (pl.; s. شَافِعٍ *shafi'*) = intercessors, advocates (active participle on the scale of *fa'il* from *shafa'a* [*shaf'*], to double, to attach. See *shafi'* at 6:51, p. 411, n. 1).

10. زَعَمْتُمْ *za'amtum* = you claimed, presumed, supposed, alleged (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See *ta'umūna* at 6:22, p. 399, n. 9).

11. شُرَكَاءَ *shurakā'* (pl.; s. *sharik*) co-partners, sharers, associates. See at 4:12, p. 243, n. 10.

12. قَطَعْنَا *taqattā'a* = he or it became severed, cut off (v. iii. m. s. past in form V of *qata'a* [*qat'*], to cut. See *taqattā'at* at 2:166, p. 78, n. 8).

13. ضَلَّ *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalāl/dalālah*, to loose one's way, {*dalla 'ankum* = he or it went astray from you, i. e., it was lost to you} See at 6:24, p. 400, n. 1).

Section (Rukū') 12

إِنَّ اللَّهَ 95. Verily Allah is

فَالِقُ the One Who cleaves¹

الْحَبِّ وَالنَّوَى the seeds² and fruit-stones.³

يُخْرِجُ الْحَيَّ He brings out⁴ the living

مِنَ الْمَيِّتِ from the lifeless;

وَيُخْرِجُ الْمَيِّتِ and producer⁵ of the lifeless

مِنَ الْحَيِّ from the living.

ذَٰلِكُمُ اللَّهُ That is Allah.⁶

فَآيَ How could then

تُؤَفَّكُونَ you be deluded?⁷

فَالِقُ 96. The One Who cleaves

الْإِصْبَاحِ the day-break;⁸

وَجَعَلَ اللَّيْلَ and He makes the night

سَكَنًا a repose,⁹

وَالشَّمْسَ وَالْقَمَرَ and the sun and the moon

حِسَابًا a reckoning.¹⁰

ذَٰلِكَ تَقْدِيرُ That is the ordaining¹¹

الْعَزِيزِ of the All-Mighty,

الْعَلِيمِ the All-Knowing.

وَهُوَ الَّذِي 97. And He it is Who

1. i. e., Allah splits the seeds and fruit kernels and brings out plants and trees and also brings out fruits and seeds from those plants and trees. فَالِقُ

fāliq = one who cleaves, tears asunder, causes to break; splits (act. participle from *falaqa* [*falq*], to split).

2. حَب *habb* (s.; pl. *hubūb*) = grain, corn, seed, cereal.

3. نَوَى *nawān* = date pits, fruit kernels, fruit stone.

4. Allah brings out the living from the lifeless such as seeds and eggs, and brings out the dead from the living, making it die and become lifeless (see 3:27; 7:54 and 36:33-35). يَخْرِجُ *yukhrijū* = he takes or brings out, produces, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV of *kharaja* [*khurūj*], to go out. See at 2:257, p. 132, n. 13; and 5:15, p. 366, n. 9).

5. مَخْرَج *mukhrij* = one who brings out, produces, dislodges, expels, ousts (active participle from *'akharaja*. See n. 4 above).

6. i. e., the One Who does all these is Allah, not anyone else like the imaginary gods and goddesses or the images and statues worshipped by the idolaters.

7. i. e., deceived away from the truth and into the error of taking other objects and beings as gods.

تُؤَفَّكُونَ *tu'fakūna* = you are deluded, deceived, beguiled, turned away (v. ii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufūk*], to lie, to deceive. See *yu'fakūna* at 5:75, p. 367, n. 8).

8. i. e., He brings the dawn out of the darkness of night. إِصْبَاح *'isbāh* (= *ṣubh*) = morning, dawn, day-break.

9. سَكَن *sakan* = means or time for rest, repose; dwelling, habitation.

10. i. e., the sun and the moon moving according to a set course in time and space. Also they are the means of calculating days and months (see 7:54 and 36:38-40). حِسَاب *husbān* = reckoning, calculation, computation, accounting.

11. See 36:38. تَقْدِير *taqdīr* = ordaining, determining, estimation, appraisal, decree. Verbal noun in form II of *qadara* [*qadr/ qadar qudrah/ maqdurah*], to decree, to possess strength).

جَعَدَ لَكُمْ النُّجُومَ set for you the stars¹
لِيَهْتَدُوا that you may find the way²
بِهَافٍ ظُلُمَاتٍ thereby in the darkness
الْبَرِّ وَالْبَحْرِ of the land and the sea.
فَدَفَّضْنَا الْآيَاتِ We have elaborated³ the signs
لِقَوْمٍ يَعْلَمُونَ for people who know.⁴

وَهُوَ الَّذِي 98. And He it is Who

أَنشَأَكُمْ brought you into being⁵

مِنْ نَفْسٍ وَاحِدَةٍ from a single person,⁶

فَمَسَرَّ then there is a lodgement⁷

وَمُسَوِّدٌ and a repository.⁸

فَدَفَّضْنَا الْآيَاتِ We have elaborated the signs

لِقَوْمٍ يَفْقَهُونَ for people who understand.⁹



وَهُوَ الَّذِي أُنزَلَ 99. And He is it who sends

مِنَ السَّمَاءِ مَاءً down from the sky water.¹⁰

فَأَخْرَجْنَا بِهِ Thus We produce therewith

نَبَاتَ كُلِّ شَيْءٍ vegetation¹¹ of everything;

فَأَخْرَجْنَا مِنْهُ then We produce therefrom

خَضِرًا green plant,¹²

نُخْرِجُ مِنْهُ حَبًّا bringing out of it grain

مُتَرَاكِبًا mounted one upon another.¹³

1. نجوم *nujūm* (pl.; s. *najm*) = stars.

2. تَهْتَدُوا *tahtadū* (na) = you (all) get guided, guide yourselves, are rightly guided, find the way (v. ii. m. pl. impfct. from *ihtadā*, form VIII of *hadā* [*hady* / *hudan* / *hidāyah*], to guide, to show. The terminal *nūn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb).

3. فَضَّلْنَا *faṣṣalnā* = we elaborated, set forth in detail, made clear (v. i. pl. past. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *nufassilu* at 6:55, p. 412, n. 9).

4. i. e., know that it is the truth from Allah and hence reflect on these signs and evidences of the power and greatness of Allah. يَعْلَمُونَ *ya'lamūna* = they know (v. iii. m. pl. impfct. from *'alima*, to know, be aware of. See at 5:105, p. 381, n. 7).

5. أَنشَأَ *'ansha'a* = he produced, brought into being, caused to rise, instituted, created (v. iii. s. past from *'ansha'a*, form IV of *nasha'a* [*nash'* / *nushū'* / *nash'ah*], to rise, to emerge. See *'ansha' nā* at 6:6, p. 393, n. 11).

6. i. e., from 'Ādam.

7. The reference is both to the process of birth through father and gestation in mother's womb and to the stay in the world and in the repository of the grave (see *Tafsīr al-Samarqandī*, I, 503).

مَسَرَّ *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence, lodgement (adverb of place/time from *istaqarra*, form X of *qarra* [*qarār*], to settle down, to abide. See at 6:67, p. 417, n. 11).

8. مُسَوِّدٌ *mustawda'* = repository, storehouse, depository, depot; also lodged, consigned (adverb of place/passive participle from *istawda'a*, form X of *wada'a* [*wad'*], to put down, to leave).

9. يَفْقَهُونَ *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqaha* [*fiqh*], to understand. See at 6:65, p. 417, n. 8).

10. i. e., rains and snow, which provide water.

11. نَبَاتٍ *nabāt* = vegetation, plants, vegetable organism. See *'anbatat* at 2:261, p. 136, n. 10.

12. خَضِرٍ *khadīr* = green crop, green plant.

13. مُتَرَاكِبٍ *mutarākib* = to be mounted/ superimposed one upon another (act. participle from *tarākaba*, form VI of *rakiba* [*rukūb*], to ride, to mount).

وَمِنَ النَّخْلِ and from the date-palm,¹
 مِنْ طَلْمِهَا out of its spathe²
 قِطْوَانٌ bunches of dates³ (grow)
 دَانِيَةً hanging low;⁴
 وَحُتْنٍ مِّنْ أَعْنَابٍ and orchards⁵ of grapes⁶ and
 وَالزَّيْتُونِ وَالرُّمَّانِ olives⁷ and pomegranates,⁸
 مُشْتَبِهًا resembling one another⁹ but
 وَغَيْرَ مُنْتَبِهِةٍ not similar one to the other.¹⁰
 أَنْظُرُوا إِلَىٰ ثَمَرِهِ إِذَا Look at its fruit as it yields¹¹
 أَثْمَرَ and at its ripeness.¹²
 إِنَّ فِي ذَٰلِكُمْ Therein are
 لَآيَاتٍ لِّقَوْمٍ indeed signs for people
 يُؤْمِنُونَ who believe.
 وَجَعَلُوا لِلَّهِ 100. Yet they set¹³ for Allah
 شُرَكَاءَ الْإِنِّ partners¹⁴ of jinns
 وَخَلَقَهُمْ though He created them;
 وَخَرَقُوا لَهُم and they trump up¹⁵ for Him
 بَنِينَ وَبَنَاتٍ sons and daughters
 بِغَيْرِ عِلْمٍ without any knowledge.
 سُبْحَنَهُ Sacrosanct¹⁶ is He, and
 وَتَعَالَىٰ عَمَّا He transcends high above
 يَصِفُونَ what they attribute.¹⁷

1. نخيل *nakhil* = palm, date palm. See at 2:265, p. 139, n. 9.

2. طلع *tal'* = spadix or inflorescence of the palm tree, pollen, spathe.

3. قنوان *qinwân* (pl.; s. *qunw*) = bunches of dates. See also 5:10.

4. دانية *dâniyah* (f.; mas. *dânin*) = near, close by, within easy reach, low (active participle from *danâ* [*danâw/danâwah*], to be near, to be close. See 'adnâ at 5:107, p. 383, n. 11.

5. جنات *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 2:25, p. 13, n. 6.

6. أعناب *'a'nâb* (sing. *'inah*) = grapes, vines. See at 2:265, p. 139, n. 10.

7. زيتون *zaytûn* = olives, olive tree.

8. رمان *rummân* = pomegranates.

9. مشبه *mushtabih* = resembling one another, similar to one another, like one another (act. participle from *ishtabaha*, form VIII from *shibh/shubah* (*shabbaha*), resemblance, likeness. See *shubbiha* at 4:157, p. 315, n. 2).

10. مشابه *mutashâbih* = similar in look to one another, resembling one another (active participle from *tashâbaha*, form VI from *shibh / shabah*, resemblance, likeness. See n. 9 above; also 2:25, p. 13, n. 11).

11. أثمر *'athmara* = he or it gave fruits/yields/benefits (v. iii. m. s. past in form IV of *thamara*, to bear fruit).

12. ينع *yan'* = ripeness, to become ripe.

13. جعلوا *ja'alû* = they set, appointed, placed, made (v. iii. m. pl. past from *ja'ala* [*ja'l*] to make, to put. See *taj'alûna* at 6:91, p. 428, n. 1).

14. شركاء *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 6:94, p. 430, n. 11.

15. خرقوا *kharaqû* = they trumped up, fabricated, rended, pierced, tore apart, violated (v. iii. m. pl. past from *kharaqa* [*kharaq*], to tear, to rend).

16. سبحان *Subhân*, see at 5:116, p. 388, n. 6; and 4:171, p. 321, n. 7.

17. يصفون *yasifûna* = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣafa* [*waṣf*], to describe, to praise).

Section (Rukū') 13

بَدِيعُ 101.[He is] The Originator¹

اَلْسَمٰوٰتِ of the heavens

وَالْاَرْضِ and the earth.

اَنۡ يَّكُوۡنَ لَهٗ How can² there be for Him

وَلَدٌ a son

وَلَوْ كُنَّ لَهٗ while He has no

صَحِيۡبَةٌ consort?³

وَحَقَّ كُلُّ شَيْءٍ And He created⁴ everything;

وَهُوَ بِكُلِّ شَيْءٍ and He is of everything

عَلِيۡمٌ All-Knowing.⁵

ذٰلِكُمۡ اَللّٰهُ 102. That is Allah,

رَبُّكُمۡ your Lord.

لَا اِلٰهَ اِلَّا هُوَ There is no deity except He,

خَلَقَ كُلَّ شَيْءٍ the Creator of everything.

فَاعْبُدُوْهُ So Him you all worship.⁶

وَهُوَ عَلٰى كُلِّ شَيْءٍ And He is of everything

وَكَوۡلٍ the Guardian-Trustee.⁷

لَا تَدْرِىۡ 103. There cannot reach⁸ Him

اَلْاَبۡصٰرُ the eyes;

وَهُوَ يَّرۡدُّكَ اِلَآ اَبۡصَرٌ but He reaches all eyes;

1. بَدِيعُ *badī'* = originator, initiator, creator out of nonentity (active participle in the intensive form of *fa'il* from *bada'a* [*bad'*], to innovate, to originate, to introduce. See at 2:117, p. 55, n. 8).

2. اَنۡ *'annā* = whence, wherefrom, how, when. See at 3:40, p. 171, n. 7).

3. This is a reply those who attribute sons or daughters to Allah. صَاحِبَةٌ *sāhibah* (f.; m. *sāhib*) = consort, companion, comrade, follower, owner (act. participle from *sahiba* [*suhbah/ saḥābah/ sihbah*], to be a companion. See *sāhib* at 4:36, p. 257, n. 4).

4. This clause is a further emphasis on the fact that all that exists, animate or inanimate, is merely Allah's creature. He is the Creator of the entire universe and everything therein, as emphasized in the previous *'āyahs* 95-100. خَلَقَ *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 6:1, p. 391, n. 2).

5. i. e., He knows the ins and outs of all His creatures, their movements, deeds and intentions, open or secret, and their past, present and future.

6. While the *'āyahs* 95 - 101 bring home the theme of monotheism, the present *'āyah* further emphasizes that the One Who created and creates everything and controls and regulates everything is Allah, the Lord of you all. There is no other deity and that it is Allah Alone Who is to be worshipped. Here is a command to all beings to worship Him. Hence, simple recognition of Him as Creator and Lord but failure to worship Him as commanded constitutes disobedience to Him.

أَعْبَدُوا *u'budū* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibādah/ 'ubūdah/ 'ubūdiyyah*], to worship, to serve. See at 5:117, p. 389, n. 4).

7. i. e., He protects, manages and oversees everything. وَكِيْلٌ *wakīl* (s.; pl. *wukalā'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl/ wukāl*], to entrust. See at 6:66, p. 417, n. 10).

8. i. e., in this worldly life; but in the hereafter the righteous ones whom Allah is pleased with will have the highest privilege of viewing Him, as stated in 75:23. تَدْرِىۡ *tudriku* = she catches up, overtakes, attains, reaches (v. iii. f. s. impfct. from *'adraka*, form IV of *daraka* [*darak/dark*], to attain. See *yudriku* at 4:100, p. 288, n. 3).

وَهُوَ اللَّطِيفُ and He is the All-Graceful,¹

الْحَكِيمُ the All-Aware.²

فَدَجَاءَكُم 104. There has come to you

بَصَائِرُ enlightenment³

مِنْ رَبِّكُمْ from your Lord.

فَمَنْ أَبْصَرَ So whoever sees,⁴

فَلِنَفْسِهِ it will be for himself;⁵

وَمَنْ عَمِيَ and whoever does not see,

فَعَلَيْهَا it will be against himself.⁶

وَمَا أَنَا عَلَيْكُمْ

بِحَفِظٍ a guard.⁷

وَكَذَلِكَ نُصَرِّفُ 105. And thus We spell out⁸

الْآيَاتِ the revelations⁹

وَلِيَقُولُوا that they may say:¹⁰

دَرَسْتَ "You have studied"¹¹ and

لِنُبَيِّنَهُ that We may make it clear¹²

لِقَوْمٍ يَعْلَمُونَ for people who know.¹³



اتَّبِعْ مَا 106. Follow¹⁴ what

أَوْحَى إِلَيْكَ is communicated to you

مِنْ رَبِّكَ from your Lord;

لَا إِلَهَ إِلَّا هُوَ there is no deity except He;

1. لطيف *latîf* = All-Graceful, Kind, fine, delicate, refined (active participle in the scale of *fa'il* from *latāfa/latūfa* [*lutf/latāfah*], to be kind and friendly, to be fine, delicate).

2. خبير *khābîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khābara* [*khubr/ḵhibrah*] to be acquainted). See at 3:180, p. 226, n. 11.

3. بصائر *baṣā'ir* (pl.; s. *baṣīrah*) = enlightenment, insight, perception, perspicacity. See *baṣīr* at 6:50, p. 410, n. 9.

4. أبصر *'abṣara* = he beholds, sees, perceives, discerns, recognizes (v. iii. m. s. past in form IV of *baṣura/baṣira* [*baṣar*], to see, to look. See n. 3 above and *yubṣirūna* at 2:17, p. 9, n. 12).

5. i. e., it will be for his own good, in this world as well as in the hereafter

6. i. e., it will be to his detriment; for he will remain in error and will consequently be in loss in the hereafter.

7. حفظ *ḥafīẓ* = attentive, mindful, persevering, guarding, guard (act. participle in the scale of *fa'il* from *ḥafīẓa* [*hifẓ*], to preserve, to guard).

8. نصرف *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 6:65, p. 417, n. 7).

9. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 6:54, p. 412, n. 2.

10. i. e., the unbelievers may say due to their unbelief.

11. The allusion is to what the unbelievers used and still use to say that the Prophet received his ideas and knowledge from the Jews and Christians and their scripture and gave these out as Allah's revelations. درست *darasta* = you studied, learnt (v. ii. m. s. past from *darasa* [*dars*], to study, to efface. See *tadrusūna* at 3:79, p. 187, n. 3).

12. نبين *nubayyina(u)* = we make clear, explain, elucidate (v. i. pl. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. See *nubayyinū* at 5:76, 367, n. 6).

13. i. e., for people who know that it is the truth from Allah.

14. اتبع *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See *Attabi'u* at 6:56, p. 413, n. 3).

وَأَعْرِضْ عَنِ

ٱلْمُشْرِكِينَ and turn away¹ from the polytheists.

وَلَوْ شَاءَ ٱللَّهُ 107. And if Allah willed, they

مَا أَشْرَكُوا would not have set partners;²

وَمَا جَعَلْنَاكَ

عَلَيْهِمْ حَافِظًا and We have not set you over them as a guard³

وَمَا أَنتَ عَلَيْهِمْ

بِكُلٍّ ٱلْمُكَلِّفُ a guardian-trustee.⁴

وَلَا تَسُبُّوا 108. And do not abuse⁵

ٱلَّذِينَ يَدْعُونَ

فِي سَبِيلِ ٱللَّهِ in lieu of Allah,

فَيَسُبُّوا for they will then abuse⁷

ٱللَّهَ عَدْوًا Allah outrageously⁸

بِغَيْرِ عِلْمٍ without knowing.⁹

كَذَٰلِكَ رَسَّٰنَا Thus We embellish¹⁰

لِكُلِّ أُمَّةٍ for every community

عَلَيْهِمْ their deed;

ثُمَّ إِلَىٰ رَبِّهِمْ thereafter to their Lord

مَرْجِعُهُمْ will be their return;

فَيُنَبِّئُهُمْ then He will apprise¹¹ them

بِمَا كَانُوا يَعْمَلُونَ of what they use to do.

1. i. e., do not pay any heed to their sarcasm nor associate yourselves with their views. أَعْرِضْ

'a'ridh = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from 'a'radu, form IV of 'arada /'aruda ['ard], to be wide, to become visible. See at 6: 68, p. 418, n. 1).

2. i. e., set partners with Allah. أَشْرَكُوا 'ashrakū = they set partners, associated (v. iii. m. pl. past from 'ashraka, form IV of sharika [shirk/sharikah], to share. See at 6:88, p. 426, n. 8).

3. حافظ hafiz = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of fa'il from hafiza [hifz], to preserve, to guard. See at 6:104, p. 435, n. 7).

4. i. e., to manage and regulate their conduct and affairs. وَكِلٍ wakil (s.; pl. wukalā) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of fa'il from wakala [waki /wukāl], to entrust. See at 6:66, p. 417, n. 10).

5. لَا تَسُبُّوا lā tasubbū = do not abuse, revile, call names, insult (v. ii. m. pl. imperative [prohibition] from sabba [sabb], to abuse).

6. يَدْعُونَ yad'ūna = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from da'ā [du'ā], to call, to summon. See at 6:71, p. 420, n. 6).

7. يَسُبُّوا yasubbū(na) = they abuse, revile, call names (v. iii. m. pl. impfct. from sabb. See n. 5 above. The terminal nūn is dropped because of a silent 'an after the causal fā' (fā' al-sabab) before the verb).

8. عَدْوًا 'adwan = wrongfully, outrageously.

9. i. e., without knowing the Sublimity of Allah and the consequences of their misdeed.

10. i. e., we make charming to every sinful community their misdeed by way of retribution for their bad choice (see Tafsir al-Samarqandi, I, 506). زَيَّنَّا zayyannā = we embellished, decorated, ornamented, beautified, made charming (v. i. pl. past in form II of zāna [zayn], to decorate, adorn. See zayyana at 6:43, p. 407, n. 13).

11. i. e., will duly punish or reward. يُنَبِّئُهُمْ yunabbi'u = he appraises, informs, notifies, advises, tells (v. iii. s. impfct. from nabba'a, form II of naba'a [nab /nubū], to be prominent. See at 6:61, p. 415, n. 9).

وَأَقْسَمُوا بِاللَّهِ 109. They swear¹ by Allah

جَهْدًا أَتْبَتَهُمْ their emphatic² oaths³ –

لَئِنْ جَاءَهُمْ if there comes to them

آيَةٌ a sign⁴

يُؤْمِنُوا they will surely believe in it.

قُلْ إِنَّمَا الْآيَاتُ Say: "Verily the signs are

عِنْدَ اللَّهِ وَمَا with Allah";⁵ and what

يُشْعِرُكُمْ will make you realize⁶

أَنَّهُنَّ إِذَا جَاءَتْ that if these do come

لَا يُؤْمِنُونَ they will not believe?

وَنَقْلُبُ 110. And We shall invert⁷

أَفْئِدَتَهُمْ وَأَبْصَرَهُمْ their hearts⁸ and sights⁹

كَأَمَلِهِمْ يُؤْمِنُوا as when they believed not

بِهِ أَوَّلَ مَرَّةٍ in it for the first time

وَنَذَرُهُمْ and shall leave¹⁰ them

فِي طُعْنِهِمْ in their transgression¹¹

يَعْمَهُونَ roaming blindly.¹²

PART (Juz') VIII

Section (Rukū') 14

وَلَوْ أَنَّا 111. And even if We

رَزَقْنَاهُمْ had sent down to them

1. This 'āyah was revealed in the context of the Makkan unbelievers' demand for certain miracles which they specified and said that if those were caused to happen they would believe. It emphasizes that it is not the Prophets but Allah who causes the miracles to happen and also points out that the unbelievers made those demands out of their defiance and disbelief, not out of sincere desire to believe. أقسموا 'aqsamū

= they swore, took an oath (v. iii. m. pl. past from 'aqsama, form IV of qasama [qasam], to divide, to apportion. See at 5:53, p. 356, n. 10).

2. جهد *jahd* = strain, effort, emphatic, earnest.

3. أيمان *'aymān* (pl.: s. يمين *yamīn*) = right hands, oaths. See at 5:108, p. 384, n. 2.

4. آية *'āyah* (pl. آيات *'āyāt*) = sign, revelation, miracle. See at 6:37, p. 415, n. 7.

5. i. e., it is Allah Alone Who causes the miracles to happen, not the Prophets.

6. يشعر *yush'iru* = he lets (s. o.) know, realize, informs, notifies (v. iii. m. s. impfct. from 'ash'ara, form IV of sha'ara [shu'ār], to realize, to know. See *yash'urūna* at 6:26, p. 401, n. 4).

7. نقب *nuqallibu* = we invert, overturn, turn about (v. i. pl. impfct. from *qallaba*, form II of *qalaba* [qalb], to turn around. See *tanqalibū* at 5:21, p. 340, n. 4).

8. أفئدة *'af'idah* (pl.: s. fu'ād) = hearts.

9. أبصار *'abṣār* (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 3:13, p. 159, n. 8).

10. نذر *nadhuru* = we leave, forsake, abandon, let alone (v. i. pl. impfct. from *wadhara/yadhuru*, to leave. See *dhar* at 6:91, p. 428, n. 6).

11. طغيان *ṭughyān* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 5:68, p. 364, n. 4.

12. يعمهون *ya'mahūna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct. from 'amaha [amah], to stray, to rove blindly). 'Amah is like 'aman (blindness), but the former applies to mind and heart, while the latter applies to both physical sight and mind [Al-Zamakhsharī, I, 36]. See at 2:15, p. 9, n. 4).

أَلَمْ يَكُنْ the angels and
 وَكَلَّمَهُمُ التَّوْبَىٰ there spoke¹ to them the dead
 وَحَشَرْنَا عَلَيْهِمْ and We rallied² to them
 كُلَّ شَيْءٍ وَجْهًا everything face to face³
 مَا كَانُوا they would not be the ones
 لِيُؤْمِنُوا to believe
 إِلَّا أَنْ يَشَاءَ اللَّهُ save that Allah wills;
 وَلَكِنَّ أَكْثَرَهُمْ but most of them
 يَجْهَلُونَ lack knowledge.⁴

وَكَذَلِكَ جَعَلْنَا 112. And thus We set⁵
 لِكُلِّ نَبِيٍّ for every Prophet
 عَدُوًّا شَيْطَانِينَ an enemy — of Satans
 الْإِنْسِ وَالْجِنِّ of men and jinns,
 يُؤْخِرُ بَعْضُهُمْ some of them prompting⁶
 إِلَى بَعْضٍ to the others
 زُخْرُفَ الْقَوْلِ ornament⁷ of words
 غُرُورًا in deception.⁸

وَلَوْ شَاءَ رَبُّكَ And were your Lord to will
 مَا فَعَلُوهُ they would not have done it.⁹
 فَذَرَهُمْ وَ So let them alone¹⁰ and
 مَا يَفْتَرُونَ what they trump up.¹¹

1. This 'āyah is a reply to the further demands of the unbelievers to make the angels and the dead appear to them to testify to the truth of the Qur'ān and the Prophethood of Muhammad, peace and blessings of Allah be on him. *kallama* = he spoke, talked, addressed (v. iii. m. s. past in form II of *kalama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See at 4:2164, p. 318, n. 5).

2. حَشَرْنَا *hasharnā* = we rallied, mustered, gathered, collected, assembled, herded (v. i. pl. past from *hashara* [*hashr*], to gather. See *tuhsharāna* at 6:72, p. 420, n. 12).

3. قُبُلًا *qubulan* = face to face (*qubl/qubul* = front, face, fore part).

4. يَجْهَلُونَ *yajhalūna* = they lack knowledge, they are ignorant, foolish (v. iii. m. pl. impfct. from *jahala* [*jahl/juhālah*], to be ignorant. See *jahūlah* at 6:54, p. 412, n. 6).

5. The 'āyah points out to the Prophet that the opposition he faced was nothing unusual. Such was the case with every previous Prophet and therefore he (and for that matter every preacher of the truth) should not be disheartened in the face of opposition and enmity (see also 3:183; 6:34; 25:31 and 41:43). جَعَلْنَا *ja'alnā* = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'āl*], to make, to set. See at 5:13, p. 334, n. 12).

6. يُؤْخِرُ *yūhī* = he prompts, communicates, instigates, inspires (v. iii. m. s. impfct. from *'awhā*, form IV of *wahā* [*wahy*], to communicate. See *yūhā* at 6:93, p. 429, n. 6).

7. i. e., deceptively and impressively beautiful words. زُخْرُفَ *zukhruf*(s.; pl. *zakhārif*) = ornament, decoration, embellishment, finery.

8. غُرُورَ *ghurūr* = delusion, deception, conceit, vanities. See at 4:120, p. 297, n. 9.

9. i. e., if it was Allah's will, He could have dispensed with such opposition to the Prophets; but it was part of Allah's plan so try the Prophets (Ibn Kathīr, III, 314).

10. فَذَرَهُمْ *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:91, p. 428, n. 6).

11. يَفْتَرُونَ *yaftarūna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarā*, form VIII of *farā* [*fury*], to cut lengthwise, to fabricate. See at 6:24, p. 400, n. 2).

وَلْيَصْغَىٰ إِلَيْهِ 113. And that there incline¹ to

أَفْئِدَةُ الَّذِينَ it the hearts² of those who

لَا يُؤْمِنُونَ do not believe

بِالْآخِرَةِ in the hereafter and

وَلْيَرْضَوْهُ that they be happy³ with it

وَلْيَقْرَءُوا مَا لَهُمْ and acquire⁴ what they are

مُقَرَّرُونَ 114. [Say] "Is it other than

أَفْعَبِ اللَّهُ أَلَّا أَسْتَعِزَّ Allah that I should seek⁶

حَكَمًا as an arbiter⁷

وَهُوَ الَّذِي أَنْزَلَ while He it is Who has sent

إِلَيْكُمْ الْكِتَابَ down to you the Book

مُفَصَّلًا well elaborated?"⁸

وَالَّذِينَ And those whom

آتَيْنَاهُمُ الْكِتَابَ We had given the Book

يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ know that it is a sent-down⁹

مِنْ رَبِّكَ بِالْحَقِّ from your Lord in turth.

فَلَا تَكُونُوا So you must not be

مِنَ الْمُنْكَرِينَ of the sceptics.¹⁰



وَتَمَّتْ 115. And perfect¹¹ is

كَلِمَتُكَ the Word of your Lord

1. تصغى *tasghâ* = she or it inclines, leans to (v.

iii. f. s. impfct. from *ṣaghâ* [*ṣaghaw/ṣughûw*], to incline, to lean to).

2. أفئدة *'af'idah* (pl.; s. *fu'ād*) = hearts. See at 6:110, p. 437, n. 8.

3. يرضوا *yardaw* (na) = they are happy, pleased (v.

iii. m. pl. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. The terminal *nûn* is dropped because of a hidden 'an in li [*lâm* of motivation coming before the verb]. See *yardâ* at 4:108, p. 292, n. 8).

4. يقرءون *yqtarifûna* = they commit, perpetrate, acquire (guilt/sin) (v. iii. m. pl. impfct. from *iqtarafa*, form VIII of *qarafa/qarifa* [*qarf/qaraf*], to peel, to feel disgust).

5. مقرءون *muqtarifûn* (pl.; s. *muqtarif*) = those who commit, acquire (active participle from *iqtarafa*. See n. 4 above).

6. أبتغى *'abtaghî* = I seek, desire, (v. i. s. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*'], to seek. See *tabtaghî* at 6:35, p. 404, n. 12).

7. حكم *hakam* (s.; pl. *hukkâm*) = arbitrator, arbiter, umpire. See *hukkâm* at 4:35, p. 256, n. 7).

8. مفصل *mufasssal* = set forth in detail, elaborated (passive participle from *fassala*, from II of *fasala* [*fasl*], to separate, set apart. See *fassalnâ* at 6:97, p. 432, n. 3).

9. منزل *munazzal* = that which is sent down, descended (passive participle from *nazzala*, form II of *nazala* [*nuzûl*], to come down). See *nuzzila* at 6:37, p. 405, n. 6.

10. متبرين *mumtarin* (acc./gen. of *mumtarîn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts (active participle from *imtirâ'*, form VIII from *miryah/muryah*, doubt, dispute. See at 3:60, p. 179, n. 1).

11. تمت *tammat* = she or it became complete, full, perfect; came to an end, came off (v. iii. f. s. past from *tamma* [*tamûm*], to be completed. See *yutimma* at 5:6, p. 331, n. 10).

صِدْقًا وَعَدْلًا in truth¹ and justice.²

لَا مُبْدِلَ Ther is none to change³

لِكَلِمَتِهِ His words.

وَهُوَ السَّمِيعُ He is the All-Hearing,

الْعَلِيمُ the All-Knowing.⁴

وَلَا تَطِيعُ أَكْثَرُ 116. And if you obey⁵ most

مَنْ فِي الْأَرْضِ of those who are in the world

يُضِلُّوكَ they will lead you astray⁶

عَنْ سَبِيلِ اللَّهِ from Allah's way.

إِنْ يَتَّبِعُونَ إِلَّا They follow⁷ not but assump-

الظَّنَّ وَإِنْ هُمْ إِلَّا tion and they do naught but

يَحْضُرُونَ indulge in conjecture.⁸

إِنَّ رَبَّكَ هُوَ 117. Verily your Lord is He

أَعْلَمُ مَنْ يَضِلُّ Who knows best who strays⁹

عَنْ سَبِيلِهِ away from His way

وَهُوَ أَعْلَمُ and He is Best Aware of

بِالْمُهْتَدِينَ those led on the right way.¹⁰

فَكُلُوا مِمَّا 118. So eat of that which

ذَكَرَ has been mentioned

أَسْمَاءُ اللَّهِ عَلَيْهِ Allah's name on,

1. i. e., in whatever He says and informs. صدق *sidq* = truth, truthfulness, veracity. See at 5:119, p. 390, n. 3.

2. i. e., in whatever He commands and prohibits and decrees. عدل *'adl* = impartiality, equity, justice, equivalence. See at 6:70, p. 419, n. 5).

3. مبدل *mubaddil* = one who alters/ changes (active participle from *baddala*, form II of *badala* [*badl*], to replace. See at 6:34, p. 404, n. 5).

4. i.e., of whatever His creatures utter, think, plan and do, openly or secretly.

5. In this 'ayah Allah alludes to the state of the majority of the inhabitants of the earth being in error and cautions the believers through the Prophet not to follow that majority in disregard of the clear guidance given by Him. تطيع *tuti'*

(*tuti'u*) = you obey, follow, abide by, comply with (v. ii. s. impfct. from *'atā'a*, form IV of *tā'a* [*taw'*], to obey. The final letter becomes vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause preceded by *'in*. See *yastafi'u* at 5:112, p. 386, n. 8).

6. يضلوا *yudillū(na)* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *dalla* [*dalāl/dalālah*], to go astray. The terminal *nūn* is dropped because the verb forms conclusion of a conditional clause preceded by *'in*. See at 4:113, p. 294, n. 8).

7. يتبعون *yattabi'ūna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *itab'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 4:27, p. 252, n. 10).

8. يحضرون *yakhrusūna* = they surmise, indulge in conjecture, guess, tell an untruth, lie (v. iii. m. pl. impfct. from *kharasa* [*khars*], to guess).

9. The 'ayah stresses that Allah knows best who is in error and who is on the right track and that it is not the practice of the majority but the teaching and guidance given by Allah that are the criteria for determining the truth and right guidance. يضل *yadillu* = he strays, goes astray (v. iii. m. s. impfct. from *dalla*. See n. 6 above).

10. مهتدين *muhtadīn* (accu./gen. of *muhtadīn*, sing. *muhtadīn*) = those guided aright, are led on the right way (active participle from *ihdadā*, form VIII of *hadā* [*hidāyah/hudam/hady*], to lead, to guide. See at 6:56, p. 413, n. 6).

إِنْ كُنْتُمْ تَرَاهُمْ if you are in His revelations

مُؤْمِنِينَ believers.¹

وَمَا لَكُمْ 119. And what is your reason

أَلَّا تَأْكُلُوا that you should not eat

مِمَّا of that which has been

ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ uttered Allah's name on,

وَقَدْ فَصَّلَ while He has elaborated² for

لَكُمْ مَاحَرَمَ you what He has forbidden³

عَلَيْكُمْ إِلَّا on you except

مَا اضْطُرَرْتُمْ إِلَيْهِ what you are constrained⁴ to;

وَلِنْ كَثِيرًا and indeed many people

يُضِلُّونَ بِأَهْوَاءِهِمْ do mislead⁵ by their whims⁶

بِغَيْرِ عِلْمٍ without knowledge.

إِنَّ رَبَّكَ هُوَ Verily your Lord is He Who

أَعْلَمُ is Best Aware

بِالْمَعْتَدِينَ of the transgressors.⁷

وَذَرُّوا 120. And shun⁸

ظَهَرَ الْإِنْتِ the overt⁹ of the sin

وَبَاطِنُهُ and the covert¹⁰ of it.

إِنَّ الَّذِينَ Verily those who

يَكْسِبُونَ الْإِنَّم acquire¹¹ sin

سَيَجْزَوْنَ مَا shall be rewarded with what

1. This 'ayah is a positive command to eat only the meat of those animals that have been slaughtered in Allah's name.

2. *faṣṣala* = he elaborated, set forth in detail, made clear (v. iii. m. s. past in form II of *faṣala* [*faṣl*]), to separate, set apart. See *faṣṣalnā* at 6:97, p. 432, n. 3).

3. See 5:3 and 5:96. *ḥarāma* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥarumaḥarima*), to be prohibited. See at 5:72, p. 366, n. 3).

4. i. e., constrained to eat due to extreme hunger and non-availability of the lawful food. *idturitum* = you are constrained, compelled, coerced, forced, obliged (v. iii. m. pl. past passive from *idturra*, form VIII of *ḍarra* [*darr*]), to harm, impair. See *idturra* at 5:3; p. 328, n. 6).

5. *yudilluna* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *ḍalla* [*ḍalāl/ḍalālah*]), to go astray. See at 3:69, p. 182, n. 7).

6. *'ahwā'* (sing. *hawā'*) = desires, fancies, wishes, caprices, whims. See at 6:56, p. 413, n. 4).

7. i. e., who transgress and violate the limits and prohibitions set by Allah. *mu'tadīn* (pl.; acc/gen. of *mu'tadūn*, s. *mu'tadīn*) = transgressors, aggressors, assailants (active participle from *i'tadā*, form VIII of *'adā* [*'udw*]), to speed, to run. See at 5:87, p. 373, n. 1).

8. *dharū* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]). See *dhar* at 6:112, p. 438, n. 10).

9. *zāhir* = overt, manifest, visible, patent, obvious, conspicuous, apparent (act. participle from *zahara* [*zuhār*]), to be visible).

10. *bāṭin* = covert, hidden, secret, inner (act. participle from *batana* [*batu/butūn*]), to be hidden).

11. *yaksibūna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*]), to gain, to acquire. See *kasabat* at 6:70, p. 419, n. 3).

﴿١٢٠﴾ كَانُوا يَتَرَفَعُونَ they use to acquire.¹

وَلَا تَأْكُلُوا 121. And do not eat² of that

مِمَّا لَمْ يَذْكُرْ which has not been uttered

أَسْمَاءُ اللَّهِ عَلَيْهِ Allah's name on.

وَإِنَّهُ لَفِسْقٌ Verily it is a vicious sin;³

وَإِنَّ الشَّيَاطِينَ and indeed Satans

لَيُؤْخِرُونَكَ إِلَىٰ أَنْ يَوْبِقُوا do prompt⁴ to their friends⁵

لِيَحْذِلُوكَ to quarrel⁶ with you;

وَإِنْ أَطَعْتُمُوهُمْ and if you obeyed⁷ them

﴿١٢١﴾ أَنْتُمْ لَمُشْرِكُونَ you would be polytheists.

Section (Rukû') 15

أَوَمَنْ كَانَ مَيِّتًا 122. Is the one who is dead⁸

فَأَحْيَيْنَاهُ then We bring him to life⁹

وَجَعَلْنَا لَهُ نُورًا and set for him a light¹⁰

يَمْشِي بِهِ whereby he walks

فِي النَّاسِ among men,

كَمَنْ مِثْلَهُ like the one similar to him

فِي الظُّلُمَاتِ in the darkness¹¹

لَيْسَ يَخْرُجُ مِنْهَا he cannot come out¹² of?

كَذَلِكَ زِينٌ Thus is embellished¹³

لِلْكَافِرِينَ for the unbelievers

مَا كَانُوا يَعْمَلُونَ what they use to do.



1. يَتَرَفَعُونَ *yaqtarifûna* = they commit, perpetrate, acquire (guilt/sin) (v. iii. m. pl. impfct. from *iqtarafa*, form VIII of *qarafa/qarifa/qarf/qaraf*), to peel, to feel disgust. See at 6:113, p. 439, n. 4).

2. While 'ayah 118 is a positive command to eat the meat of animals slaughtered in Allah's name, this 'ayah prohibits the eating of the meat of any animal not slaughtered in Allah's name.

3. Note that in 5:3 also the eating of the prohibited meat has been described as a *fisq* or vicious sin. *فِسْقٌ* *fisq* = moral depravity, vicious sin. See *fusûq* at 2:282, p. 149, n. 11.

4. يُوْخِرُونَ *yûhûna* = they prompt, communicate, instigate, inspire (v. iii. m. pl. impfct. from *'awḥā*, form IV of *wahā* [wahy]), to communicate. See *yûhi* at 6:93, p. 429, n. 6).

5. أَوْلِيَاءَ 'awliyā' (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 5:81, p. 370, n. 3.

6. يُجَادِلُونَ *yujādilûna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jādala*, form III of *jadala* [جادل]), to tighten. The terminal *nūn* is dropped because of a hidden *ān* in *li* (li of motivation) coming before the verb. See *yujādilûna* at 6:25, p. 400, n. 9).

7. أَطَعْتُمُوهُمْ *ata'tum* = you obeyed, followed, abided by, complied with (v. ii. m. pl. past from *'atā'a*, form IV of *tā'a* [taw'], to obey. See *tuti* at 6:116, p. 440, n. 5).

8. i. e. dead spiritually because of unbelief.

9. i. e., the life of faith and guidance to the right path. أَحْيَيْنَاهُ *'ahyaynā* = we brought to life, revived (v. i. pl. past from *'ahyā*, form IV of *hayya* [hayyah], to live. See *'ahyā* at 5:32, p. 344, n. 3).

10. i. e., the light of the truth, the Qur'ān.

11. i. e., the darkness of unbelief and error.

12. يَخْرُجُ *khārij* = one who comes out, outer, outside (act. participle from *kharaja* [kharūj]), to go out. See *khārijīna* at 5:37, p. 346, n. 10).

13. زِينٌ *zuyyina* = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [zayn], to adorn. See at 3:14, p. 1159, n. 9).

وَكَذَلِكَ جَعَلْنَا 123. And likewise We set

فِي كُلِّ قَرْيَةٍ in every habitation¹

أَكْبَرِ مُجْرِمِيهَا its leaders² of criminals³

لِيَتَمَكَّرُوا فِيهَا to play trickery⁴ therein;

وَمَا يَتَعَكَّرُونَ but they trick not

إِلَّا أَنْفُسَهُمْ except themselves

وَمَا يَشْعُرُونَ but they do not realize.⁵

وَإِذَا جَاءَتْهُمْ 124. And if there comes to

مَآيَةٍ قَالُوا them a sign⁶ they say:

لَنْ نُؤْمِنَ "We shall not believe

حَتَّى تَأْتِيَ unless we were given

مِثْلَ مَا أُوتِيَ the like of what was given

رُسُلِ اللَّهِ to the Messengers of Allah.⁷

اللَّهُ أَعْلَمُ حَيْثُ Allah knows best where

يَجْعَلُ رِسَالَتَهُ He will place His Message.

سَيُصِيبُ Soon there will befall⁷ those

الَّذِينَ أَجْرَمُوا who commit crimes⁸

صَغَارٌ عِنْدَ اللَّهِ humiliation⁹ before Allah,

وَعَذَابٌ شَدِيدٌ and a severe¹⁰ punishment

بِمَا كَانُوا because they use to

يَتَمَكَّرُونَ play trickery.

1. قرية *qaryah* (s.; pl. قَرْيَ *quran*) = habitation, town, village, hamlet. See at 4:75, p. 273, n. 6.

2. أكابر *'akābir* (pl.; s. *'akbar*) = leaders, the greatest ones. See *'akbar* at 2:217, p. 105, n. 6).

3. مجرمين *mujrimī(n)* (pl.; acc./gen. of *mujrimūn*, s. *mujrim*. The terminal *nūn* is dropped because of the genitive construction) = criminals, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See *lā yajrimanna* at 5:8, p. 332, n. 6).

4. يَمَكَّرُوا *yamkurū(na)* = they plot, play trickery, scheme, have recourse to a ruse (v. iii. m. pl. impfct. from *makara* [*nukr*], to deceive, to delude. The terminal *nūn* is dropped because of a hidden *'an* in *li* [of motivation] coming before the verb. See).

5. يَشْعُرُونَ *yash'urūna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'ār*], to realize, to know. See at 6:26, p. 401, n.4).

6. آيَةٍ *'āyah* (pl. آيَاتٍ *'āyāt*) = sign, revelation, miracle. See at 6:104, p. 437, n. 4.

7. i. e., the same or similar miracles as took place at the hands of the previous Messengers. The leaders of the Makkan unbelievers said so to the Prophet by way of ridiculing and rejecting him.

8. يَصِيبُ *yusibu* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'asāba*, form IV of *sābu* [*sawb* / *ṣaybūbah*], to hit the mark, to be right. See at 5:49, p. 355, n. 2).

8. أَجْرَمُوا *'ajramū* = they committed crimes (v. iii. m. pl. past from *'ajrama*, form IV of *jarama*. See n. 3 above).

9. صَغَارٌ *ṣaghār* = humiliation, ignominy, debasement.

10. شَدِيدٌ *shadīd* (pl. أَشْدَدُ *'ashiddū* / أَشَدُّ *shidād*) = severe, stern, rigorous, hard, harsh, strong. See at 5:98, p. 1379, n. 1).

125. So whoever Allah wills¹

أَنْ يَهْدِيَهُ to guide

يَبْشُرُهُ He opens² his heart

لِلْإِسْلَامِ for Islam;

وَمَنْ يُرِدْ and whoever He wills

أَنْ يَضِلَّهُ to leave in error

يَجْعَلْ صَدْرَهُ He makes his heart

ضَيْقًا حَرَجًا narrow³ and tight⁴

كَأَنَّمَا يَصْعَدُ as if he were ascending⁵

فِي السَّمَاءِ into the sky.

كَذَلِكَ يَجْعَلُ Thus does Allah lay

اللَّهُ الرِّجْسَ عَلَى الَّذِينَ the filth⁶ on those who

لَا يُؤْمِنُونَ do not believe.

126. And this is the way

رَبِّكَ مُسْتَقِيمًا of your Lord, set straight.⁷

فَدَفَّصْنَا We have set forth in detail⁸

الْآيَاتِ the revelations

لِقَوْمٍ يَذْكُرُونَ for people that bear in mind.⁹

127. They will have

دَارَ السَّلَامِ the abode¹⁰ of peace

عِنْدَ رَبِّهِمْ near their Lord

1. i. e., wills to bless with guidance. يَرِيدُ *yurid* (*yuridu*) = he intends, desires, has in mind (v. iii. m. s. impfct. from *'arāda*, form IV from *rāda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yā'* is dropped because the verb is in a conditional clause [preceded by *man*]. See at 5:41, p. 349, n. 1).

2. i. e., makes it amenable to the acceptance of. يَبْشُرُ *yashrah(u)* = he opens, lays bare, cuts to slices, explains, elucidates (v. iii. m. s. impfct. from *sharaha* [*sharh*], to cut, to open. The final letter is vowelless because the verb forms conclusion of a conditional clause. See n. 1 above).

3. ضَيْقٌ *dayyiq* = narrow, cramped, restricted, close.

4. حَرَجٌ *haraj* = constricted, tight, difficulty, anguish, critical situation. See at 4:65, p. 270, n. 1.

5. i. e., just as it is very hard on any person to ascend into the sky so it is difficult for an unbeliever to embrace Islam. يَصْعَدُ *yassa'adu* (originally *yatasa'adu*) = he ascends, climbs, goes up (v. iii. m. s. impfct. from *taṣa'ada*, form V of *ṣa'ida* [*su'ād*], to rise, to go up. See *taṣ'idūna* at 3:154, p. 214, p. n. 7).

6. i. e., similarly heavy will be the filth of sin and the consequential penalty upon the unbeliever رِجْسٌ *rijs* (s.; pl. *'arjās*) = filth, dirt, dirty or atrocious act. See at 5:90, p. 374, n. 9.

7. مُسْتَقِيمٌ *mustaqīm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to stand up, to get up. See at 6:87, p. 426, n. 6).

8. فَدَفَّصْنَا *fassalnā* = we elaborated, set forth in detail, made clear (v. i. pl. past. from *fassala*, form II of *fasala* [*fasl*], to separate, set apart. See at 6:97, p. 432, n. 3).

9. يَذْكُرُونَ *yadhakkarūna* (originally *yadhakkurūna*) = they remember, bear in mind (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr* / *adhikār*], to remember, to mention. See *yadhakkaru* at 3:7, p. 157, n. 1).

10. i. e., paradise. دَارٌ *dār* (s.; pl. *diyār*) = abode, home, house, edifice, habitation, land, country. See *diyār* at 2:246, p. 124, n. 6.

وَهُوَ رَبُّهُمْ and He will be their Patron¹
 بِمَا كَانُوا because of what they use to
 يَعْمَلُونَ do.

128. And on the day² He will

يَحْشُرُهُمْ جَمِيعًا muster³ them all [saying]:
 يَنْعَشِرُ الْجِنَّ "O community⁴ of jinn,
 قَدْ اسْتَكْرَرْتُمْ you indeed have done much⁵
 مِنْ آلَائِنَا of men"; and there will say
 أَوْلِيَائِهِمْ مِنَ الْإِنْسِ their freinds of men:

رَبَّنَا " Our Lord,
 اسْتَمْتَعَ بَعْضُنَا each of us profited⁶
 بِبَعْضٍ and by the other and
 بَلَّغْنَا أَجَلَنَا الَّذِي we have reached⁷ our term⁸
 أَجَلْتَنَا You had deferred⁹ for us."
 قَالَ He will say:

النَّارُ مَثْوًى¹⁰ "The fire is your abode,¹⁰
 خَالِدِينَ فِيهَا abiding for ever¹¹ therein",
 إِلَّا مَا شَاءَ اللَّهُ except as Allah wills.
 إِنَّ رَبَّكَ Verily your Lord is
 حَكِيمٌ All-Wise,¹²
 عَلِيمٌ All-Knowing.¹³

1. ولي *waliyy* (s.; pl. أولياء *'awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 5:55, p. 357, n. 12).

2. i. e., on the Day of Judgement.

3. يحشر *yahshuru* = he musters, gathers, collects, assembles, herds (v. iii. m. s. impfct. from *hashara* [hashr], to gather. See *yuhsharūna* at 6:38, p. 406, n. 1).

4. معشر *ma'shar* (s.; pl. معاشر *ma'āshir*) = assemblage, company, community, group.

5. استكثرت *istakthartum* = you have done too much, asked for a lot, made excessive demand (v. ii. m. pl. past from *istakthara*, form X of *kathara*/kathura [kathr], to exceed in number, to be many/more).

6. استمتع *istamta'a* = he enjoyed, relished, profited (v. iii. m. s. past in form X of *mata'a* [mat'/mut'ah], to take away. See *istamta'tum* at 4:24, p. 250, n. 10).

7. بلغنا *balaghna* = we reached, attained, came to, (v. i. pl. past from *balagha* [bulūgh], to reach. See *balagha* at 6:19, p. 398, n. 5).

8. أجل *'ajal* (pl. *'ajāl*) = appointed time, term, date, deadline. See at 6:, p. 392, n. 2.

9. أجلت *'ajjalta* = you delayed, postponed, deferred (v. ii. m. s. past from *'ajjala*, from II of *'ajala* ['ajal], to tarry, to linger).

10. مَثْوًى *mathwan* (s.; pl. مَثَاوٍ *mathāwin*) = abode, dwelling place, resting place.

11. خالدین *khālīdīn* (acc./gen. of *khālīdūn*, pl. of *khālīd*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [khulūd], to live for ever. See at 5:119, p. 390, n. 6).

12. i. e., in His creation and ordering of the affairs of His creatures.

13. i. e., of the deeds and thoughts of His creatures, open or secret.

وَكَذَلِكَ نُوْثِقُ 129. And thus We entrust¹

بَعْضَ الظَّالِمِينَ some of the wrong-doers

بَعْضًا بِمَا to the others because of what

كَانُوا يَكْسِبُونَ they use to acquire.²

Section (Rukū') 16

يَمْعُرُ 130. "O you the community

الْعَرْنَ وَالْأَنسِ of jinns and men,

أَلَمْ يَأْتِكُمْ did there not come to you

رُسُلٌ مِّنكُمْ Messengers from among you

يَقْضُونَ عَلَيْكُمْ relating³ unto you

مَا يَنزِلُ مِنِّي My revelations and

يُذِيرُوكُمْ لِقَاءَ warning⁴ you of the meeting⁵

يَوْمِكُمْ هَذَا of this day of yours""?

قَالُوا شَهِدْنَا They will say: "We testify⁶

عَلَى أَنْفُسِنَا against ourselves".

وَعَرَّوْهُمْ And there deceived⁷ them

الْحَيَاةَ الدُّنْيَا the worldly life

وَشَهِدُوا and they bear witness

عَلَى أَنْفُسِهِمْ أَنَّهُمْ against themselves that they

كَانُوا كَافِرِينَ had been unbelievers.⁸



ذَلِكَ أَن 131. This is because of that

1. تَوَلَّى *nuwallī* = we turn, make (s.o.) face, put in charge, entrust (v. i. pl. impfct. from *wallā*, form II of *waliya* to be close, to lie next. See *nuwalliyanna* at 2:144, p. 68, n. 2).

2. يَكْسِبُونَ *yaksibūna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See *kasabat* at 6:120, p. 441, n. 11).

3. يَقْضُونَ *yaquṣṣūna* = they relate, narrate, tell (v. iii. m. pl. impfct. from *qaṣṣa* [*qaṣṣ/qaṣas*], to cut, to relate. See *qasasnā* at 4:164, p. 318, n. 4).

4. يَنْذِرُونَ *yundhirūna*, they warn, caution, (v. iii. m. pl. impfct. from *'andhara*, form IV of *nadhara* [*nadhr/nudhūr*], to dedicate, to vow. See *tundhira* at 6:92, p. 428, n. 12).

5. لِقَاءَ *liqā'* = meeting, encounter. See at 6:31, p. 402, n. 6.

6. شَهِدْنَا *shahidnā* = we bore witness, witnessed, testified (v. i. pl. past from *shahida* [*shuhūd/shahādah*], to witness, to testify. See *'ash-hadu* at 6:19, p. 398, n. 7).

7. غَرَّتْ *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurūr*], to deceive, delude. See at 6:70, p. 418, n. 11).

8. كَافِرِينَ *kāfirin* (pl.; acc./genitive of *kāfirūn*; s. *kāfir*) = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr/kufrān / kufūr*], to disbelieve, to cover. See *yakfur* at 6:89, p. 427, n. 1).

لَمْ يَكُنْ رَبُّكَ your Lord would not be to

مُهْلِكُ الْقُرَىٰ destroy¹ the habitations²

يُظْلِمُ for transgression³

وَأَهْلِهَا while their inhabitants

غَفِلُونَ were unaware.⁴

وَلِكُلِّ 132. And all will have

دَرَجَاتٍ مَّا عَمِلُوا grades⁵ for to what they do.

وَمَا رَبُّكَ And your Lord is not

بِعَنَافِلِ عَمَّا يُعْمَلُونَ unmindful of what they do.

﴿١٣٢﴾

وَرَبُّكَ 133. And your Lord is

أَلَعَلِّي دُورَ الرِّحْمَةِ Above Want,⁶ Full of Mercy.

إِنْ يَشَأْ If He will,

يَذْهَبَكُمْ He may do away⁷ with you

وَيَسْتَخْلِفُ and may put as successors⁸

مِنْ بَعْدِكُمْ after you

مَنْ يَشَاءُ whmsoever He will,

كَمَا أَنشَأَكُمْ as He raised you

مِنْ ذُرِّيَّتِهِ from the progeny of

قَوْمِهِ أَخِيرُونَ another people.

إِنَّمَا 134. Verily what

تُوعَدُونَ you are promised

1. مهلك *muhlik* = one who destroys, destructive, annihilating (act. participle from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halāk /tahlukah*], to perish. See *yuh laku* at 6:47, p. 409, n. 6).

2. قَرْى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 6:92, p. 428, n. 13.

3. Of all the wrong and transgression, the most heinous is to set partners with Allah (see 31:13).

ظلم *zulm* = transgression, wrong, injustice, iniquity, oppression. See at 6:82, p. 424, n. 9.

4. i.e., Allah does not punish any people without informing them the right and the wrong through a Messenger sent to them. Muhammad, peace and blessings of Allah be on him, was sent as Allah's last and final Prophet and Messenger to mankind and jinn as a whole with a complete guidance contained in the Qur'an and its elucidation by the Prophet (*sunnah*). غافلون *ghāfilūn* = negligent, unmindful, heedless, inattentive, indifferent to, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ghufāl*], to neglect, to ignore. See *ghāfil* at 3:99, p. 194, n. 13).

5. i.e., in the hereafter, according to one's deeds, good or bad, and will be punished or rewarded accordingly. درجَات *darajāt* (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:83, p. 425, n. 2).

6. Allah is Above Want and is not in need of His creatures' worship. It is they who are in need of His mercy and help and He meets all their needs out of mercy, for He is Full of Mercy (see 35:15).

غني *ghaniyy* (s.; pl. *'aghniyā'*) = above want, free from want, rich. See at 4:131, p. 302, n. 7.

7. i.e., if you turn ungrateful and continue committing sins Allah may remove you altogether and replace you by a completely new generation or new species (Ibn Kathīr, III, 335). Of similar import are *'ayahs* 4:133, 35:16, 47:38. يذهب *yudhi-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihāb /madh-hab*], to go. The last letter is vowelless because the verb comes as conclusion of a conditional clause (preceded by *'in*).

8. يستخلف *yastakhlif(u)* = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlaḥa*, form X of *khalafa* [*khalf/khilāfah*], to come after, to follow, to succeed. See *takhtalifūna* at 5:48, p. 354, n. 7).

لَآتٍ وَ is sure to come,¹ and

مَا أَنْتُمْ بِمُعْجِزِينَ you cannot invalidate²[it].



قُلْ يَقَوْمِ اعْمَلُوا 135. Say: "O my people, act

عَلَىٰ مَكَاتِكُمْ according to your position;³

إِنِّي عَامِلٌ I am going to act.⁴

فَسَوْفَ تَعْلَمُونَ And you will know

مَنْ تَكُونُ لَهُ in whose favour will be

عَاقِبَةُ الْأْدَارِ the ultimate⁵abode.

إِنَّمَا لَا يَفْلَحُ Surely successful⁶ will not be

الظَّالِمُونَ the transgressors.

وَجَعَلُوا لِلَّهِ 136. And they set⁷ for Allah

يَعَادِرًا مِنْ out of what He creates⁸

الْحَرْثِ وَالْأَنْعَامِ of tilth⁹ and livestock¹⁰

نَصِيبًا فَقَالُوا a portion and say:

هَذَا لِلَّهِ "This is for Allah"

بِرَعْمِهِ –as they claim¹¹ – "and

وَهَذَا لِلشُّرَكَائِ this is for our partners".¹²

فَمَا كَانَ But what is

لِشُّرَكَائِهِمْ for their partners

فَلَا يَصِلُ does not go¹³

إِلَّا إِلَى اللَّهِ to Allah

وَمَا كَانَ لِلَّهِ but what is for Allah

فَهُوَ يَصِلُ إِلَى that goes to

شُّرَكَائِهِمْ their partners.

1. i. e., the resurrection and the Day of Judgement are sure to come.

2. i. e., you can neither prevent its coming nor avoid undergoing it. معجزين *mu'jizīn* (pl. acc./gen. of *mu'jizūn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, weaken, paralyze, cripple (active participle from '*a'jaza*, from IV of '*ajaza/ajiza* [*ajz*], to be weak, incapable).

3. i. e., the position you have taken of unbelief and opposition to the truth. مكانة *makānah* (s.; pl. *makānāt*) = position, standing, rank, situation, location.

4. i. e., I am going to act according to the truth I have received. This '*āyah* is a directive and encouragement to the Prophet to preach the truth disregarding the rejection and opposition of the unbelievers.

5. i. e., the life in the hereafter. عاقبة *āqibah* (s. pl. عواقب '*awāqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 6:11, p. 395, n. 7.

6. يفلح *yufliḥu* = he succeeds, prospers (v. iii. m. s. impct. from '*aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 6:21, p. 399, n. 5).

7. The '*āyah* refers to one of the polytheistic customs of the pre-Islamic Arabs. When they expected a new crop or the birth of new heads of cattle they used to designate a part of it, usually the greater part, for their gods and goddesses, and another part for Allah. If, however, for any reason the part designated for the gods and goddesses fell short, they made it up by taking from the part designated for Allah, but if the part set for Allah fell short, they did not make it up by taking from the portion meant for the gods and goddesses.

8. ذرأ *dhara'a* = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow)

9. حرث *harth* = tillage, cultivation, tilth, crops. See at 3:117, p. 202, n. 4.

10. انعم *'an'am* (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 5:1, p. 325, n. 5.

11. زعم *za'm* = allegation, claim. *bi-ja'mihim* = as they claim.

12. i. e., the partners they set with Allah.

13. يصل *yaṣīlu* = he or it reaches, goes to (v. iii. m. s. impct. from *waṣala* [*wuṣāl*], to reach).

كَا۟ءَمَّا Bad is¹ what
 يَحْكُمُونَ they adjudge.²
 وَكَذَٰلِكَ 137. And likewise³
 زَيَّنَ لِكَثِيرٍ there embellished⁴ for many
 مِّنَ الْمُشْرِكِينَ of the polytheists
 قَتَلَ أَوْلَادِهِمُ the killing of their children –
 شُرَكَاءَهُمُ the partners of theirs⁵ –
 لِيُرُدَّوَهُمُ that they could ruin⁶ them
 وَيَلْبِسُوا عَلَيْهِمُ and make confusing⁷ to them
 دِينَهُمُ their religion.
 وَلَوْ شَاءَ اللَّهُ And were Allah to will
 مَا فَعَلُوهُ they would not have done it.
 فَذَرَهُمْ وَمَا So let them alone and what
 يَفْتَرُونَ they make up falsely.⁸
 وَقَالُوا هَٰذِهِ 138. And they say: "These
 أَنْعَمَ وَحَرَّمَ are taboo;⁹
 جَعَرٌ None shall eat of them
 إِلَّا مَن نَّشَاءُ except those we wish",
 وَرَعِيهِمْ as they claim.
 وَأَنْعَمَ And there are cattle
 حُرِّمَتْ ظُهُورُهَا whose backs are prohibited;¹⁰

1. *sā'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sā'/saw'*, to be bad. See at 5:66, p. 363, n. 3).

2. *yuhkumūna* = they adjudge, pass judgement, give decision (v. iii. m. pl. impfct. from *hakama* [hukm], to pass judgement. See *yahkumu* at 5:95, p. 377, n. 2).

3. i. e., as Satan made the polytheists think it good to allocate shares of their crops and cattle to their gods and goddesses on the one hand and to Allah on the other, similarly Satan made it appear good to them their killing of their children.

4. *zayyana* = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zāna* [zayn], to decorate, adorn. See at 6:43, p. 407, n. 13).

5. i. e., Satan and the false gods and goddesses.

6. The killing of children ruins the killers because of the destruction of their progeny and manpower on the one hand, and because of the grave sin of killing lives that are made inviolate by Allah and the consequent retribution in the hereafter. *يُرَدُّو*

yurdū(na) = they ruin, destroy, bring about the fall of (v. iii. m. pl. impfct. from *'ardā*, form IV of *radiya* [ردى, *radan*], to perish, be destroyed).

The terminal *nūn* is dropped because of a hidden 'an in *li* {of motivation} coming before the verb. See *mutaraddiyah* at 5:3, p. 327, n. 6).

7. *yalbīsū(na)* = they confound, muddle, perplex, put on (v. iii. m. s. impfct. from *labāsa* [labs], to mix up, to put on. The terminal *nūn* is dropped because of the reason mentioned in n. 6 above. See at 6:82, p. 424, n. 8).

8. *yafstarūna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarā*, form VIII of *farā* [fary], to cut lengthwise, to fabricate. See at 6:112, p. 438, n. 11).

9. This and the following 'āyah refer to some other bad customs of the polytheists in tabooing the eating or using some types of their cattle and crops. *حجر* *hijr* = taboo, forbidden, prohibited.

10. i. e., prohibited for use as beasts of burden. *حُرِّمَتْ* *hurrimat* = she was forbidden, prohibited, made unlawful, made inviolable (v. iii. f. s. past passive from *harrama*, form II of *ḥaruma/ḥarima*, to be prohibited. See at 4:23, p. 248, n. 11).

وَأَنفَعُ لَدِمْشَرُونَ and livestock they do not
 أَسْمَاءُ اللَّهِ عَلَيْهِمَا utter Allah's name thereon
 أَقْرَاءَ عَلَيْهِ by way of a lie¹ against Him.
 سَيَجْزِيهِمْ He will requite² them
 بِمَا كَانُوا for what they use to
 يَفْتَرُونَ trump up.³

وَقَالُوا 139. And they say:

مَا فِي بُطُونِ "All that is in the wombs⁴
 هَذِهِ الْأَنْعَامِ of these livestock⁵
 خَالِصَةٌ is exclusively⁶

لِذَكَرِنَا for our males⁷

وَمُحَرَّمٌ and forbidden

عَلَىٰ أَرْوَاحِنَا for our wives;⁸

وَأِنْ يَكُن مَيِّتَةً but if it be dead

فَهُمْ فِيهِ شُرَكَاءُ then they are partners in it."

سَيَجْزِيهِمْ He will punish them

وَصَفَّهُمْ for their description.⁹

إِنَّهُ حَكِيمٌ Verily He is All-Wise,

عَلِيمٌ All-Knowing.¹⁰

قَدْ خَسِرَ الَّذِينَ 140. Losers¹¹ indeed are they
 قَتَلُوا أَوْلَادَهُمْ who kill their children

1. افتراء *iftirâ'* = lie, falsehood, calumny. Verbal noun in form VIII of *farâ* [fary], to cut lengthwise. See *yafstarûna* at 6:137, p. 449, n. 8.

2. يَجْزِي *yajzi* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جَزَى], to reward. See at 3:144, p. 211, n. 6).

3. يَفْتَرُونَ *yafstarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See at 6:137, p. 449, n. 8).

4. بطون *butûn* (pl.; sing. بطن *batn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 4:10, p. 240, n. 10.

5. أَعْمَامٌ *'an'âm* (pl.; s. نَمْر *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 6:136, p. 448, n. 10.

6. خَالِصَةٌ *khâliṣah* (mas. *khâliṣ*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalāṣa* [خَلَّصَ] *khulūs*), to be pure, unadulterated). Here the sense is "exclusively", i.e., unmixed with and free from all others. See at 2:94, p. 45, n. 2.

7. ذَكَرٌ *dhukâr* = (pl.; s. ذَكَر *dhakar*) = males. See *dhakar* at 4:124, p. 299, n. 1.

8. أَزْوَاجٌ *'azwāj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 4:57, p. 266, n. 1.

9. i. e., their description of what is lawful and what is unlawful, and in specifying what is for whom, in disregard of the directives and description of Allah. وَصَفٌ *wasf* = description, specification.

10. i. e., He is All-Wise in His directives and ordering of everything; and All-Knowing of everything, including the deeds and intentions of His creatures, open or secret.

11. خَسِرَ *khasira* = he incurred loss, suffered damage (v. iii. m. s. past from *khusr* /*khusâr* /*khusârah* /*khusrân*. See at 6:31, p. 402, n. 5).

فَهَآءِذِهِ عِلْمٌ foolishly¹ without knowledge
وَحَرَمُوا مَا and make unlawful² what
رَزَقَهُمُ اللَّهُ Allah provides for them,
أَفَرَأَى عَلَى اللَّهِ by way of a lie³ against Allah.
فَضَلُّوا وَمَا They have gone astray
كَانُوا مُهْتَدِينَ and are not guided aright.⁴



Section (Rukū') 17

وَهُوَ الَّذِي أَنشَأَ 141. He it is Who produces⁵
جَنَّاتٍ مَّعْرُوشَاتٍ orchards trellised⁶
وَعَبَرٍ مَّعْرُوشَةٍ and untrellised,
وَالنَّخْلَ وَالزَّرْعَ and dates and crops
خُلَيْفًا أَكْلُهُ diverse⁷ in fruit and taste,⁸
وَالزَّيْتُونَ وَالزَّمَانُ and olives and pomegratates
مُتَشَابِهًا similar⁹ to one another
وَعَبَرٍ مُنْتَبِهَةٍ and unlike one another.¹⁰
كُلُوا مِنْ ثَمَرِهِ Eat the fruits thereof
إِذَا أَنشَرَ when they bear fruit
وَأَتُوا حَقَّهُ and pay its due¹¹
يَوْمَ حَصَادِهِ on the day of its harvesting,¹²
وَلَا تُسْرِفُوا but do not waste.¹⁴
إِنَّهُ لَا يُحِبُّ Verily He does not like
الْمُسْرِفِينَ the extravagant.

1. i. e., foolishly fearing poverty and ignoring the fact that it is Allah Alone Who creates the child, male or female, and it is He Who provides sustenance for the parents as well as their children (see 6:151 below). *safah* = foolishness, stupidity. See *sufahā'* at 6:4:5, p. 238, n. 7.

2. i. e., by tabooing certain types of animals or foods that Allah have provided and made lawful for them. *ḥaramū* = they made unlawful, prohibited, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. pl. past in form II of *ḥarima/ḥarima*, to be prohibited. See *ḥarrama* at 6:119, p. 441, n. 3).

3. *iftirā'* = lie, falsehood, calumny. Verbal noun in form VIII of *farā* [fary], to cut lengthwise. See at 6:139, p. 450, n. 3.

4. *muhtadīn* (accu. /gen. of *muhtadūn*, sing. *muhtadin*) = those guided aright, are led on the right way (active participle from *ihtadā*, form VIII of *hadā* [hidāyah/hudan/hady], to lead, to guide. See at 6:117, p. 440, n. 10).

5. *'ansha'a* = he produced, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [nash'/nushū'/nash'ah], to rise, to emerge. See at 6:98, p. 432, n. 5).

6. *ma'rūshāt* (f.; pl.; s. *ma'rūshah*, mas. *ma'rūsh*, passive participle from *'arasha*, to erect a trellis) = trellised.

7. *mukhtalif* = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [khalaf] to follow, to succeed. See *takhtalifūna* at 5:48, p. 354, n. 7).

8. *'ukul* (s.; pl. *'ākāl*) = fruit, food/taste.

9. i. e., in shape and kind. *mutashābih* = similar in look to one another, resembling one another (active participle from *tashābaha*, form VI from *shibh* / *shabah*, resemblance, likeness. See at 6:99, p. 433, n. 10).

10. i. e., in taste, food qualities and usefulness.

11. i. e., the *zakāh* due on it.

12. *ḥasād* = harvesting, reaping time.

13. *lā tusrifū* = (you all) do not waste, be extravagant, squander (v. ii. m. pl. imperative [prohibition] from *'asrafa*, form IV of *sarafa* / *sarija* [sarf/ saraf], to corrode, to spoil, to neglect. See *musrifūn* at 5:32, p. 344, n. 5).

وَمِنْ الْأَنْعَامِ 142. And of the livestock,
 حَمُولَةً [We made] some as carriers¹
 وَفَرَشًا and some low and small.²
 كُلُوا مِنْهَا Eat of what
 رَزَقَكُمْ اللَّهُ Allah has provided³ for you
 وَلَا تَتَّبِعُوا and do not follow⁴
 خُطُوبَ الشَّيْطَانِ the footsteps⁵ of Satan.
 إِنَّهُ لَكُمْ Verily he is to you
 عَدُوٌّ مُبِينٌ an enemy⁶ open and clear.⁷

ثَمَانِيَةَ أَزْوَاجٍ 143. Eight couples⁸ —
 مِنَ الصَّاعَاتِنِ of sheep⁹ two,¹⁰
 وَمِنَ الْمَعْزِ اثْنَيْنِ and of goats¹¹ two —
 قُلْ هَلْ يَكْفِيكُمْ Say: "Are the two males¹²
 حَرَمٌ He has forbidden
 أَمْ الْأُنثَيْنِ or the two females;¹³
 أَمْ مَا اشْتَمَلَتْ عَلَيْهِ of what there contain¹⁴ the
 أَرْحَامُ الْأُنثَيْنِ wombs¹⁵ of the two females?
 يَتَّبِعُونَ بِعِلْمٍ إِنْ Tell¹⁶ me with knowledge, if
 كُنْتُمْ صَادِقِينَ you are truthful."

وَمِنْ الْإِبِلِ اثْنَيْنِ 144. And of the camel two,
 وَمِنَ الْبَقَرِ اثْنَيْنِ and of oxen two.

1. حمولة *hamūlah* = load, burden, carriers.

2. فرش *fars̥h* = low and small animals.

3. i. e., eat of those livestock Allah has provided and made lawful for you. رزق *razaqa* = he provided the means of subsistence, provider bestowed (v. iii. m. s. past from *razq*, to give the means of subsistence. See at 5:88, p. 373, n. 2).

4. لا تتبعوا *lā + tattabi'ū* = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabū'ah*], to follow. See at 5:77, p. 368, n. 3).

5. i. e., such as tabooing superstitiously what Allah has made lawful, خطوات *khutuwāt* (sing. *khutwah*) = footsteps, steps. See at 2:208, p. 100, n. 9).

6. عدو *'adūww* (s.; pl. أعداء *'a'dā'*) = foe, enemy, hostile. See at 4:92, p. 283, n. 7.

7. مبين *mubīn* = all too clear, obvious, manifest, patent, open and clear. See at 6:16, p. 397, n. 7.

8. أزواج *'azwāj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 6:139, p. 450, n. 8.

9. ضأن *da'n* = sheep.

10. i. e., male and female. 11. ماعز *ma'z* = goat.

12. ذكرين *dhakarayn* (dual; acc./genitive of *dhakarān*; s. *dhakar*) = two males. See *dhukūr* at 6:139, p. 450, n. 7.

13. i. e., Allah has not forbidden the use of any such males or females of the livestock as the polytheists imagine. اثنتين *'unthayayn* (dual; acc/gen. of *'unntha'ān*; s. *'unthā*) = two females.

14. اشتملت *ishtamalat* = she or it contained, comprised, included, enclosed (v. iii. f. s. past from *ishtamala*, form VIII of *shamila/shamala* [*shaml/shamal/shumāl*], to contain, to include).

15. أرحام *'arhām* (pl.; sing. رحم *rahim/rihm*) = wombs, uterus, kinship, blood relationships. See at 4:1, p. 236, n. 8.

16. نبوا *nabbi'ū* = (you all), tell, inform, declare (v. ii. m. pl. imperative from *nabba'a*, form II of *naba'a* [*nab/nubū'*], to be prominent. See *yunabbi'u* at 6:108, p. 436, n. 11).

قُلْ أَلَدَّكَرَيْنِ Say: "Is it the two males
حَرَّمَ He has forbidden
أَمْ الْأُنثَيَيْنِ or the two females,
أَمْ أَشْتَمَلَتْ عَلَيْهِ or what there contain the
أَرْحَامُ الْأُنثَيَيْنِ wombs of the two females?¹
أَمْ كُنْتُمْ شُهَدَاءَ Or were you witnessing²
إِذْ وَصَّيْكُمْ اللَّهُ when Allah enjoined³ on you
بِهَذَا this?
فَمَنْ أَظْلَمُ مِنِّي Then who is viler⁴ than he
أَفَرَى عَلَى اللَّهِ who fabricates⁵ against Allah
كَذِبًا لِيُضِلَّ النَّاسَ a lie to mislead⁶ men
بِغَيْرِ عِلْمٍ without knowledge?
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ Verily Allah does not guide
the transgressing people'.⁷



Section (Rukû') 18

قُلْ لَا أَجِدُ فِي 145. Say: "I do not find⁸ in
مَا أُوحِيَ إِلَيَّ what is communicated to me
مَحْرَمًا عَلَى طَائِعٍ aught forbidden on an eater⁹
يَطْعَمُهُ who eats¹⁰ thereof
إِلَّا أَنْ يَكُونَ مَيْتَةً except that it be dead¹¹
أَوْ دَمًا مَسْفُوحًا or blood spilled¹¹
أَوْ لَحْمَ خَازِرٍ or meat of swine,

1. i. e., Allah has not forbidden any of them. It is only the polytheists who, because of their ignorance and obedience to Satan, declare such animals as taboo.

2. شهداء *shuhadā'* (pl.: شهداء *shahid*)= witnesses, martyrs. See at 5:44, p. 351, n. 4.

3. وصى *wassā* = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *wasā* [wasy], to be joined, lightened, degraded. See at 2:132, p. 62, n. 8).

4. أظلم *'azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓalim*. See at 6:93, p. 429, n. 3).

5. افترى *iftarā* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past in form VIII of *farā* [fury], to cut lengthwise, to fabricate. See at 6:93, p. 429, n. 4).

6. يضل *yudilla(u)* = he misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *dalla* [*ḍalāl/ḍalālah*], to go astray. The last letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See at 4:60, p. 267, n. 13).

7. i. e., those who transgress the limits by telling lies about Allah's injunctions and directives and thus mislead men from the path of the truth.

8. أجد *'ajidu* = I find, get (v. i. s. impfct. from *wajada* [*wujūd*], to find. See *wajadnā* at 5:104, p. 381, n. 3; and *la-tajidanna* at 5:82, p. 370, n. 5).

9. i. e., forbidden on an eater of anything which the polytheists declare as taboo. طاعم *tā'im* = eater, taster (active participle from *ta'ima* [*ta'm*], to eat, to taste. See *ta'iamū* at 5:93, p. 375, n. 9).

10. يطعم *yat'amu* = he eats, tastes (v. iii. m. s. impfct. from *ta'ima*. See n. 9 above).

11. i. e., naturally dead, without being duly slaughtered. See 2:173 and 5:3 and 16:115.

12. مسفوح *masfūh*= spilled, shed, poured out (passive participle from *safaha* [*safḥ/sufūh*], to spill, to pour out. See *musāfihin* at 5:5, 330, n. 3.

فَإِنَّهُ رِجْسٌ for that is a filth,¹

أَوْ يَفْسَاقٌ أَوْ or a vicious meat² offered³

لِغَيْرِ اللَّهِ to anyone other than Allah.

فَمَنْ اضْطُرَّ But whoever is constrained⁴

غَيْرَ بَاعٍ without being defiant⁵

وَلَا عَادٍ or disobedient,⁶

فَإِنَّ رَبَّكَ then verily your Lord is Most

غَفُورٌ رَحِيمٌ Forgiving, Most Merciful.

وَعَلَى الَّذِينَ 146. And for those who are

هَادُوا وَحَرَمْنَا Jews We made unlawful

كُلَّ ذِي ظُفْرٍ every animal with a claw;⁷

وَمِنَ الْبَقَرِ وَالشَّعِيرِ and of oxen and sheep

حَرَمْنَا عَلَيْهِمْ We made unlawful on them

شُحُومَهُمَا إِلَّا the fat⁸ thereof except

مَا حَمَلَتْ ظُهُورُهُمَا what their backs⁹ carry¹⁰

أَوْ الْحَوَائِثُ or the entrails¹¹ or

مَا اخْتَلَطَ بِعَظْمٍ what is blended¹² with bone.

ذَلِكَ جَزَاءُكُمْ That way We requited¹³ them

بِغَيْرِهِمْ for their defiance.¹⁴

وَإِنَّا لَصَادِقُونَ And indeed We are Truthful.

فَإِنْ كَذَّبُوكَ 147. So if they disbelieve you

1. *rijs* (s.; pl. 'arjās) = filth, dirt, dirty or atrocious act. See at 6:125, p. 444, n. 6.

2. *fisq* = moral depravity, vicious sin. See at 6:121, p. 442, n. 3.

3. *'ahilla* = he or it is offered, offered up, cheered (v. iii. m. s. past passive from 'ahalla, form IV of *halla* [hall], to appear, to come up. See at 5:3, p. 327, n. 3).

4. i. e., if one is constrained by extreme hunger and non-availability of lawful food to take the prohibited food. *idturra* = he is constrained, compelled, forced, obliged, coerced (v. iii. m. s. past passive form *idturra*, VIII of *darra* [darr], to harm, impair. See at 5:3, p. 328, n. 6).

5. *bāghin* = outrageous, oppressive, desiring, defiant (active participle from *baghā* [baghā/baghy], to seek, desire. See at 2:173, p. 81, n. 12).

6. *'ādin* (s.; pl. 'awādin) = aggressive, disobedient, inimical, hostile (act. participle from 'āda, form III of 'adā ['adw], to speed. See *mu'tadin* at 6:119, p. 441, n. 7).

7. *zufur* (s.; pl. *azfār/azāfir/azāfir*) = finger nail, claw.

8. *shuhūm* (pl.; s. *shahm*) = fat, grease, pulp.

9. *zuhūr* (sing. *zahr*) = backs, rears, rear sides. See at 6:94, p. 430, n. 8).

10. *hamalat* = she carried, bore, took the load of (v. iii. f. s. past from *hamala* [haml], to carry. See *yahmilūna* at 6:31, p. 403, n. 2).

11. *hawāyā* (pl.; s. *hawīyyah*) = entrails, small intestines.

12. *ikhtalaṭa* = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalata* [khalat], to mix, mingle).

13. *jazaynā* = we requited, rewarded, repaid, recompensed (v. i. pl. past from *jazā* [jazā], to reward. See *yajzi* at 6:138, p. 450, n. 2).

14. *baghy* = oppression, injustice, outrage, defiance. See n. 5 above.

فَقُلْ رَبِّكُمْ then say: "Your Lord is Full

دُورَحْمَةٍ وَرِءُوسَةٍ of all-abounding¹ mercy;

وَلَا يُرَدُّ but there cannot be repulsed²

بِأَسْأَتِهِ His retribution³

عَنِ الْقَوْمِ from the people

الْمُجْرِمِينَ that commit crimes.⁴

سَيَقُولُ 148. There will say those

الَّذِينَ أَشْرَكُوا who set partners:⁵

لَوْ شَاءَ اللَّهُ "If Allah willed we

مَا أَشْرَكْنَا would not have set partners

وَلَا آبَاؤُنَا وَلَا nor our fathers, nor would

حَرَمْنَا مِنْ شَيْءٍ we have tabooed anything.⁶

كَذَلِكَ كَذَّبَ Thus had disbelieved⁷

الَّذِينَ مِنْ قَبْلِهِمُ those who were before them

حَتَّى ذَاقُوا بَأْسَنَا till they tasted⁸ Our wrath.

قُلْ هَلْ عِنْدَكُمْ Say: "Do you have

مِنْ عِلْمٍ any knowledge,⁹

فَتُخْرِجُوهُنَا then produce⁹ it to us?

إِنْ تَسْتَعْتُونَ You follow not

إِلَّا الظَّنَّ but conjecture¹⁰

وَأَنْ أَنْتُمْ and you are not but

تَخْرُصُونَ inventing lies."¹¹

1. واسعة *wāsi'ah* (f.; m. *wāsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding (active participle from *wasi'a* / *wasu'a* [*wasā'ah*], to be wide. See *wāsi'* at 4:97, p. 286, n. 8).

2. رد *yuraddu* = he or it is repulsed, returned (v.

iii. m. s. impfct. passive from *raddu* [*radd*], to send back. See *nuraddu* at 6:71, p. 420, n. 1).

3. بأس *ba's* = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 6:65, p. 417, n. 6.

4. This is a warning and threat to the unbelievers that while Allah is full of all-abounding mercy, His wrath and retribution upon the sinners are also sure to come and are irresistible. In many places in the Qur'ān it is simultaneously emphasized that while Allah is Most Forgiving to the repentant He will also punish the wrong-doing persons.. (See for instance 6:165; 13:6; 15:49; 40:3 and 85:12-14). مجرمين

mujrimin (pl.; acc./gen. of *mujrimūn*; s. *mujrim*) = those who commit crimes, culprits, evildoers (act. participle from *'ajrama*, form IV of *jama* [*jarm*], to commit a crime. See at 6:123, p. 443, n. 3).

5. i. e., set partners with Allah. اشركوا *'ashrakū* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk* / *sharikah*], to share. See at 6:107, p. 436, n. 2).

6. The unbelievers raise the plea of Allah's will as justification for their polytheistic practices. This *'āyah* belies that plea by pointing out that the same plea was advanced by previous unbelievers, yet Allah punished them; which is proof that it was never Allah's will that they should disbelieve (See 16:35, 39:7 and 43:20).

7. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [*kidhb* / *kadhhib* / *kadhbah* / *kidhbah*], to lie. See at 6:66, p. 417, n. 9).

8. ذاقوا *dhāqū* = they tasted (v. iii. m. pl. past from *dhāqa* [*dhawq* / *dhawāq* / *madhāq*], to taste. See *yudhīqa* at 6:65, p. 417, n. 5).

9. i. e., any valid reason or information.

10. ظن *zann* = conjecture, surmise, supposition, assumption. See at 2:230, p. 114, n. 4.

11. تخروصون *takhrusūna* = you tell lies, surmise, conjecture (v. ii. m. pl. impfct. from *kharsa* [*khars*], to guess, to tell an untruth).

قُلْ فَلِلَّهِ 149. Say: "To Allah belongs

الْحُجَّةُ الْبَالِغَةُ the proof¹ most perfect;²

فَلَوْ شَاءَ and if He willed,

لَهَدَيْنَاكُمْ He would have guided you,

أَجْمَعِينَ one and all."

قُلْ هَلُمَّ 150. Say: "Bring up³

شُهَدَاءَكُمْ your witnesses⁴

الَّذِينَ يَشْهَدُونَ who testify⁵

أَنَّ اللَّهَ حَرَّمَ هَذَا that Allah has forbidden this.

فَإِنْ شَهِدُوا Then if they testify,

فَلَا تَتَّبِعُوا مَعَهُمْ do not testify with them;

وَلَا تَتَّبِعُوا أَهْوَاءَ nor follow⁶ the whims⁷ of

الَّذِينَ كَذَبُوا those who cry lies⁸

إِصْرَانَا to Our revelations

وَالَّذِينَ لَا يُؤْمِنُونَ and those who do not believe

بِالْآخِرَةِ وَهُمْ in the hereafter and they

يَرْبِّهِمْ يَعْدِلُونَ set equals⁹ to their Lord.



Section (Rukū') 19

قُلْ مَكَالًا 151. Say: "Come,¹⁰

أَتْلُو I shall recite¹¹ what your

حَرَّمَ رَبِّي Lord has made inviolate¹²

1. حجة *hujjah* (s.; p. حجاج *hujaj*) = argument, pretext, pretence, proof, plea. See at 4:165, p. 318, n. 9.

2. بالغة *bālighah* (f.; m. *bāligh*) = mature, perfect, major, intense, one who attains (active participle from *balagha* [*bulūgh*], to reach. See *bāligh* at 5:95, p. 377, n. 4).

3. هلم *halumma* = bring up, get, come on.

4. شهداء *shuhadā'* (pl.; s. شَهِيد *shahīd*) = witnesses, martyrs. See at 6:144, p. 453, n. 2.

5. يشهدون *yashhadūna* = they bear witness, testify (v. iii. m. pl. impfct. from *shahida* [*shuhūd/shahādah*], to witness, to testify. See at 'ash-hadu at 6:19, p. 398, n. 7).

6. لا تتبع *lā tattabi'* = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 5:48, p. 353, n. 8).

7. أهواء *'ahwā'* (sing. هوى *hawān*) = desires, fancies, wishes, caprices, whims. See at 6:119, p. 441, n. 6).

8. كذبو *kadhhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb/kadhib/kadhbah/kidhbah*], to lie. See at 6:39, p. 416, n. 2).

9. يعدلون *ya'dilūna* = they make equals, set equals, equalize, place on the same level, act justly (v. iii. m. pl. impfct. from 'adala [*'adl/adālah*], to be just/equal. See at 6:1, p. 391, n. 6).

10. This and the following two 'āyats constitute the ten commandments of the Qur'ān. These commandments are repeated at other places also (see for instance 17:23-25). تعالوا *ta'ālāw* = you all come, come on, (v. ii. m. pl. imperative from *ta'ālā*, form VI of 'alā [*'uluww*], to be high. See at 51:03, p. 381, n. 2).

11. أتل *'atlu* = I recite, read aloud (v. i. s. impfct. from *talā* [*tilāwah*], to recite. See *utlu* at 5:26, p. 341, n. 9).

12. حرم *ḥarrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ḥarima*, to be prohibited. See at 6:119, p. 441, n. 3).

عَنْكُمْ on your part:

أَلَّا تَشْرِكُوا that do not set partners¹

بِهِ سِفًا with Him anything;

وَالْوَالِدَيْنِ and to both the parents

إِحْسَنًا be good;²

وَلَا تَقْتُلُوا and do not kill

أَوْلَادَكُمْ your children

مِّنْ إِمْلاقٍ out of poverty –³

نَحْنُ نَرْزُقُكُمْ We provide sustenance⁴ for

وَابْنَاهُمْ you and for them –

وَلَا تَقْرَبُوا الْفَوَاحِشَ nor be near⁵ to adulteries,⁶

مَا ظَهَرَ مِنْهَا whether that be overt

وَمَا بَطَنَ or be covert;⁷

وَلَا تَقْتُلُوا النَّفْسَ and do not kill a life⁸ that

الَّتِي حَرَّمَ اللَّهُ Allah has made inviolate

إِلَّا بِالْحَقِّ except by way of justice.

ذَلِكُمْ وَصَّيْكُمْ These He enjoins⁹ on you,

لَعَلَّكُمْ تَعْقِلُونَ maybe you do understand.¹¹

وَلَا تَقْرَبُوا 152. And do not approach

مَالَ الْيَتِيمِ the property of the orphan

إِلَّا بِآلِئِي هِيَ أَحْسَنُ except by way of improving

حَتَّىٰ يَصِلَ أَشُدَّهُ till he attains his maturity;¹¹

1. Setting partners with Allah (*shirk*) is an unforgivable sin (see 4: 48). *lā tushrikû* = تشرکوا

لā *tushrikû* = you (all) do not associate, set partners, give a share (v. ii. m. pl. imperative [prohibition] form '*ushruka*, form IV of *sharika* [*shirk/sharikah*], to share. See at 4:36, p. 256, n. 10).

2. احسان '*ihsân* = doing good things, charity, benevolence. Here it means obedience and dutifulness. Note that obedience and dutifulness to parents are second only to submission to and worship of Allah (see also 2:83; 6:151, 17:23 and 46:15). The essence of '*ihsân* is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence '*ihsân* is distinct from '*adl*, i.e., justice, equity. See at 4:36, p. 256, n. 11.

3. See 17:31. اِمْلَاقٍ *imlâq* = to be poor, reduced to poverty (verbal noun in form IV of *malîqa* [*malaq*], to flatter).

4. نَرْزُقُ *narzuqu* = we provide sustenance, bestow, provide (v. i. pl. impfct. from رَزَقَ *razaqa* [*razq*] to give the means of subsistence. See *razaqa* at 6:142, p. 452, n. 3).

5. لَا تَقْرَبُوا *lā taqrabû* = (you all) do not go near, do not approach (v. ii. m. pl. imperative [prohibition] from قَرَبَ *qaraba* [*qurb / maqrabah*], to go near. See at 4:43, p. 259, n. 9).

6. فَوَاحِشٍ *fawāhish* (pl.; s. فَاحِشَةٍ *fāhishah*) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See *fāhishah* at 4:19, p. 247, n. 5).

7. See 6:120; 7:33.

8. نَفْسٍ *nafs* (s.; pl. *nufûs*/'*anfus*) = living being, person, individual, nature, self. See at 6:70, p. 419, n. 2.

9. وَصَّى *wayyâ* = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *wasâ* [*wasy*], to be joined, lightened, degraded. See at 6:144, p. 453, n. 3).

10. تَعْقِلُونَ *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from 'aqala [*'aql*], to be endowed with reason. See at 6:32, p. 403, n. 8).

11. أَشُدُّ *'ashudd* = physical maturity, virility,

وَأَوْفُوا الْكَيْلَ and make full¹ the measure²

وَالْأَيْمَانَ بِالْقِسْطِ and the weight³ with equity⁴

لَا تُكَلِّفُ نَفْسًا – We do not burden⁵ anyone

إِلَّا وُسْعَهَا except to its capacity⁶–

وَإِذَا قُلْتُمْ and when you speak⁷

فَاعْدِلُوا be impartial,⁸

وَلَوْ كَانَ ذَا قُرْبَى even if he is a near relative;⁹

وَبِعَهْدِ and as to the covenant¹⁰ of

اللَّهِ أَوْفُوا Allah, fulfil [it].

ذَٰلِكُمْ وَصَّيْكُمْ بِهِ. This He enjoins on you,

لَعَلَّكُمْ تَذَكَّرُونَ maybe you bear in mind.¹¹



وَأَنَّ هَٰذَا صِرَاطِي 153. And that this is My way,

مُسْتَقِيمًا straight and right,

فَاتَّبِعُوهُ so follow it;¹²

وَلَا تَتَّبِعُوا and do not follow

الْأَسْبُلَ the [other] ways,¹³

فَنَفَرَقَ بِكُمْ then they will draw you

عَنْ سَبِيلِهِ away¹⁵ from His way.

ذَٰلِكُمْ وَصَّيْكُمْ بِهِ. This He enjoins on you,

لَعَلَّكُمْ that you may

تَنْفَعُونَ be on your guard.¹⁶



1. أَوْفُوا 'awfû = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from wafâ [wafâ'], to fulfil. See at 5:1, p. 325, n. 1).

2. i. e., in your business transactions. كَيْل kayl (s.; pl. akyâl) = measure.

3. ميزان mizân (s.; pl. mawzân) = balance, scale, weighing scale, weight.

4. قِسْط qist = justice, equity, fairness. See at 5:42, p. 350, n. 2.

5. نَكَلْنُ nukallifu = we burden, cause to bear, charge, entrust (v. i. pl. impfct. from kallafu, form II of kalafa [kalaf], to be fond of, to be keen. See tukallafu at 4:84, p. 278, n. 6).

6. وَسْع wus' = capacity, ability, capability, power. See at 2:286, p. 152, n. 7.

7. i. e., as judge, witness or advocate.

8. اِعْدِلُوا i'dilû = you (all) act justly, make equal, place on the same level, be impartial (v. ii. m. pl. imperative from 'adala ['adl/'adâlah], to be just. See ya'dilûna at 6:150, p. 456, n. 9).

9. i. e., even if the party adversely affected is your near relation.

10. عَهْد 'ahd (s.; pl. 'uhûd) = covenant, pledge, pact, contract. See at 2:124, p. 59, n. 4.

11. تَذَكَّرُونَ tadhakkarûna (tatadhakkarina) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from tadhakkara, form V of dhakkara [dhikr/tadhkâr], to remember. See tatadhakkarûna at 6:80, p. 424, n. 1).

12. اتَّبِعُوا ittabi'û = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from ittaba'a, form VIII of tabi'a [taba'/tabâ'ah], to follow. See at 3:95, p. 193, n. 2).

13. i. e., the ways of innovations and false religions. سَبِيل subul (pl.; s. سَبِيل sabîl) = ways, paths, roads, means. See at 4:15, p. 366, n. 8.

14. تَفَرَّقَ tafarraqa = he or it became separated, scattered, disunited, divided (v. iii. m. s. past in form V of farāqa [farq/furqân], to separate, to divide. See yatafarraqa at 4:130, p. 302, n. 1).

15. تَنْفَعُونَ tattaqûna = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from ittaqa, form VIII of waqā [waqy/wiqāyah], to guard, to protect. See at 2:179, p. 85, n. 5).

154. Then, We gave Mûsâ
 مُوسَى الْكِتَابَ the Book making complete¹
 عَلَى الَّذِينَ أَحْسَنُوا on those who did good² and
 تَفْصِيلًا لِّكُلِّ شَيْءٍ setting in detail³ everything;
 وَهُدًى وَرَحْمَةً and as guidance and mercy,
 لَعَلَّهُمْ that they might, in
 يُلَاقُوا رَبَّهُمْ the meeting⁴ with their Lord,
 يُؤْمِنُونَ be believing.⁵

Section (Rukû') 20

155. And this is a Book,⁶
 أَنْزَلْنَاهُ We have sent it down,⁷
 مُبَارَكًا full of blessings.⁸
 فَاتَّبِعُوهُ So follow⁹ it
 وَأَنْتَقُوا and be on your guard,¹⁰
 لَعَلَّكُمْ that you may
 تُرْحَمُونَ be shown mercy.¹¹

156. Lest you should say:
 إِنَّمَا أَنْزَلَ الْكِتَابَ "The Book was but sent
 عَلَى طَائِفَتَيْنِ down to two groups¹²
 مِنْ قَبْلِنَا before us,

1. i. e., making complete the favours on those who did the right and good deeds from among his community.

2. i. e., by carrying out the injunctions and abstaining from the prohibitions.

3. تفصيل *tafsîl* = to set in detail, elaborating, explaining, cutting out (verbal noun in form II of *faṣala* [faṣl], to separate, to cut off. See *faṣṣala* at 6:119, p. 441, n. 2).

4. i. e., in the hereafter. لِقَاءُ *liqâ'* = meeting, encounter. See at 6:130, p. 446, n. 5.

5. يَوْمَنَ *yu'minûna* = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* [imân], from IV of *amina*, to be safe. See at 6:92, p. 429, n. 1).

6. i. e., the Qur'ân.

7. أَنْزَلْنَا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [nuzâl], to come down. See at 4:174, p. 323, n. 4).

8. مُبَارَكًا *mubâarak* = blessed, full of blessings. See at 6:92, p. 428, n. 10.

9. اتَّبِعُوا *ittabi'u* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [taba'tabâ'ah], to follow. See at 6:153, p. 458, n. 12).

10. اتَّقُوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (waqy/wiqâyah), to guard, safeguard. See at 6:72, p. 420, n. 11).

11. تُرْحَمُونَ *turhamûna* = you (all) are shown mercy (v. ii. m. pl. impfct. passive from *rahima* [rahmah / marhamah], to show mercy. See at 3:132, p. 207, n. 7).

12. i. e., the Jews and the Christians. طَائِفَتَيْنِ *ṭā'ifatayn* (dual; acc./gen. of *ṭā'ifatân*; s. *ṭā'ifah*) = two sections of people, two sects, two groups. See *ṭā'ifatân* at 3:122, p. 204, n. 6.

وَأِنْ كُنَّا and indeed we had been

عَنْ دِرَاسَتِهِمْ about their study¹

لَغَفْلِينَ unaware.²

أَوْ تَقُولُوا 157. Or you could say:

لَوْ أَنَّا "If we were such that

أُنْزِلَ عَلَيْنَا there was sent down on us

الْكِتَابُ the Book,

لَكُنَّا we would surely have been

أَهْدَى مِنْهُمْ better guided³ than they."

فَقَدْ جَاءَكُمْ Now there has come to you

بَيِّنَةٌ the clear evidence⁴

مِنْ رَبِّكُمْ from your Lord,

وَهُدًى وَرَحْمَةً and guidance⁵ and mercy.⁶

فَمَنْ أَظْلَمُ Then who could be viler⁷

مِمَّنْ كَذَبَ than the one who cries lies⁸

بَيِّنَاتِ اللَّهِ to the revelations⁹ of Allah

وَصَدَفَ عَنْهَا and turn away¹⁰ from them.

سَنَجْزِي الَّذِينَ We will requite those who

يَصْدِفُونَ عَنْ آيَاتِنَا turn away from Our signs

سُوءَ الْعَذَابِ with dire punishment

يَمَّا كَانُوا because they use to

يَصْدِفُونَ turn away.

1. دراسة *dirâsah* (s.; pl. *dirâsât*) = study, education.

2. غافلين *ghāfilîn* (pl.; acc./gen. of *ghāfilûn*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to, ignorant, unaware (act. participle from *ghafala* [*ghāfala/ghufil*], to neglect, to ignore. See *ghāfilîn* at 6:131, p. 447, n.4.

3. This 'āyah gives reply to those Arabs who used to say that had they been given a scripture they would have been better guided than the Jews and Christians who had been given scriptures. The implication of the 'āyah is, however, general and it means that after the coming of the Qur'ān none can raise the plea of non-receipt of guidance as justification for remaining in error. اهْدَى

'ahdā = more in the right, better guided. See at 4:51, p. 263, n. 11.

4. i. e., the Qur'ān. بَيِّنَةٌ *bayyīnah* (pl. *bayyinat*) = clear, clear proof, clear evidence, obvious, manifest. See at 2:211, p.101, n. 7.

5. The Qur'ān is the guidance for mankind. Note that at the very beginning of the Qur'ān, i. e., at 2:2, it is described as "guidance for the godfearing." هُدًى *hudan* = guidance. See at 5:43, p. 350, n. 7.

6. i. e., as a special mercy. Allah's revelations, and the Qur'ān in particular, are His special mercy (*rahmah*) on mankind. It is also as a special mercy that it was sent down on Prophet Muhammad, peace and blessings of Allah be on him. At many places in the Qur'ān Allah says that His revelations are sent down as mercy and grace (*rahmah/fadl*) upon whomsoever He wills (see for instance 2:105; 3:73-74; 62:4).

7. أَظْلَمُ *'azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓālim*. See at 6:144, p. 453, n. 4).

8. كَذَبَ *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii, m. s. past in form II of *kadhba* [*kadhīb /kadhīb /kadhīb /kadhīb*], to lie. See at 6:148, p. 455, n. 7).

9. آيَاتٍ *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 6:105, p. 435, n. 9.

10. صَدَفَ *ṣadafa* = he turned away, avoided, (v. iii, m. s. past from *ṣadfa/ṣadaf*, to turn away, to happen by chance. See *ṣadifūna* at 6:46, p. 409, n. 2.

158. Do they wait¹ but for
 أَنْ تَأْتِيَهُمُ the angels²
 أَوْ يَأْتِي رَبُّكَ or your Lord will come³
 أَوْ يَأْتِيَ بَعْضُ the signs⁴ of your Lord?
 يَوْمَ يَأْتِي بَعْضُ The day there come some of
 مَا آيَاتِ رَبِّكَ the signs of your Lord,
 لَا يَنْفَعُ نَفْسًا there will not avail⁵ anyone
 إِيمَانُهَا his believing [then]
 لَمْ تَكُنْ آمَنَتْ who had not believed
 مِنْ قَبْلُ أَوْ كَسَتْ before or had acquired⁴
 فِي إِيمَانِهَا in the state of his belief
 خَيْرًا any good.
 قُلْ أَنْتَظِرُوا Say: "Await,⁷
 إِنَّا مُنْتَظِرُونَ" we indeed are waiting."⁸

159. Those who tear asunder⁹
 دِينَهُمْ وَكَانُوا their religion and become
 شِيعًا لَسْتَ مِنْهُمْ sects,¹⁰ you are not of them
 فِي شَيْءٍ in anything.
 إِنَّمَا أَمْرُهُمْ إِلَى Their affair¹¹ will but go to
 اللَّهِ ثُمَّ يَنْبِئُهُمُ Allah, then He will apprise¹²

1. The 'āyah is addressed to the unbelievers of the Prophet's time as well as all those who have not yet believed. يَنْظُرُونَ *yanzurūna* = they look, they look expectantly, they wait (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 2:210, p. 76, n. 4).

2. ملائكة *malā'ikah* (sing. *malak*) = angels.

3. i. e., on the Day of Resurrection (see Ibn Kathīr, III, 366).

4. i. e., the signs indicative of the approach of the Doomsday, such as the rising of the sun from the west (Ibn Kathīr, III, 366).

5. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 6:71, p. 419, n. 9).

6. كَسَبَتْ *kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasabu* [*kasb*], to gain. See at 3:161, p. 219, n. 5).

7. انتظروا *intazirū* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intazara*, form VIII of *nazara*. See n. 1 above).

8. This is a threat to the unbelievers. مُنْتَظِرُونَ *muntazirūn* (pl.; s. *muntazir*) = waiting ones, those awaiting (act. participle from *intazara*, see n. 7 above).

9. فَرَّقَ *farraqa* = he divided, tore asunder, scattered, differentiate (v. iii. m. s. past in form II of *faraqa* [*farq/furqân*], to separate. See *tufarraqa* at 6:153, p. 458, n. 14).

10. شِيعَ *shiya'* (pl.; s. شِيعَةٌ *shī'ah*) = sects, factions, parties, adherents. See at 6:65, p. 27, n. 4.

11. أَمْرٌ *'amr* (s.; pl. أُمُور *'awāmīr* / أُمُور *'umūr*) = order, command, decree/ matter, issue, affair. See at 5:52, p. 356, n. 7.

12. i. e., He will make them realize the gravity of their misdeed by awarding due retribution. يَنْبِئُهُ *yunabbi'u* = he appraises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab/nubū'*], to be prominent. See at 6:108, p. 436, n. 11).

بِمَا كَانُوا يَعْمَلُونَ ﴿١٦٠﴾ them of what they use to do.

مَنْ جَاءَ 160. Whoever comes up

بِالْحَسَنَةِ with a good deed¹

فَلَهُ عَشْرَ أَثَٰلِهَا shall have ten the like² of it;

وَمَنْ جَاءَ and whoever comes up

بِالسَّيِّئَةِ with a bad deed³

فَلَا يُجْزَىٰ إِلَّا shall not be requited⁴ except

بِشَٰئِهَا وَمِثْلَ هَا with its equivalent, and they

لَا يَظْلَمُونَ ﴿١٦١﴾ shall not be wronged.⁵

قُلْ إِنِّي 161. Say: "Verily as for me,

هَدَىٰ رَبِّي إِلَىٰ My Lord has guided me to

صِرَاطٍ مُسْتَقِيمٍ a path straight and upright⁶

دِينًا قَدِيمًا — a right⁷ religion,

مِلَّةَ إِبْرَٰهِيمَ the religion⁸ of Ibrâhîm,

حَنِيفًا a true monotheist,⁹

وَمَا كُنْ مِنَ and he was none of

الشِّرْكَاءِ ﴿١٦٢﴾ the polytheists."¹⁰

قُلْ إِنَّ صَلَاتِي 162. Say: "Verily my prayers,

وَنُسُكِي my ritual sacrifice,¹¹

وَحَيَايَ وَمَمَاتِي my living and my dying

1. i. e., whoever meets his Lord on the Day of Judgement with a piece of good deed to his record shall have ten times its merit to his credit.

حَسَنَةً *hasanah* (s.; pl. *hasanât*) = good thing, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 4:40, p. 258, n. 8. See at 4:79, p. 276, n. 5)

2. i. e. Allah will reward him out of His grace ten times the merit of that deed. أَثَٰلٌ *'amthâl* (pl.; s. *mathal/mithl*) = likeness, similarity, resemblance. See *mathal* at 5:35, p. 346, n. 4).

3. سَيِّئَةً *sayyi'ah* (pl. *sayyi'ât*) = sin, offence, misdeed, bad deed, evil. See at 2:81, p. 38, n. 3 and *sayyi'ât* at 4:79, p. 276, n. 6.

4. يُجْزَىٰ *yujzâ* = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [*jazâ*'], to repay, to reward. See at 4:123, p. 298, n. 7).

5. يَظْلَمُونَ *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalama* [*zalm/zulm*], to do wrong. See at 4:1124, p. 299, n. 4).

6. i. e., the path of monotheism and Islam. مُسْتَقِيمٌ *mustaqîm* = straight, upright, erect, correct, right, sound, proper (active participle from *istagâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 6:126, p. 444, n. 7.

7. قَدِيمًا *qayyim* = right, straight, precious

8. مِلَّةٌ *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 4:125, p. 299, n. 10).

9. حَنِيفٌ *hanîf* (s.; pl. *hunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 6:78, p. 423, n. 5).

10. مُشْرِكِينَ *mushrikîn* (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/shirkah/sharikah*], to share. See *ashrakû* at 6:148, p. 455, n. 5) n. 3 above).

11. نُسُكٍ *nusuk* = sacrifice(ritual), especially during the pilgrimage. See at 2:196, p. 94, n. 12.

لَهُ are for Allah,

رَبِّ الْعَالَمِينَ the Lord of all beings."¹

لَا شَرِيكَ لَهُ 163. "He has no partner;

وَبِذَلِكَ أُمِرْتُ and this I have been bidden;²

وَأَنَا أَوَّلُ and I am the first of

الْمُسْلِمِينَ the Muslims."³

قُلْ أَغَيْرُ 164. Say: " Is it other than

اللَّهُ أَغَيْرُ رَبِّ Allah I shall seek⁴ as a Lord

وَهُوَ رَبُّ while He is the Lord

كُلِّ شَيْءٍ of everything?

وَلَا تَكْسِبُ كُلُّ And nothing does any one

نَفْسٍ إِلَّا عَمَلُهَا acquire⁵ except upon oneself;

وَلَا تَحْزُنُ nor does there carry⁶

وَارِثُهُ any bearer⁷

وَزَرَأُخْرَى the burden⁸ of another.

ثُمَّ إِلَيْنَا Then, to your Lord

رَجَعُكُمْ will be the return⁹ of you all

فَيُنَبِّئُكُمْ and He will inform¹⁰ you

بِمَا كُنتُمْ of what you have been

فِيهِ تَخْتَلِفُونَ in disagreement of."¹¹

1. i. e., solely and exclusively for Allah, and not for any other being. **عَالَمِينَ** 'ālamīn (pl.; acc./gen.

of عالمين 'ālamūn; sing. عالم 'ālam, i.e., any being or object that points to its Creator. sing. 'ālamī) = all beings, creatures. See at 6:86, p. 426, n. 2).

2. أُمِرْتُ 'umirtu = I was bidden, commanded, ordered, (v. i. s. past passive from 'amara ['amr], to command. See at 6:4, p. 396, n. 11).

3. مسلمين Muslimin (pl.; acc./gen. of Muslimūn; sing. Muslim) = A Muslim is one who surrenders himself completely and sincerely to Allah. (active participle from 'aslama, form IV of salima [salāmah/salām], to be safe, safe and sound, secure, faultless. See Muslimūn at 2:136, p. 64, n. 8; see also muslimayn at 2:128, p. 61, n. 1).

4. أُنِى 'abghī = I seek, desire (v. i. s. impfct. from baghā [bughā], to seek. See abtaghī at 6:114, p. 439, n. 6).

5. This is an emphasis on individual responsibility and accountability to Allah on the Day of Judgement. Conversely, it is a rejection of the concept of atonement or remission of sins by any other entity or person for another person (see also 35:18; 52:21; 74:39). كَسَبَتْ kasabat = she or it earned, acquired (v. iii. f. s. past from kasaba [kasb], to gain. See at 6:70, p. 419, n. 3).

6. تَحْزُنُ taziru = she carries, bears, takes the load (v. iii. f. s. impfct. from wazara [wizr], to carry. See 'awzār at 6:31, p. 403, n. 3).

7. وَارِثُهُ wāzira (f.; m. wāzir) = bearer, carrier (act. participle from wazara. See n. 6 above).

8. وَزْرٍ wizr (s.; pl. 'awzār) = burden, load, encumbrance, sin. See ns. 6 and 7 above.

9. i. e. after resurrection. رَجَعٍ marjī' (s.; pl. مراجع marāji') = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from raja'a. See at 6:61, p. 425, n. 8).

10. يُنَبِّئُكُمْ yunabbi'u = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from nabba'a. form II of naba'a [nab'nubū], to be prominent. See at 6:159, p. 461, n. 12).

11. تَخْتَلِفُونَ takhtalifūna = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from ikhtalafa, form VIII of khalafa [khalaf] to follow, to succeed. See at 5:548, p. 354, n. 7).

وَهُوَ الَّذِي 165. And He it is Who
 جَعَلَكُمْ خَلَائِفَ made you successors¹
 الْأَرْضِ of the earth
 وَرَفَعَ بَعْضَكُمْ and raised² some of you
 فَوْقَ بَعْضٍ above the others
 دَرَجَاتٍ in ranks³
 لِيَبْلُوَكُمْ in order to test⁴ you
 فِي مَا آتَاكُمْ in what He gave you.
 إِنَّ رَبَّكَ Verily your Lord is
 سَرِيعُ الْعِقَابِ Quick⁵ in punishing;⁶ and
 وَإِنَّهُ لَغَفُورٌ verily He is Most Forgiving,
 رَحِيمٌ Most Merciful.⁷

1. i. e., successors to those who were before you and also as generations succeeding generations (Ibn Kathir, III, p. 279-280. See also 2:30; 7:129; 27:62; 43:60). *khala'if* (pl.: *s. خليفة*

khali'ifah) = successors, deputies, vicegerents, delegates. (active participle from *khala'fa*. to succeed, to follow, to come after. See *khali'ifah* at 2:30, p. 16, n. 5).

2. رفع *rafa'a* = he raised, took up, lifted up, hoisted up (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 4:158, p. 315, n. 8; and *rafa' na* at 4:154, p. 313, n. 8).

3. i. e., in respect of material wealth, physical features, talents and other tangible and intangible qualities and capabilities (see also 17:21; 46:32).

درجات *darajat* (sing. درجة *darajuh*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:132, p. 447, n. 5).

4. i. e., to test whether one makes good use of the resources one is endowed with by Allah or whether the one deprived of such resources remains patient and grateful for whatever one has been given by Him. يبلو *yabluwa(lu)* = he tests,

tries, (v. iii. m. s. impfct. from *balā* [*balw / balā*], to test, to try. The final letter takes *fathah* because of a hidden 'an in *li* (*lām* of motivation) coming before the verb. See at 5:48, p. 354, n. 4).

5. سريع *sari'* = prompt, expeditious, quick, speedy, rapid, swift. See at 5:4, p. 329, n. 5.

6. 2. i. e., those who defy and disobey Him. عِقَاب *'iqāb* = infliction of punishment, penalty. See at 5:11, p. 98, n. 2.

7. i. e., for those who submit and obey, and ask for His forgiveness and mercy.

7. SÛRAT AL-'A'RÂF (The Heights)

Makkan: 206 'âyahs

This is another long Makkan *sûrah*. Its main emphasis is on *tawhîd* (monotheism) and the fundamentals of belief, such as the truth of the Qur'ân and the Prophethood of Muhammad, peace and blessings of Allah be on him, the resurrection and reward and punishment in the hereafter. It draws attention to how the father of mankind, 'Âdam, was deceived by Satan and warns mankind against his machinations and perennial enmity. In the course of administering this warning Allah four times addresses mankind as "O Children of 'Âdam", which address is exclusive to this *sûrah*, and mentions that He has sent His Prophets and Messengers from time to time to call mankind to the right way. It reminds mankind of the day of Judgement and mentions that on that day people will fall into three groups, one group going to paradise, a second group going to hell and a third group will for sometime occupy a middle position, being consigned neither to paradise, nor to hell. They are called the "the people of the heights (*al-'a'râf*)". It is only in this *sûrah* that mention is made of the "people of the 'a'râf" and hence the *sûrah* is named after it. It is also in this *sûrah* that accounts of some of the Prophets and Messengers of Allah, like Nûh, Hûd, Şâlih, Lût, Shu'ayb and Mûsâ, peace be on them, are given for the first time in some detail, mentioning how the unbelievers from among their respective peoples offered resistance and opposition to the Prophets and Messengers. In this connection mention is also made of the trials of the Children of Isrâ'îl, their having been blessed with numerous blessings, and their disobedience and recalcitrance which brought on them Allah's displeasure and punishment. The *sûrah* concludes by a repeated emphasis on *tawhîd* and on the folly and sin of taking other objects as gods and goddesses. The last 'âyah of the *sûrah* is an exhortation to worship Allah Alone and it is the first 'âyah of prostration (*sijdah*) in the Qur'ân in the order of arrangement.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif-Lâm-Mîm-Sâd.¹

2. A Book,²

it has been sent down to you –

so let there not be

in your heart

any uneasiness³ due to it–

that you warn⁴ therewith;

and it is a reminder⁵

for the believers.

1. The significance of these letters is known only to Allah.

2. i. e., this Qur'ân. The 'âyah assures the Prophet, and through him the believers, that this Qur'ân has been sent down to him by Allah, so they should not have any misgivings about it or uneasiness in giving out and preaching it whatever the unbelievers might think or say about it.

3. حرج *haraaj* = constricted, tight, difficulty, anguish, uneasiness. See at 6:125, p. 444, n. 4. (See for similar import 11:12).

4. تذر *tundhira(u)* = you warn, caution (v. ii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadhr* /*nudhûr*], to dedicate, to vow. The final letter takes *fathah* for a hidden 'an in li coming before the verb. See at 6:92, p.428, n. 12).

5. ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 6:90, p. 427, n. 8. It is a reminder because Allah has sent the same message through the previous Prophets.

اتَّبِعُوا مَا 3. You all follow¹ what

أُنزِلَ إِلَيْكُمْ has been sent down to you

مِّن رَّبِّكُمْ from your Lord;

وَلَا تَتَّبِعُوا and do not follow

مِن دُونِهِ وَأُولَآئِهِ besides Him [other] patrons.²

فَلْيَلَا مَا نَذَرُونَ Little is that you remember.³

وَكَمْ مِّن قَرْيَةٍ 4. And how many a hamlet⁴

أَهْلَكْنَاهَا We did destroy⁵ it;

فَمَآءَهَا and there came to it

بِأَسَافَتِنَا Our retribution⁶ by night⁷

أَوْ هُمْ قَائِلُونَ or while they were in siesta.⁸

فَمَا كَانَ دَعْوُهُمْ إِذْ 5. So no cry⁹ they had, when

جَاءَهُمْ بَأْسُنَا Our retribution befell them,

إِلَّا أَن قَالُوا except that they said:

إِنَّا كُنَّا "We indeed were

ظَالِمِينَ transgressors."¹⁰

فَلَنَسْأَلَنَّ 6. Then We will indeed ask

الَّذِينَ أُرْسِلَ إِلَيْهِمْ those to whom were sent¹¹

وَلَنَسْأَلَنَّ and We will indeed ask

الْمُرْسَلِينَ the the Messengers.¹²

1. The 'ayah addresses the creation in general. اتَّبِعُوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*tabu'/tabâ'ah*], to follow. See at 6:155, p. 459, n.9).

2. i. e., do not follow other codes of conduct and other advisers besides the Qur'ân and the Prophet for that will misguide you to polytheism and sins. أولَآئِهِ 'awliyâ' (pl.; sing. ولى *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 6:121, p. 442, n. 5.

3. تَذَكَّرُونَ *tadhakkarûna* (tatadhakkarûna) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 6:80, p.444, n. 11).

4. قَرْيَةٍ *qaryah* (s.; pl. قُرَى *quran*) = habitation, town, village, hamlet. See at 6:123, p. 443, n. 1.

5. i. e., because of the sins and disobedience if its people. (See also 6:6 and 29:40). أَهْلَكْنَاهَا = we destroyed, annihilated (v. i. pl. past from 'ahlaka, form IV of *halaka* [*halk/ hul' / halâk /tahlukah*], to perish. See at 6:6, p. 393, n. 3).

6. بَأْسٍ *ba's* = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 6:147, p. 455, n. 3.

7. بِأَيَّامٍ *bayâtan* = by night, while sleeping at night. See *bayyata* at 4:81, p. 277, n. 3.

8. قَائِلُونَ *qâ'ilûn* (pl.; s. *qâ'il*) = those taking midday nap, are in siesta (act. participle from *qāla* [*qayl/ qīl/ qā'ilah / qaylūlah*], to take a midday nap).

9. دَعْوَى *da'wâ* (s.; pl. *da'awâ*) = cry, claim, allegation, plea, pretext. See for similar import 7:97-98 and 16:45-47.

10. i. e., the polytheists. ظَالِمِينَ *ẓālimîn* (acc./gen. of *ẓālimûn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 6:33, p. 403, n. 12).

11. i. e., those to whom the Messengers were sent.

12. On the Day of Judgement, the Messengers as well as their people will be questioned about their conduct with regard to Allah's messages, the former as to whether they duly delivered the messages and the latter, whether they believed and obeyed them. See 5:109 and 28:65.

فَلَنَقُصِّ 7. So We will surely relate¹
عَنِّيهِمْ بِعِلْمٍ unto them with knowledge;
وَمَا كُنَّا غَائِبِينَ and We are not absent.²



وَأَنزَلْنَا 8. And the weighing³
يَوْمَئِذٍ أَنزَلْنَا on that day⁴ is true.⁵
مَنْ Then as to those
ثَقُلَتْ مَوَازِينُهُ whose scales⁶ became heavy⁷
فَأُولَئِكَ هُمُ they would be the ones
الْمُفْلِحُونَ attaining success.⁸

وَمَنْ 9. And as to those
خَفَّتْ مَوَازِينُهُ whose scales became light,⁹
فَأُولَئِكَ الَّذِينَ they would be those who
خَسِرُوا أَنفُسَهُمْ would have lost¹⁰ themselves,
بِمَا كَانُوا because they had been
يَعْتَابِنَا to Our revelations
يَظْلُمُونَ doing wrong.¹¹

وَلَقَدْ مَكَّنَّا 10. We indeed established¹²
فِي الْأَرْضِ you in the earth
وَجَعَلْنَا لَكَ فِيهَا and set for you therein
مَعَاشٍ the means of living.¹³

1. نقصن *la-naqṣṣanna* = we surely relate, narrate, recount (v. i. pl. impfct. emphatic from *qassa* [qaṣṣa/qaṣaṣ], to cut, to relate. See *yaqṣṣūna* at 6:130, p. 446, n. 3).

2. غائبين *ghā'ibīn* (pl.; acc./gen. of *ghā'būn*) = absent, not seeing, unseen (act. participle from *ghāba* [ghayb /ghaybah /ghiyāb /ghaybūbah, maghīb] to be absent, unseen).

3. وزن *wazn* = weighing, weight, balance, balancing.

4. i. e., on the Day of Judgement.

5. See for similar import 4:40, 21:47 and 101:6-11.

6. i. e., of good deeds. موازين *mawāzīn* (pl.; s. *mizān*) = balances, scales. See *mizān* at 6:152, p. 458, n. 3.

7. ثقلت *thaqulat* = she or it became heavy (v. iii. f. s. past from *thaqala* [thiqal/thaqālah], to be heavy. See *mithqāl* at 4:40, p. 258, n. 5).

8. مُفْلِحُونَ *muflīḥūn* (sing. *muflīḥ*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [falḥ] = to split, cleave. See at 3:104, p. 197, n. 8).

9. خفت *khaffat* = she or it became light, insignificant (v. iii. f. s. past from *khaffa*. See *yukhaffafu* at 4:27, p. 252, n. 12).

10. خسروا *khasirū* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [khusr /khasār/ khasārah/ khusrān], to lose. See at 6:20, p. 398, n. 11).

11. i. e., by disbelieving in the revelations and by acting in disregard of them. يظلمون *yazlimūna* = they do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *zalama* [ẓalm/ẓulm], to do wrong. See *yuzlamūna* at 6:160, p. 462, n. 5).

12. مكا *makkannā* = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makana* [makinah], to be strong. See at 6:6, p. 393, n. 5).

13. i. e., all sorts of things and facilities for living, such as making the earth stable and inhabitable, supplying air, rains, water, food, etc. As Allah says elsewhere in the Qur'ān: "If you count Allah's favours, you cannot enumerate them..." 14:34).

معاش *ma'ā'ish* (pl.; s. *ma'ishah*) = life, way of living, subsistence, means of living.

فَلْيَا مَا تَشْكُرُونَ ﴿١٠﴾ Little is that you be grateful.¹

Section (Rukû') 2

وَلَقَدْ خَلَقْنَاكَ 11. And indeed We created²

فِي صُورَتِكَ you, then gave you shape,³

ثُمَّ قُلْنَا لِلْمَلَائِكَةِ then said to the angels:

اسْجُدُوا "Prostrate yourselves⁴

لِآدَمَ for Adam".

فَسَجَدُوا So they prostrated themsel-

لَإِلَّا إِبْلِيسَ ves except Iblîs.

لَمْ يَكُنْ مِنْهُمْ He did not become of those

الْمُسَبِّحِينَ ﴿١١﴾ prostrating themselves.

قَالَ 12. He⁵ said: "What

مَنْعَكَ prevented⁶ you that

أَلَّا تَسْجُدَ you did not prostrate yourself

إِذْ أَمَرْتُكَ when I commanded⁷ you?"

قَالَ He said:

أَنَا خَيْرٌ مِنْهُ "I am better than him;

خَلَقْتَنِي مِنْ نَّارٍ You created⁸ me of fire

وَخَلَقْتَهُ while You created him

مِنْ طِينٍ ﴿١٢﴾ of clay."⁹

قَالَ 13. He said:

فَاهْبِطْهَا "Then get down¹⁰ from there;

1. نشكرون *tashkurûna* = you (all) express gratitude; be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 5: 89, p. 374, n. 4).

2. This and the following five 'âyahs relate the descent of 'Ādam to the earth. See also 2:30-36. *khalaqnâ* = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See *khalaqa* at 6:94, p. 430, n. 4).

3. صورنا *ṣawwarnâ* = we gave shape, shaped, formed, moulded, fashioned (v. i. pl. past from *sawwara*, form II from the root *ṣūrah*, shape. See *yusawwiru* at 3:6, p. 155, n. 7).

4. اسجدوا *usjudû* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujūd*], to prostrate oneself. See at 2:34, p. 18, n. 3).

5. i. e., Allah said.

6. منع *mana'a* = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent. See at 2:114, p. 54, n. 7).

7. أمرت *'amartu* = I bade, commanded, ordered, (v. i. s. past from *'amara* [*'amr*], to command. See at 6:163, p. 463, n. 2).

8. خلقت *khalaqta* = you created, originated, made (v. ii. m. s. past from *khalaqa* [*khalq*], to create. See *khalaqnâ* at n. 2 above).

9. طين *ṭīn* = clay, soil. See at 1:10, p. 385, n. 7.

10. اهبط *iḥbiṭ* = you get down, descend (v. iii. m. s. imperative from *habaṭa* [*hubūṭ*], to go down. See *iḥbiṭû* at 2:61, p. 29, n. 3).

فَمَا يَكُونُ لَكَ أَنْ for it cannot be for you that

تَشْكُرَ فِيهَا you be puffed up¹ therein.

فَاخْرُجْ إِنَّكَ Se get out;² you indeed are

مِنَ الضَّالِّينَ of the lowly ones."³

قَالَ أَنْظِرْنِي 14. He said: "Give me respite⁴

إِلَى يَوْمٍ till the day

يُعِيدُون they will be resurrected."⁵

قَالَ إِنَّكَ 15. He said: "You indeed are

مِنَ الْمُنْظَرِينَ of those given respite."⁶

قَالَ فِيمَا 16. He said: "Since You

أَعْوَيْتَنِي have made me go astray⁷

لَأَقْعُدَنَّ لَهُمْ I will lie in wait⁸ for them by

صِرَاطِكَ الْمُسْتَقِيمِ the straight⁹ way of Yours."



ثُمَّ لَأَنْزِلَنَّهُ 17. "Then I shall come upon

مِنْ بَيْنِ أَيْدِيهِمْ them from their front¹⁰

وَمِنْ خَلْفِهِمْ and from their rear;¹¹

وَعَنْ أَيْمَانِهِمْ and from the right¹²

وَعَنْ شَمَائِلِهِمْ and from the left;¹³

وَلَا تَجِدُ and you will not find

1. **تشكّر** *tatakabbara(u)* = you be puffed up, become haughty/ proud (v. ii. m. s. impfct. from *takabbara*, form V of *kabural kabara* [*kubr/ kibur/ kabārah/ kabr*], to become great, to be older. The last letter takes *fathah* for the particle 'an' coming before the verb. See *tastakbirūna* at 6:93, p. 430, n. 2).

2. **اخرج** *ukhruj* = get out, leave, move out (v. ii. m. s. imperative from *kharaja* [*khurāj*], to go out. See *ukhrujū* at 4:66, p. 270, n. 7).

3. **ضالّين** *ṣāghirīn* (pl.; acc./gen. of *ṣāghirān*; s. *ṣāghir*) = lowly ones, despised, contemptible. See *ṣaghār* at 6:124, p. 443, n. 9.

4. **أنظر** *'anzir* = give a respite (v. ii. m. s. imperative from *'anzara*, form IV of *nazara* [*naẓar/manẓar*], to see. See *unẓurū* at 6:11, p. 395, n. 6).

5. **يعيدون** *yub'athūna* = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See *yab'athu* at 6:61, p. 415, n. 4).

6. **منظرين** *munẓarīn* (pl.; acc./gen. of *munẓarūn*, s. *munẓar*) = those given respite (passive participle from *'anzara*. See n. 4 above).

7. Note that Iblīs, out of his arrogance, blamed Allah for his own fault. **أعويت** *'aghwayta* = you made go astray, lured, misled (v. ii. m. s. past from *'aghwā*, form IV of *ghawā* [*ghayy/ghawāyih*], to go astray. See *ghuyy* at 2:256, p. 132, n. 5).

8. **لأقعدن** *la-'aq'udanna* = I will lie in wait, sit (v. i. s. impfct. emphatic from *qa'ada* [*qu'ād*], to sit [followed by *li* it means to lie in wait]).

9. **مستقيم** *mustaqīm* = straight, upright, erect, correct, right, sound, proper (active participle from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to stand up, to get up). See at 6:161, p. 462, n. 6).

10. **بين أيديهم** *bayna 'aydihim* [lit. between their hands] is an idiom meaning "before or in front of them". See at 2:255, p. 131, n. 6.

11. **خلف** *khalf* = rear, rear part, successors, those behind. See at 3:170, p. 222, n. 12.

12. **أيمن** *'aymān* (pl.; s. *yamīn*) = right hands, right sides, oaths. See at 6:109, p. 437, n. 3.

13. **شمال** *shamā'il* (pl.; s. *shimāl*) = left, left sides; also good qualities, character.

أَكْثَرَهُمْ شَاكِرِينَ most of them grateful.¹

(١٧)

قَالَ أَخْرَجْنَاهُ 18. He said: "Get out from

مَذْمُومًا وَمَذْمُورًا there disgraced,² banished.³

لَنْ يَتَّبِعَكَ Surely whoever follows⁴ you

مِنْهُمْ from among them,

لَأَمْلَأَنَّ جَهَنَّمَ I will fill⁵ hell

مِنْكُمْ أَجْمَعِينَ out of you all.⁶

(١٨)

وَقَالَ 19. "And O 'Âdam,

اَسْكُنْ أَنْتَ inhabit⁷ you and

زَوْجَكَ الْجَنَّةَ your consort⁸ the Garden;

فَكُلَا مِنْ حَيْثُ

شِئْتُمَا what you both wish;

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ but do not approach⁹ this tree,

فَتَكُونَا else you will be

مِنَ الظَّالِمِينَ of the transgressors.¹⁰

(١٩)

فَوَسَّسَ لَهُمَا 20. But Satan whispered¹¹

السَّيْطَانُ لِلْبَيْنَى to them in order to expose¹²

لَهُمَا مَا وَرَى to them what was hidden¹³

عَنْهُمْ from them

مِنْ سَوَاءَ تَيْمَانٍ of their private parts¹⁴

1. شَاكِرِينَ *shâkirîn* (acc./gen. of *shâkirîn*, sing. *shâkir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr* /*shukrân*], to thank. See at 6:63, p. 416, n. 8).

2. مَذْمُوم *madh'ûm* = disgraced, banished (passive participle from *dha'ma* [*dha'm*], to disgrace, to banish).

3. مَذْمُور *mad-hûr* = banished, driven away (passive participle from *dahara* [*dahar/duhûr*], to drive away).

4. يَتَّبِع *tabi'a* = he followed, succeeded (v. iii. m. s. past from *taba'*/*tabâ'ah*, to follow. See *tabi'û* at 2:145, p. 69, n. 5 and *lâ tattabi'û* at 6:142, p. 452, n. 4).

5. لَأَمْلَأَنَّ *la-'amla'anna* = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal'* / *mal'ah* / *mil'ah*], to fill, to fill up).

6. i. e., out of the followers of you of men and jinn.

7. اَسْكُن *uskun* = you live, dwell, inhabit, abide (v. ii. m. s. imperative from *sakana* [*sakan*] to live, to inhabit. See at 2:35, p. 18, n. 7).

8. زَوْج *zawj* (pl. *azwāj*) = wife, husband, spouse, partner, one of a pair, consort. See at 4:1, p. 236, n. 5.

9. لَا تَقْرَبَا *lâ Taqrabâ* = you (two) do not go near, do not approach (v. ii. m. dual, imperative [prohibition] from *qaruba* [*qurb/maqrabah*] to go near, approach. See at 2:35, p. 19, n. 3).

10. الظَّالِمِينَ *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*zulm*], to transgress, do wrong. See at 7:5, p. 466, n. 9).

11. وَفَسَّسَ *waswasa* = he whispered, tempted with wicked suggestions (v. iii. m. s. past).

12. يَبْدِي *yubdiya* = he exposes, makes appear (v. iii. m. s. impfct. from *'abdâ*, form IV of *badâ* [*budûww* / *badâ'*], to appear, to come to light. The last letter takes *fathah* because of a hidden 'un' in the particle *li* (*li* of motivation) coming before the verb. See *badâ* at 6:28, p. 401, n. 9).

13. وَرَى *wûriya* = he or it was hidden, concealed, secreted (v. iii. m. s. past passive from *wârâ*, form III of *warâ* [*wary*], to kindle. See *yuwâriyu* at 5:30, p. 343, n. 8).

14. سَوَاءَ *saw'ât* (pl.; s. *saw'ah*) = private parts.

وَقَالَ and said:

مَا تَهْكُمُوا رَبَّكُمْ "Your Lord forbade¹ you not

عَنْ هَذِهِ الشَّجَرَةِ from this tree

إِلَّا أَنْ تَكُونُوا but for that you would be-

مَلَائِكَةً or become

مِنْ الْخَالِدِينَ of the immortals."³

وَقَسَمَهُمَا 21. And he swore⁴ to them:

إِنِّي لَكُمْ "Indeed I am for you

نَاصِحٌ a well-wisher."⁵



فَدَلَّاهُمَا 22. Thus he led⁶ them

بِغُرُورٍ by a deceit.⁷

فَلَمَّا ذَاقَا الشَّجَرَةَ So when they tasted⁸ the tree,

بَدَتْ لَهُمَا exposed⁹ became to them

سَوْءُهُمَا their private parts,

وَطَفِقَا يَخْصِفَانِ and they set out¹⁰ patching¹¹

عَلَيْهِمَا onto themselves some

وَرَقِي الْجَنَّةِ of the leaves of the garden.

وَنَادَاهُمَا And their Lord called out¹² to

أَلَمْ أَنْهَكُمَا them: "Did I not forbid¹³ you

عَنْ تِلْكَ الشَّجَرَةِ from that tree

وَأَقُلْ لَكُمْ and say to you

1. نهى *nahâ* = he forbade, prohibited, proscribed, prevented (v. iii. m. pl. impfct. from *nahâ*, [nahw/nahy], to forbid. See at 3:114, p. 200, n. 13).

2. ملائكة *malakayn* (dual; s. *maluk*) = two angels. See *malâ'ikah* at 6:158, p. 461, n. 2.

3. خالدین *khâlidîn* (pl.; acc/gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [khulûd], to live for ever. See at 6:128, p. 445, n. 11).

4. قسم *qâsama* = he swore, bound himself by oath (v. iii. m. s. past in form III of *qasama* [qasm], to divide).

5. ناصحين *nâsihîn* (pl.; acc/gen. of *nâsihûn*; s. *nâsih*) = well-wishers, sincere advisers (active participle from *nasaha* [nash/nush/nasâhah/nasihah], to give sincere advise, to wish someone well).

6. دلا *dallâ* = he lead, showed, pointed out (v. iii. m. s. past from the root *dalâlah*, to show, to lead).

7. غرور *ghurûr* = delusion, deception, conceit, vanities. See at 6:112, p. 438, n. 8.

8. ذاقا *dhâqâ* = they (two) tasted, (v. iii. m. dual past from *dhâqa* [dhawq/dhawâq/madhâq], to taste. See *dhâqû* at 6:148, p. 455, n. 8).

9. بدت *badat* = she became exposed, evident, manifest (v. iii. f. s. past from *badâ* [budûww/badâ'] to appear, to come to light. See at 3:118, p. 202, n. 12).

10. طفقا *tafiqû* = they (two) set out (to do something suddenly), began, started (v. iii. m. dual past from *tafiqa* [tafq], to set out, to begin).

11. يَخْصِفَانِ *yakhṣifāni* = they (two) patch, cover, sew (v. iii. m. dual impfct. from *khaṣafa* [khaṣf], to patch, to sew).

12. نادى *nādâ* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nāda*, form III of *nadâ* [nadw], to call. See *nādaytum* at 5:58, p. 359, n. 2).

13. أنهى *'anhâ* = I forbid, prohibit (v. i. s. impfct. from *nahâ*. Preceded by *lam*, the impfct. verb gives the sense of past tense. See n. 1 above).

إِنَّ الشَّيْطَانَ لَكُمْ ۖ that Satan is for you
عَدُوٌّ مُّبِينٌ ۖ an enemy open and clear?"¹

فَالَارْتَبَا 23. They said: "Our Lord,
ظَلَمْنَا we have done wrong²

أَنفُسَنَا to ourselves,

وَأِنْ لَّمْ تَغْفِرْ لَنَا and if You forgive³ us not

وَرَحْمَةً and bestow mercy⁴ on us,

لَنَكُونَنَّ we will indeed be of

الْخَاسِرِينَ those in loss."⁵

قَالَ 24. He said:

أَهْبِطُوا " Get you all down,⁶

بَعْضُكُمْ لِبَعْضٍ ۖ you are one to the other
عَدُوٌّ an enemy.⁷

وَلَكُمْ فِي الْأَرْضِ You shall have in the earth

مَسْكَنًا وَمُنْعًا a residence⁸ and enjoyment⁹

إِلَىٰ حِينٍ till a time"

قَالَ 25. He said:

فِيهَا تَحْيَوْنَ "Therein you shall live"¹⁰

وَفِيهَا تَمُوتُونَ and therein you shall die;¹¹

وَمِنْهَا and from it

تُخْرَجُونَ ۖ you shall be brought out."¹²

1. مبین *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 6:142, p. 452, n. 7.

2. ظلمنا *ẓalamnâ* = we did wrong, transgressed (v. i. pl. past from *ẓalama* [ẓalm/ẓulm], to do wrong. See *ẓalamû* at 6:45, p. 408, n. 11).

3. تغفر *taghfir(u)* = you forgive, pardon, (v. ii. m. s. impfct. from *ghafara* [ghafr /maghfirah ghufirân], to forgive. The final letter is vowelless because of the particle *lami* coming before the verb. See *yaghfiru* at 5:40, p. 348, n. 1).

4. رحم *tarham(u)* = you show mercy (v. ii. m. s. impfct. from *rahima* [rahmah / marhamah], to show mercy. See *turhamûna* at 6:155, p. 459, n. 11).

5. خاسرين *khâsirin* (acc./gen. of *khâsirîn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khâsara* [khusr /khasâr /khasârah /khusrân] to lose. See at 5:54, p. 357, n. 2).

6. The order is given to all the three, 'Ādam, his consort and Iblīs. اهبطوا *ihbiṭû* = you (all) get down, descend, land, alight (v. ii. m. pl. imperative from *habaṭa* [hubûṭ], to get down, descend. See at 2:61, p. 29, n. 3).

7. عدو *'adūww* (s.; pl. أعداء 'a'dā') = foe, enemy, hostile. See at 6:142, p. 452, n. 6.

8. مستقر *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [qarār], to settle down, to abide. See at 6:67, p. 417, n. 11).

9. متاع *matā'* (pl. 'amti'ah) = enjoyment, pleasure, useful article, gear, provision. See at 5:96, p. 377, n. 14.

10. تحيون *tahyawna* = you (all) live (v. ii. m. pl. impfct. from *hayiya* [ḥayāh], to live. See *ahyaynâ* at 6:122, p. 442, n. 9).

11. تموتون *tamūtūna* = you (all) die (v. ii. m. pl. impfct. from *māta* [mawt], to die. See *yamūtūna* at 4:18, p. 246, n. 8).

12. تخرجون *tukhrajūna* = you are brought out (v. ii. m. pl. impfct. passive from *akhraja*, form IV of *kharaja* [kharūj] to go out. See *ukhruj* at 7:13, p. 469, n. 2).

Section (Rukū') 3

26. "O children of 'Ādam,
 قَدْ أَرْسَلْنَاكَ ۖ We have sent down unto you
 لِبَاسًا يُوْرِي clothing¹ that will cover²
 سَوَاءَكُمْ your private parts³
 وَرِيشًا and as plumage;⁴
 وَلِبَاسًا لِّلْقَوَىٰ and the attire of piety,⁵
 ذَٰلِكَ خَيْرٌ that is the best.
 ذَٰلِكَ مِنْ These are of
 ءَايَاتِ اللّٰهِ the signs⁶ of Allah,
 لَعَلَّهُمْ maybe that they
 يَذْكُرُوْنَ will bear in mind.⁷

27. "O children of 'Ādam,
 لَا يَفْتِنَنَّكُمْ let not Satan beguile⁸ you
 الشَّيْطٰنُ كَمَا اَخْرَجَ just as he drove out⁹
 اٰبَوَيْكُمْ your two parents¹⁰
 مِنَ الْجَنَّةِ from the paradise,
 يَرْعٰ عَنْهُمْ لِبَاسَهُمْ stripping¹¹ them of their garb
 لِّيُرِيَهُمَا in order to show¹² them
 سَوَاءِ نِيَّتِهِمَا their private parts.
 اِنَّهُمْ يَرٰنَكُمْ Verily there see you
 هُوَ وَفِيْلَهُ he and his sort

1. i. e., all sorts of materials suitable for use as clothing.

2. يُوْرِي *yuwāri* = he hides, conceals, secretes, covers up (v. iii. m. s. impfct. from *wārā*, form III of *warā* [wary], to kindle. See *wūriya* at 7:20, p. 470, n. 13).

3. سَوَاءَكُمْ *saw'āt* (pl.; s. *saw'ah*) = private parts.

4. i. e., such other materials as add beauty and ornamentation which are part of the dress. *riṣh* = plumage, feathers (metaphorically, materials for ornamentation).

5. Piety is one's internal clothing, the clothing of character and true being. تَقْوَىٰ *taqwā* = godliness, devoutness, piety (verbal noun in form V/VIII of *waqā* (*waqy/wiqāyah*), to guard, beware, be on one's guard. See *ittaqā* at 6:156, p. 459, n. 10).

6. i. e., these graces and provisions are pointers to Allah's Lordship over and favours upon His creatures. ءَايَاتِ *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 6:157, p. 460, n. 9.

7. يَذْكُرُوْنَ *yadhdkkarūna* (originally يَذْكُرُونَ *yatadhdkkarūna*) = they remember, bear in mind (v. iii. m. pl. impfct. *tadhdkkara*, form V of *dhakara* [dhikr /tadhkār], to remember, to mention. See at 6:126, p. 444, n. 9).

8. i. e., by making you go astray from the guidance given by Allah. لَا يَفْتِنَنَّكُمْ *lā yaftinanna* = let him not beguile, tempt (v. iii. m. s. imperative emphatic (prohibition) from *fatana* [fatn /futān], to put to trial, to tempt. See *fatannā* at 6:53, p. 411, n. 8).

9. اَخْرَجَ *'akhraja* = he ousted, dislodged, drove out, got out, produced (v. iii. m. s. past in form IV of *kharaja* [khurāj], to go out, to leave. See at 2:36, p. 19, n. 7).

10. i. e., 'Ādam and his consort.

11. يَرْعٰ *yanzi'u* = he strips, takes away, takes off, divests, removes (v. iii. m. s. impfct. from *naza'a* [naz'], to remove, to take away. See *tanzi'u* at 3:26, p. 165, n. 3).

12. يَرِي *yuriya(rī)* = he shows, makes see (v. iii. m. s. impfct. from *'arā*, form IV of *ra'ā* [ra'y/ru'yah], to see. The final letter takes *fathah* because of a hidden 'an in *lī* (lī of motivation) coming before the verb. See *yurī* at 2:167, p. 79, n. 3).

مِنْ حَيْثُ in such a manner¹

لَا تَرَوُهُمْ as you cannot see them.

إِنَّا جَعَلْنَا الشَّيَاطِينَ We have made Satans

أَوْلِيَاءَ لِلَّذِينَ patrons² for those

لَا يُؤْمِنُونَ who do not believe.³

وَإِذَا فَعَلُوا 28. And when they commit

فَاحِشَةً قَالُوا a vile deed⁴ they say:

وَجَدْنَا عِيبًا "We have found⁵ thereon

مَا بَاءَ نَاوَالَهُ our fathers and Allah has

أَمَرَ نَايَا commanded⁶ us to do it.

قُلْ إِنَّ اللَّهَ لَا Say: "Verily Allah does not
يَأْمُرُ بِالْفَحْشَاءِ command vile deeds.

أَتَقُولُونَ عَلَى اللَّهِ Do you say against Allah

مَا لَا تَعْلَمُونَ that which you know not?"

﴿٢٩﴾

قُلْ أَمَرَ رَبِّي 29. Say: "My Lord enjoins

بِالْقِسْطِ fairness⁷ and that

وَأَقِمْ وَجُوهَكُمْ you set⁸ your faces at

عِنْدَ كُلِّ مَسْجِدٍ every place of worship and

وَادْعُوهُ مُخْلِصِينَ invoke Him making exclu-

لَهُ الْإِيمَانُ sive⁹ for Him the faith.¹⁰

كَأَنبَدَ أَكُم As He started you

1. حيث *haythu* = as, since, where (place and direction). *min haythu* = whence, wherefrom, in such a manner.

2. أولياء *'awliyā'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 7:3, p. 466, n. 2.

3. i. e., those who do not believe in Allah and the guidance given by Him become an easy prey to the ruses of Satans. يؤمنون *yu'minūna* = they believe, have faith (v. iii. m. pl. impfct. from *'āmana* [*'imān*], from IV of *amina*, to be safe. See at 6:92, p. 429, n. 1).

4. فاحشة *fāhishah* s.; (pl. فواحش *fuwāhish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication. Here it means both adultery and other vile deeds. See at 4:19, p. 247, n. 4.

5. It is the usual plea of unbelievers and polytheists that they follow only the religion on which they found their predecessors and that the rites and worships they perform were sanctioned by Allah. This *'āyah* contradicts that plea and emphasizes that Allah never sanctions vile deeds and polytheism. وجدنا *wajadnā* = we found, got (v. i. pl. past from *wajada* [*wujūd*], to find. See at 5:104, p. 381, n. 5).

6. أمر *'amara* = He commanded, ordered, bid, enjoined (v. iii. m. s. past from *'amr*, order, command. See at 4:14, p. 396, n. 11).

7. According to Ibn 'Abbās (r. a.) *qist* or "fairness" here means *tawhīd* (monotheism). The context and the sequel of the *'āyah* support this interpretation. The sense of justice and fairness is also equally appropriate (see *Al-Baḥr*, V, 37-38).

قسط *qist* = justice, equity, fairness. See at 6:152, p. 458, n.).

8. i. e. set you faces exclusively for the worship of Allah Alone. اقيموا *'aqimū* = you (all) properly perform, set, set up (v. ii. m. pl. imperative from *'aqama*, form IV of *qāma*, [*qawmah/qivām*], to stand up. See at 6:71, p. 420, n. 10).

9. مخلصين *mukhlisīn* (pl.; acc/gen. of *mukhlis*; sing. *mukhlis*) = those who make (something) exclusive and pure, sincere, loyal, faithful. (act. participle from *'akhḥaṣa*, form IV of *khalasa* [*khalāṣ*], to be pure, unmixed, unadulterated. See *mukhlisīn* at 2:139, p. 65, n. 11).

10. دين *dīn* = religion, creed, faith, worship.

تَعُودُونَ ﴿١١﴾ so shall you come back.¹

فَرِيقًا هَدَىٰ 30. A section² He gave guidance and a section,

حَقًّا عَلَيْهِمُ due became³ on them the going astray.⁴

إِنَّهُمْ أَخَذُوا Indeed they took⁵

الشَّيَاطِينَ أَوْلِيَاءَ Satans as patrons in lieu of Allah

وَيَحْسَبُونَ أَنَّهُمْ and thought⁶ that they were on the right way.⁷

يَبْنِي مَادَمَ 31. O children of 'Ādam,

خُذُوا زِينَتَكُمْ take your adornment⁸

عِنْدَ كُلِّ مَسْجِدٍ at every place of worship;

وَكُلُوا وَاشْرَبُوا and eat and drink

وَلَا تُسْرِفُوا but do not waste⁹

إِنَّهُ لَا يُحِبُّ Verily Allah does not like

الْمُسْرِفِينَ ﴿١٢﴾ the extravagant.¹⁰

Section (Rukū') 4

قُلْ مَنْ حَرَّمَ 32. Say: "Who has forbidden

زِينَةَ اللَّهِ the adornment of Allah

الَّتِي أَخْرَجَ which He has produced

لِعِبَادِهِ for His servants

1. i. e., as Allah has created you, so He will resurrect you. Also, as He created you individually, so you will go back and be answerable to Him individually. تعودون *ta'ūdūna* = you (all) come back, return (v. ii. m. pl. impfct from 'āda ['awd/'awdah], to return. See 'āda at 5:95, p.377, n. 10).

2. فريق *farīq* (pl. فُرُوق *furūq*, أَفْرِيقَات *afriqah*) = section, group, faction, party, band. See at 5:70, p. 365, n. 3).

3. حق *haqqa* = he or it became true, correct, due, right, incumbent, deserving (v. iii. m. s. past from *haqq*. See *haqq* at 3:112, p. 200, n. 3).

4. ضَلَالَةً *ḍalālāh* = error, wrong way, going astray. See at 2:175, p. 82, n. 6.

5. اتَّخَذُوا *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take. See at 6:70, p. 418, n. 8).

6. يَحْسَبُونَ *yaḥsabūna* = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [ḥishbān/ maḥsabāh/ maḥsibāh], to consider, to deem. See *ḥasibū* at 5:71, p. 365, n. 5).

7. This part of the 'āyah makes it clear that going astray is due to unbelief and taking of Satans as patrons in lieu of Allah, i. e. the guidance given by Allah. يَهْتَدُونَ *muhtadūn* (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadā*, form VIII of *hadā* [hidāyah/hudan/hady], to lead, to guide. See at 6:82, p. 424, n. 10).

8. i. e., articles of adornment and fine dresses. زِينَةٌ *zīnah* = adornment, embellishment, ornament, finery. See *zayyana* at 6:137, p. 449, n. 4.

9. لَا تُسْرِفُوا *lā tusrifū* = (you all) do not waste, be extravagant, squander (v. ii. m. pl. imperative [prohibition] from 'asrafa, form IV of *sarafa* /sarifa [sarf/ saraf], to corrode, to spoil, to neglect. See at 6:141, p. 451, n. 13).

10. مُسْرِفِينَ *musrifin* (pl; acc./gen. of *musrifin*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful (active participle from 'asrafa, form IV of *sarafa*/sarifa [sarf/ saraf], to corrode, to spoil, to neglect. See n. 9 above and *musrifin* at 5:32, p. 344, n. 5).

وَالطَّيِّبَاتِ and the good things¹
 مِنَ الرِّزْقِ of the means of sustenance?"
 قُلْ هِيَ لِلَّذِينَ آمَنُوا Say: "These are for those who
 فِي الْحَيَاةِ الدُّنْيَا believe during wordly life,
 خَالِصَةً purely and exclusively²
 يَوْمَ الْقِيَمَةِ on the day of resurrection."³
 كَذَلِكَ نَقُصُّلُ Thus do We elucidate⁴
 الْآيَاتِ لِقَوْمٍ the revelations for a people
 يَعْلَمُونَ who know.⁵

قُلْ إِنَّمَا حَرَّمَ رَبِّي 33. Say: "My Lord has but
 الْفَوَاحِشَ forbidden the vile deeds,⁶
 مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ be that visible⁷ or hidden,⁸
 وَالْإِثْمَ وَالْبَغْيَ and sin and⁹ outraging¹⁰
 بَغْيًا الْحَقِّ وَأَنْ without right, and that
 تَشْرِكُوا بِاللَّهِ you set partners¹¹ with Allah
 مَا لَهُمْ بِهِ for which He has not sent
 سُلْطَانًا down¹² any authority¹⁴, and
 وَأَنْ تَقُولُوا عَلَى اللَّهِ that you say against Allah
 مَا لَا يَعْلَمُونَ which you do not know.

وَلِكُلِّ أُمَّةٍ 34. And for every people¹³
 أَجَلٌ there is an appointed time.

1. i. e., lawful and good things. طَيِّبَاتِ *ṭayyibât* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 5:87, p. 372, n. 10.

2. خَالِصَةً *khâliṣah* (mas. *khâlis*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalasa* [خَلَّصَ *khulîṣ*], to be pure, unadulterated. See at 6:139, p. 450, n. 6).

3. i. e., the polytheists and unbelievers will not share the Muslims in such things in the hereafter.

4. نَقُصُّلُ *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear (v. i. pl. impfct. from *faṣṣala*, form II of *faṣṣala* [فَاصَلَ], to separate, set apart. See at 6:55, p. 412, n. 9).

5. i. e., those who have the capacity to understand and reflect. See 29:43.

6. i. e., particularly adulteries and fornication. فَوَاحِشَ *fawâhish* (pl.; s. فَاحِشَةٌ *fâhishah*) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See *fâhishah* at 6:151, p. 457, n. 6).

7. ظَهَرَ *ẓahara* = he or it became visible, apparent manifest (v. iii. m. s. past from *ẓuhira*, to be visible).

8. بَطَّنَ *batana* = he or it became hidden, concealed (v. iii. m. s. past from *batna/batûn*, to be hidden).

9. إِثْمَ *ithm* (pl. *âthâm*) = guilt, crime, offence, sin, sinning. See at 5:107, p. 583, n. 9.

10. بَغْيَ *baghy* = oppression, injustice, outrage, defiance. See at 6:146, p. 454, n. 14.

11. تَشْرِكُونَ *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *ashraka*, form IV of *sharika* [شَرِكَ/شَرِيكَ], to share. See 'at 6:77, p. 423, n. 2).

12. يَنْزِلُ *yunazzil(u)* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [نَزَلَ], to come down. The final letter is vowelless because of the particle *lam* coming before the verb. See at 6:81, p. 424, n. 3).

13. سُلْطَانِ *sulṭân* = authority, mandate, rule, evidence. See at 6:81, p. 424, n. 4.

14. أُمَّةٍ *'ummah* (pl. *'umam*) = community, people, nation, generation, species, class, genus. See at 3:114, p. 200, n. 8.2.

فَإِذَا جَاءَ أَجَلُهُمْ
لَا يَسْتَخِرُونَ سَاعَةً
وَلَا يَسْقُدُونُ

So when their time comes,
they cannot put off¹ an hour
nor can they bring forward.²

يَبْنِي ءَادَمَ

يَبْنِي ءَادَمَ 35. O Children of 'Ādam,
إِمَّا يَأْتِيَنَّكُمْ if there come to you
رُسُلٌ مِّنكُمْ Messengers from among you
يَقُصُّونَ عَلَيْكُمْ relating³ unto you

مَا يَنزِيلُ My revelations,
فَمَنِ اتَّقَى then whoever fears Allah⁴
وَأَصْلَحَ and reforms,⁵
فَلَا خَوْفٌ عَلَيْهِمْ no fear shall be on them
وَلَا هُمْ يَحْزَنُونَ nor shall they grieve.⁶

وَالَّذِينَ كَذَّبُوا 36. And those who cry lies⁷
عَنَّا to Our revelations and
وَأَسْتَكْبَرُوا boast⁸ away from them,
أُولَئِكَ such ones shall be
أَصْحَابُ النَّارِ inmates of the fire;
هُمْ فِيهَا they in there
يَخْلُدُونَ will remain for ever.⁹

فَمَن أَظْلَمُ 37. So who is viler¹⁰ than he

1. يَسْتَخِرُونَ *yasta'khirûna* = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from the root 'akhr. See 'akhkharta at 4:76, p. 275, n. 2).

2. The 'āyah is a warning to the unbelievers and sinners that Allah's retribution is sure to come on them at the time fixed for it. None can delay or hasten that hour. يَسْقُدُونَ *yastaqdimûna* = they seek to bring forward, to have in advance (v. iii. m. pl. impfct. from *isataqdama*, form X of *qadima* [qudûm], to arrive, to reach. See *qaddamat* at 5:80, p. 369, n. 6).

3. يَقُصُّونَ *yaquṣṣûna* = they relate, narrate, tell (v. iii. m. pl. impfct. from *qaṣṣa* [qaṣṣa/qaṣaṣ], to cut, to relate. See *qasasnâ* at 6:130, p. 446, n. 3).

4. اتَّقَى *ittaqa* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqa* [waqy/wiqāyah], to-guard. See at 4:76, p. 275, n. 7).

5. i. e., reforms his conduct and deeds. أَصْلَحَ *'aṣlahā* = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of *ṣalaḥa* [ṣalāḥ/ṣulūḥ/maṣlahah], to be good, proper. See at 6:54, p. 412, n. 8).

6. i. e., on the Day of Judgement. يَحْزَنُونَ *yaḥzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [ḥuzn/ḥazan], to grieve. See at 5:69, p. 364, n. 7).

7. كَذَّبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb /kadhib /kudhbah / kidhbah], to lie. See at 6:150, p. 456, n. 8).

8. اسْتَكْبَرُوا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [kubr/ kibar/ kabârah /kabr], to become great, to be older. See *tatakabbura* at 7:13, p. 469, n. 1 and *tastakbirûna* at 6:93, p. 430, n. 2).

9. يَخْلُدُونَ *khālîdûn* (sing. *khālîd*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [khulîd], to live or remain for ever. See at 5:80, p. 369, n. 8).

10. أَظْلَمُ *'aẓlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (relative of *ẓalim*. See at 6:157, p. 460, n. 7).

أَفَرَأَى عَلَى اللَّهِ

who fabricates¹ against Allah

كَذِبًا أَوْ

a lie² or

كَذَّبَ شَايِعَةً

cries lies³ to His revelations?

أُولَئِكَ يَنَالُهُمْ

Such ones, there will reach⁴

نَصِيبُهُمْ

them their portion⁵

مِّنَ الْكِتَابِ حَتَّىٰ إِذَا

from the Book⁶ till when

جَاءَهُمْ

there will come to them

رُسُلَنَا

Our Messengers⁶

يَتَوَفَّوْنَهُمْ

to receive them fully,⁷

قَالُوا

they will say:

أَيْنَ مَا

"Where is that which

كُنتُمْ تَدْعُونَ

you were wont to invoke⁸

مِن دُونِ اللَّهِ

in lieu of Allah?"

قَالُوا

They will say:

ضَلُّوا عَنَّا

"They have strayed⁹ from us";

وَشَهِدُوا عَلَيْنَا

and they will testify¹⁰ against

أَنفُسِهِمْ أَنَّهُمْ كَانُوا

themselves that they had

كَافِرِينَ

been unbelievers.

38. He¹¹ will say: "Enter

فِي أَمْرٍ قَدِّ

among the peoples

خَلَّتْ مِن قَبْلِكُمْ

that have passed¹² before you

مِنَ الْجِنِّ وَالْإِنسِ

of jinn and men

1. *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past in form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See at 6:144, p. 453, n. 5).

2. Such as declaring lawful something He has forbidden or vice versa or saying that He has taken a son unto Himself.

3. *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [kidhb /kadhhib /kadhbah / kidhbah], to lie. See at 6:157, p. 460, n. 8).

4. *yanâlu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [nayl/manâl], to reach, attain. See at 2:124, p. 59, n. 5; and *tanâlu* at 5:94, p. 376, n. 6).

5. *naṣīb* (s.; pl. *nusub /anṣibâ' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 4:141, p. 307, n. 7.

6. i. e., the angels.

7. i. e., to put them to death. *yatawaffawna* = they take fully, receive in full (v. iii. m. pl. impfct. from *tawaffâ*, from V of *wafâ* [wafâ/wafy], to be perfect, to fulfil. See *yatawaffâ* at 6:61, p. 415, n. 1).

8. *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [du'â'], to call, to summon. See at 6:56, p. 413, n. 2).

9. At the time of death and on the Day of Judgement the false gods and goddesses whom the polytheists invoke will not be of any avail to them.

10. *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. {*ḍalla 'annâ* = he or it went astray from us, i. e., it was lost to us or it has left us in the lurch}. See at 6:94, p. 430, n. 13).

11. i. e., they will acknowledge their guilt. *shahidû* = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida* [shuhûd], to witness. See at 4:15, p. 245, n. 4).

12. i. e. Allah.

12. *khalat* = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [khulû'/khalâ']. See at 5:75, p. 367, n. 3).

فِي النَّارِ into the fire."

كُلَّمَا دَخَلَتْ أُمَّةٌ Everytime a group enters

لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا it curses¹ its sister² till when

أَدْرَكُوا they will have all reached

فِيهَا جَمِيعًا successively³ therein,

قَالَتْ أٰخِرَتُهُمْ the last of them⁴ will say

لِأُولَئِهِمْ about the first⁵ of them:

رَبَّنَا هَؤُلَاءِ "Our Lord, these

أَضَلُّونَا فَتَنَاهُمْ misled⁶ us, so award them

عَذَابًا ضِعْفًا a double⁷ punishment

مِنَ النَّارِ of the fire."

قَالَ He will say:

لِكُلِّ ضِعْفٍ "For everyone double,⁸

وَلَكِنَّ لَّاتَعْلَمُونَ but you do not know."⁹

وَقَالَتْ أُولَئِهِمْ 39. The first of the them will

لِأٰخِرَتِهِمْ say to the last of them:

فَمَا كَأْت لَكُمْ "Then you do not have

عَلَيْنَا مِن فَضْلٍ over us any superiority."¹⁰

فَذُوقُوا "So you all taste"¹¹

الْعَذَابِ بِمَا the punishment for what

كُنتُمْ تَكْسِبُونَ you used to acquire."¹²

1. لعنت *la'anat* = she condemned, damned, cursed, banished from mercy (v. iii. f. s. past from *la'n*. See *la'ana* at 5:61, p. 360, n.1).

2. i. e., its sister group already in the fire.

3. ادركوا *iddarakû* = they reached successively, one after another (v. iii. m. pl. past from *iddaraka*, form VIII of *daraka* [*darak* /*dark*], to attain. See *tudriku* at 6:103, p. 434, n. 8).

4. i. e., those who followed their predecessors in error.

5. i. e., those who were followed in the error. On the Day of Judgement the unbelievers and polytheists who followed the lead of their predecessors will blame the latter for having misguided them (the former).

6. أضلوا *'aḍallû* = they led astray, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, form IV of *ḍalla* [*ḍalāl* /*ḍalālah*], to loose one's way. See *ḍalla* at 7:37, p. 478, n. 9).

7. i. e., because they themselves went astray and made others go astray. ضعف *di'f* (s.; pl. *'aḍ'āf*) = double, a multiple.

8. The latter generations will have the same punishment as inflicted on their predecessors because they, the latter generations, did not learn from the instance of their predecessors and the guidance given by Allah through His Messengers.

9. i. e., you do not know the nature and amount of the punishment inflicted on each group. تعلمون

ta'lamûna = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 6:81, p. 424, n. 7).

10. فضل *faḍl* (pl. *fudûl*) = grace, favour, refinement, kindness, bounty, also surplus, excess, superiority, precedence, priority. See at 4:73, p. 272, n. 8.

11. ذوقوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq* /*madhâq*], to taste. See at 6:30, p. 402, n. 4).

12. i. e., of guilt and sin. تَكْسِبُونَ *taksibûna* = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [*kasb*], to earn, acquire. See at 6:3, p. 392, n. 9).

Section (Rukû') 5

40. Those who cry lies¹

إِنَّا نُنَزِّلُ to Our revelations and

وَأَنزَلْنَاهُمْ² boast² away from them,

لَا تُفْتَحُ³ there shall not be opened³ for

أَبْوَابُ السَّمَاءِ⁴ them the gates of the heaven⁴

وَلَا يَدْخُلُونَ and they shall not enter

الْجَنَّةَ⁵ the garden⁵

حَتَّىٰ يَخْرُجَ⁶ unless the camel enters⁶

فِي سَرِ الْيَلَابُطِ⁷ the eye⁷ of the needle.⁸

وَكَذَٰلِكَ نَجْزِي⁹ And thus do We requite⁹

الْمُجْرِمِينَ¹⁰ the culprits.¹⁰

41. They will have of hell

مِهَادٍ¹¹ a bed¹¹ and above them will

عَوَاشٍ¹² be coverings.¹²

وَكَذَٰلِكَ نَجْزِي¹³ And thus do We requite

الظَّالِمِينَ¹⁴ the transgressors.

42. And those who believe

وَعَمِلُوا الصَّالِحَاتِ¹⁵ and do the good deeds¹⁵ –

لَا نُكَلِّفُ¹⁶ We do not burden¹⁶ anyone

إِلَّا وُسْعَهَا¹⁷ except to on'es capacity¹⁷ –

1. كَذَبُوا *kadhhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 7:36, p. 477, n. 7).

2. اسْتَكَبَرُوا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabara* /*kubara* [kubr/ kibar/ kabârah/kabr], to become great, to be older. See at 7:36, p. 477, n. 8).

3. تَفْتَحُ *tufattaḥu* = she or it is opened (v. iii. f. s. impfct. passive from *fattaḥa*, form II of *fataḥa* [fath], to open. See *fataḥnâ*, at 6:43, p. 408, n. 3).

4. i. e., for acceptance of their deeds and prayers by Allah (see *Al-Baḥr*, V, 50; also 35:10).

5. i. e., paradise.

6. يَخْرُجُ *yaliḥa* (u) = he or it enters, penetrates, goes in (v. iii. m. s. impfct. from *walaja* [lijah/walāj], to enter. The final latter takes *fathah* because of a hidden 'an' in *hattâ* coming before the verb. See *tâliju* at 3:27, p. 165, n. 7).

7. سَمِ *samm* (s.; pl. *sumûm/simûm*) = poison, hole, eye (of a needle).

8. "Unless the camel enters the eye of the needle" is an idiomatic expression to denote something impossible. خَيْطٌ *khiyât* = needle.

9. نَجْزِي *najẓi* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [jazâ], to recompense. See at 6:84, p. 425, n. 9).

10. مُجْرِمِينَ *mujrimîn* (pl.; acc/gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes, culprits, evildoers (act. participle from 'ajrama, form IV of *jarama* [jarm], to commit a crime. See at 6:147, p. 455, n. 4).

11. مِهَادٍ *mihâd* = bed, place of rest, fold that holds something. See at 3:12, p. 158, n. 8.

12. i. e., of hell-fire. غَوَاشٍ *ghawâsh* (pl.; s. *ghâshiyah*) = coverings.

13. صَالِحَاتٍ *ṣâlihât* (pl.; sing. *ṣâliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 5:93, p. 375, n. 8.

14. نُكَلِّفُ *nukallifu* = we burden, cause to bear, charge, entrust (v. i. pl. impfct. from *kallafa*, form II of *kalafa* [kalaf], to be fond of, to be keen. See *tukallafu* at 4:84, p. 278, n. 6).

15. وَسْعٍ *wus'* = capacity, ability, capability, power. See at 6:152, p. 458, n. 6.

أُولَئِكَ such ones will be

أَصْحَابُ النَّارِ the inmates¹ of paradise.

هُمْ فِيهَا They in there

يُخَلَّدُونَ shall remain for ever.²

وَنَرَعَا 43. And We shall remove³

مَا فِي صُدُورِهِمْ whatever is in their breasts⁴

مِنْ غِلٍّ of malice.⁵

يَجْرِي مِنْ تَحْتِهِمْ There will flow⁶ below them

الْأَنْهَارُ the rivers;⁷

وَقَالُوا and they will say:

أَلْحَمْدُ لِلَّهِ "All the praise is for Allah

الَّذِي هَدَانَا لِهَذَا Who guided us to this,

وَمَا كُنَّا and we could not have

لِنَهْدَى لَوْلَا been guided⁸ if it were not

أَنْ هَدَانَا اللَّهُ that Allah gave us guidance.⁹

لَقَدْ جَاءَتْ There indeed had come

رُسُلَنَا the Messengers of our Lord

بِالْحَقِّ with the truth.¹⁰

وَنُودُوا And they will be addressed¹¹

أَنْ تِلْكَ الْجَنَّةُ that this is the paradise you

أُورِثْتُمْوها have been made to inherit¹²

بِمَا كُنتُمْ تَعْمَلُونَ for what you used to do.¹³

1. أَصْحَابُ 'aṣḥāb (pl.; sing. صَاحِبٌ ṣāhib) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 5:86, p. 372, n. 7).

2. خَالِدُونَ khālīdūn (sing. khālīd) = living or remaining for ever, everlasting, eternal (active participle from khalada [khulūd], to live or remain for ever. See at 7:36, p. 477, n. 9).

3. نَزَعْنَا naza'nā = we took off, divested, removed (v. i. s. impfct. from naza'a [naz'], to remove, to take away. See yanzī'u at 7:27, p. 473, n. 11).

4. صُدُورٌ ṣudūr (pl.; sing. صدر ṣadr) = breasts, chests, bosoms, hearts, front, beginning, start. See at 5:7, p. 332, n. 3.

5. غِلٌّ ghill = malice, rancour, spite, hatred.

6. تَجْرَى tajrī = she runs, flows, streams (v. iii. f. s. impfct. from jarā [jary], to flow. See at 6:6, p. 393, n. 10).

7. أَنْهَارٌ 'anhār (sing. nahr) = rivers, streams. See at 5:119, p. 390, n. 5.

8. نَهْدَى nahtadiya (dī) = we receive guidance, are on the right track, are led aright (v. i. pl. impfct. from ihtadā, form VIII of hadā [hidāyah/hudan/hady], to lead, to guide. See muhtadūn at 7:30, p. 475, n. 7).

9. i. e., by sending His Messenger and through him the Book of guidance, the Qur'ān. This meaning is made further clear by the next clause of the 'āyah.

10. i. e., the Qur'ān and all that it contains of the rules of guidance, warnings and glad tidings for unbelievers and believers.

11. نُودُوا nūdū = they were addressed, a call was made to them (v. iii. m. pl. past passive from nādā, form III of nadā [nadw], to call. See nādā at 7:22, p. 471, n. 12).

12. أُورِثْتُمْ 'ūrith-tum = you were made to inherit (v. ii. m. pl. past passive from 'awraṭha, form IV of waritha ['irith/ 'irṭah/ wirāṭah/ rithah/ turāṭh], to be heir, to inherit. See yarithu at 4:176, p. 324, n. 8).

13. i. e., of good deeds according to the Qur'ān and sunnah and with belief ('imān).

وَنَادَى 44. And there will call out¹

أَصْحَابُ الْجَنَّةِ the inmates of paradise

أَصْحَابُ النَّارِ to the inmates of the fire

أَن قَدْ وَجَدْنَا that we have indeed found²

مَا وَعَدْنَا رَبَّنَا what our Lord had promised³

حَقًّا us true;

فَهَلْ وَجَدْتُمْ مَا so have you found⁴ what

وَعَدَ رَبُّكُمْ your Lord had promised you

حَقًّا true?

قَالُوا نَعَمْ They will say: "Yes".

فَأَذَّن Then there will call out⁵

مُؤَذِّنٌ بَيْنَهُمْ a caller⁶ between them

أَن لَّعْنَةُ اللَّهِ that the curse⁷ of Allah

عَلَى الظَّالِمِينَ is on the transgressors⁸ -

الَّذِينَ يَصُدُّونَ 45. Who deter⁹ [others]

عَنْ سَبِيلِ اللَّهِ from the way of Allah

وَيَسْأَلُونَ عِوَجًا and desire¹⁰ it crooked,¹¹

وَهُمْ بِالْآخِرَةِ and they are in the herefater

كَافِرُونَ unbelievers.¹²

وَبَيْنَهُمَا 46. And between the two

حِجَابٌ will be a screen¹³

1. نادى *nādā* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nāda*, form III of *nadā* [*nadw*], to call. See *nūdū* at 7:43, p. 481, n. 11).

2. i. e., the rewards promised. وجدنا *wajadnā* = we found, got (v. i. pl. past from *wajada* [*wujūd*], to find. See at 7:28, p. 474, n. 5).

3. وعد *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 5:8, p. 332, n. 10).

4. i. e., the retributions promised about wrong-doers. وجدتم *wajadtum* = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujūd*], to find. See at 4:89, p. 281, n. 4).

5. أذن *'adhdhana* = he called out, made call (to prayer), (v. iii. m. s. past in form II of *'adhna* [*'idhn*], to allow, to permit).

6. مؤذن *mu'adhdhin* = caller, summoner (active participle from *'adhdhana*. See, n. 5 above).

7. لعنة *la'nah* (s.; pl. *la'nât*) = curse, damnation, imprecation. See *la'anta* at 7:38, p. 479, n. 1.

8. i. e., the polytheists and unbelievers, especially who deter others from accepting the truth, as explained in the next *'āyah*. ظالمين *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 6:33, p. 403, n. 12).

9. يصدون *yaṣuddūna* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudūd*], to turn away. See at 4:61, p. 268, n. 4).

10. يسعون *yabghūna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghā* [*bughā*], to seek, desire. See at 5:50, p. 355, n. 6).

11. عوج *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 3:99, p. 194, n. 11.

12. i. e., those who do not believe in the hereafter and prevent others from believing in it and accepting the guidance given by Allah are transgressors.

13. حجاب *hijāb* (s.; pl. *hujub/ahjibah*) = screen, curtain, partition, cover, barrier, veil.

وَعَلَى الْأَعْرَافِ and on the elevations¹
 رِجَالٌ يَعْرِفُونَ will be men² recognising³
 كُلًّا بِسِمَتِهِمْ all³ by their marks,⁵
 وَنَادَوْا and they will call out to
 أَصْحَابَ الْجَنَّةِ the inmates of paradise that
 سَلَامٌ عَلَيْكُمْ "Peace be on you all".
 لَمْ يَدْخُلُوهَا They will not have entered⁶
 وَهُمْ يَطْمَعُونَ ﴿١٧﴾ it but will be craving for.⁷

وَإِذَا 47. And when
 صُرِفَتْ أَبْصَارُهُمْ their eyes will be turned⁸
 إِلَيْهَا أَصْحَابُ النَّارِ towards the inmates of fire
 قَالُوا رَبَّنَا they will say: " Our Lord,
 لَا تَجْعَلْنَا لَعْنَةً لَكِمْ do not put⁹ us with
 الْقَوْمِ الظَّالِمِينَ ﴿١٨﴾ the transgressing people."

Section (Rukû') 8

وَنَادَى 48. And there will call out
 أَصْحَابُ الْأَعْرَافِ the occupants of the eleva-
 رِجَالٌ لَا يَعْرِفُونَهُمْ tions to men¹⁰ they will know
 بِسِمَتِهِمْ قَالُوا by their marks saying:
 مَا أَغْنَىٰ عَنْكُمْ " It has not availed¹¹ you
 جَمْعُكُمْ your amassment¹²

1. i. e., the elevations or crest of the partition between hell and paradise. أعراف 'a'râf (pl.; s. 'urf) = elevations, crest.

2. i. e., those whose merits and demerits become equal and are kept apart for final verdict on them but they are hopeful of Allah's mercy and entry into paradise (see for instance Ibn Kathîr, III, 414-415; Al-Bahr, V, 56-57).

3. يعرفون ya'rifûna = they know, recognize, are aware of (v. iii. m. pl. impfct. from 'arafa {ma'rifah/ 'irfân}), to know, to recognize. See 'at 6:20, p. 398, n. 10).

4. i. e., those adjudged to go to paradise or hell.

5. سِمَا sîmâ (s.; pl. siyam) = mark, sign, characteristic.

6. i.e., they will be on the eve of entering paradise and full of hope for it. يَدْخُلُوا yadkhulû (na) = they enter, go in (v. iii. m. pl. impfct. from dakhala [dukhâl]), to enter. The terminal nûn is dropped for the particle lam coming before the verb. See at 2:114, p. 54, n. 11).

7. يَطْمَعُونَ yaṭma'ûna = they covet, desire, crave for (v. iii. m. pl. impfct. from ṭama'a [ṭama'], to covet, to desire. See ṭatma'ûna at 2:75, p. 35, n. 9).

8. i. e., the eyes of the people on the elevations will turn. صُرِفَتْ ṣurifat = she or it is turned, diverted, turned away, diverted (v. iii. f. s. past from ṣarafa [ṣarf]), to turn, to turn away. See nuṣarrafu at 6:105, p. 435, n. 8).

9. لَا تَجْعَلْ lā taj'al = do not put, place, set, make (v. ii. m. s. imperative (prohibition) from ja'ala [ja'l] to make, to put. See ja'alâ at 6:100, p. 433, n. 13).

10. i. e., the leaders of unbelievers who by their wealth, manpower and other influences lead people astray in this world and who will be made distinguishable by their appearances and marks.

11. أَغْنَى 'aghnâ = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of ḡhaniya [ghinan/ ghanâ]), to be free from want, to be rich. See yughnî at 4:130, p. 302, n. 2).

12. i. e., of wealth, men and all sorts of worldly power and influence. جَمْع jam' = amassment, accumulation, gathering, collection.

وَمَا كُنْتُمْ
تَسْتَكْبِرُونَ and what you had been
priding yourselves¹ on."

أَهَؤُلَاءِ الَّذِينَ
أَقْسَمْتُمْ 49. "Are these the ones whom
you had sworn²

لَا يَأْتِيهِمُ اللَّهُ
بِرَحْمَةٍ with mercy?"

أَدْخُلُوا الْجَنَّةَ
لَا خَوْفٌ عَلَيْكُمْ "Enter paradise,
no fear⁴ will be on you

وَلَا أَنتُمْ تَحْزَنُونَ
nor will you grieve."⁵

وَنَادَى
أَصْحَابُ النَّارِ 50. And there will cry out⁶
the inmates of fire

أَصْحَابُ الْجَنَّةِ
أَنْ أَفِضُوا عَلَيْنَا that "Pour⁷ forth upon us

مِنْ الْمَاءِ أَوْ مِمَّا
رَزَقَكُمُ اللَّهُ some water or some of what
Allah has provided⁸ for you."

قَالُوا They will say:
إِنَّ اللَّهَ حَرَّمَهَا "Allah has prohibited⁹ them

عَلَى الْكَافِرِينَ for the unbelievers -"

الَّذِينَ اتَّخَذُوا
دِينَهُمْ 51. "Who took¹⁰
their religion

1. تَسْتَكْبِرُونَ *tastakbirûna* = you pride yourself on, turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabura* [kubr/ kibâr/ kabârah] to become big, large, great. See at 6:93, p. 430, n. 2).

2. The reference is to the unbelieving leaders deriding at the poor Muslims during the worldly life saying that Allah would not bestow any favour or reward on them in the hereafter.

أَقْسَمْتُمْ *'aqasantum* = you took an oath, swore (v. ii. m. pl. past from *'aqasama*, form IV of *qasama* [qasm], to divide, split. See *qāsama*, at 7:21, p. 471, n. 4).

3. يَأْتِيهِمُ *yanâlu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [nayl/manâl], to reach, attain. See at 7:37, p. 478, n. 4).

4. خَوْفٌ *khawf* = fear, apprehension, dread, threat. See at 4:82, p. 277, n. 14.

5. The order here is directed either to the "men on the elevations" or to the believers who were about to enter paradise. يَحْزَنُونَ *yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazana* [huzn/hazan], to grieve. See at 7:35, p. 477, n. 6).

6. نَادَى *nâdâ* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [nadw], to call. See at 7:44, p. 482, n. 1).

7. أَفِضُوا *'afidû* = you (all) pour forth, emerge, move out, overflow (v. ii. m. pl. imperative from *'afâda*, form IV of *fâda* [fayd/faydân], to overflow. See at 2:199, p. 97, n. 1).

8. رَزَقَى *razaqa* = he provided the means of subsistence, provided, bestowed (v. iii. m. s. past from *razq*, to give the means of subsistence. See at 6:142, p. 452, n. 3).

9. حَرَّمَ *harrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *haruma/harima*, to be prohibited. See at 6:151, p. 456, n. 12).

10. اتَّخَذُوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* ['akhadh], to take. See at 7:30, p. 475, n. 5).

لَهُمْ وَلَعِبًا in amusement¹ and fun²
 وَعَدَرْتَهُمْ and there deceived³ them
 الْحَيَوةُ الدُّنْيَا the worldly life."
 فَالْيَوْمَ نَنْسَهُمْ So toady We forget⁴ them
 كَمَا نَسُوا as they forgot⁵ the
 لِقَاءَ يَوْمِهِمْ هَذَا meeting⁶ of this day of theirs
 وَمَا كَانُوا and as they used to
 يَتَأْتَيْنَا بِحُجُودٍ reject⁷ Our revelatins.
 وَلَقَدْ جِئْتَهُمْ 52. And We have brought
 بِكِتَابٍ to them a Book,⁸
 فَصَّلْنَاهُ which We have elaborated⁹
 عَلَى عِلْمٍ with knowledge,
 هُدًى وَرَحْمَةً as guidance and mercy
 لِقَوْمٍ يُؤْمِنُونَ for a people who believe.¹⁰

هَلْ يَنْظُرُونَ 53. Do they await¹¹ aught
 إِلَّا تَأْوِيلَهُ but for its fulfilment?¹²
 يَوْمَ يَأْتِي تَأْوِيلُهُ The day its fulfilment comes
 يَقُولُ الَّذِينَ كَذَبُوا there will say those who
 سَوَّوْا مِن قَبْلُ had forgotten it before:
 "فَلَمَّا جَاءَتْ قَدْ جَاءَتْ
 رُسُلُ رَبِّنَا the Messengers of our Lord

1. لَهْو *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 6:70, p. 418, n. 10.

2. لعب *la'ib* (s.; pl. 'al'âb) = play, game, sport, fun, joke, jest. See at 6:70, p. 418, n. 9.

3. غرت *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [ghurâr], to deceive, delude. See at 6:130, p. 446, n. 7).

4. نسى *nansâ* = we forget, became oblivious (v. i. pl. impfct. from *nasiya* [nasy/nisyân], to forget. See *yunsiyanna* at 6:68, p. 418, n. 2).

5. نسا *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [nasy/nisyân], to forget. See n. 4 above; also at 6:43, p. 405, n. 1).

6. لقاء *liqâ'* = meeting, encounter. See at 6:154, p. 459, n. 4.

7. يحدون *yajhadûna* = they reject, negate, deny, disavow, repudiate, refuse (v. iii. m. pl. impfct. from *jahada* [jahd/juhûd], to reject, to deny).

8. i. e., the Qur'ân.

9. فصلنا *faṣṣalnâ* = we elaborated, set forth in detail, made clear (v. i. pl. past. from *faṣṣala*, form II of *faṣala* [faṣl], to separate, set apart. See at 6:126, p. 444, n. 8).

10. The Qur'ân is guidance and mercy for those who believe, as stated at the very beginning of *sûrat al-Baqarah*. See 2:2-5.

11. The 'ayah is addressed to the unbelievers of the Prophet's time as well as all those who have not yet believed. ينظرون *yanẓurûna* = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [naẓr/manẓar], to see, view, look at. See at 6:152, p. 461, n. 1).

12. i. e., the fulfilment of the warning of punishment and of the Day of Judgement contained in this Book, the Qur'ân. تأويل *ta'wîl* (pl. تأويلات *ta'wîlât*) = interpretation (i. e., the bringing out of the truth and significance of something said, in other words, fulfilment. See *Al-Zamakhshari*, II, p. 65; *Ṣafwat*, p. 207. Verbal noun in form II of 'âla ['awl/ma'âl], to return, to revert).

بِالْحَقِّ with the truth.

فَهَلْ لَنَا مِنْ شُفَعَاءٍ So have we any intercessor¹

فَيَشْفَعُوا لَنَا to intercede² for us

أَوْ نُرَدُّ or could we be sent back³

فَنَعْمَلُ that we might act

غَيْرَ الَّذِي otherwise than what

كُنَّا نَعْمَلُ we used to do?"

فَدَّخِرُوا أَنْفُسَهُمْ They have lost⁴ themselves

وَضَلُّوا عَنْهُمْ and there have strayed⁵ from

مَا كَانُوا them what they used to

يَفْتَرُونَ invent falsely.⁶

Section (Rukû') 7

إِنَّ رَبَّكُمْ اللَّهُ 54. Verily your Lord is Allah

الَّذِي خَلَقَ Who created

السَّمَوَاتِ وَالْأَرْضَ the heavens and the earth

فِي سِتَّةِ أَيَّامٍ in six days;

ثُمَّ اسْتَوَى then He took position⁷

عَلَى الْعَرْشِ on the Throne.⁸

يُغْنِي أَيْلٌ He makes the night cover⁹

النَّهَارَ the day

بَطْنُهُ، حَيْثَا seeking¹⁰ it rapidly;¹¹

وَالشَّمْسِ وَالْقَمَرِ the sun and the moon

1. شُفَعَاءَ *shufa'â'* (pl.; s. شافع *shafi'*) = intercessors, advocates (active participle on the scale of *fa'il* from *shafa'a* (*shaf'*), to subjoin, to attach. See *shafi'* at 7:53, p. 486, n. 1).

2. يَشْفَعُوا *yashfaû'* (na) = they intercede, advocate (v. iii. m. pl. impfct. from *shafa'a* [*shaf'*], to subjoin, to attach. The terminal *nûn* is dropped because of a hidden '*an*' in *fâ'* [causal *fâ'*] before the verb. See n. 1 above; also see *yashfa'u* at 4:85, p. 279, n. 1).

3. i. e., to the worldly life. نُرَدُّ *nuraddu* = we are returned, sent back, turned (v. i. pl. impfct. passive from *radda* [*radd*], to send back. See at 6:71, p. 420, n. 1).

4. خَسِرُوا *khasirû* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr* / *khusâr* / *khasârah* / *khusrân*], to lose. See at 7:9, p. 467, n. 10).

5. i. e., they did not come to any use for them. ضَلُّوا *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl* / *dalâlah*, to loose one's way. See at 7:37, p. 478, n. 9).

6. i. e., the false gods the unbelievers set up for themselves will not be of any avail to them on the Day of Judgement. يَفْتَرُونَ *yaftarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فَرَى *fary*], to cut lengthwise, to fabricate. See at 6:137, p. 449, n. 8).

7. اسْتَوَى *istawâ* = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 2:29, p. 15, n. 13).

8. الْعَرْشِ *al-'arsh* = The Throne.

9. يَغْنِي *yughshî* = he wraps, makes (someone) cover (v. iii. m. s. impfct. from *aghshâ*, form IV of *ghashiya* [*ghashâwah*], to cover. See *yaghshû* at 3:154, p. 215, n. 9).

10. يَطْلُبُ *yaṭlubu* - he seeks, wants, wishes, demands (v. iii. m. s. impfct. from *ṭalaba* [*ṭalab* / *maṭlab*], to ask, to seek, to apply. See *ṭalaba* at 4:104, p. 291, n. 2).

11. i. e., following it constantly and rapidly without any intermission. حَيْثُ *hathith* = rapid, quick. *hathithan*, rapidly, quickly.

وَالنُّجُومَ and the stars¹

مُسَخَّرَاتٍ are made subservient²

بِأَمْرِهُ by His command.

أَلَا لَهُ الْخَلْقُ Verily His is the creation³

وَالْأَمْرُ and the command.

بَارَكَ اللَّهُ Blessed be Allah,

رَبُّ الْعَالَمِينَ Lord of all the beings.⁴

ادْعُوا رَبَّكُمْ 55. Pray⁵ to your Lord

تَضَرُّعًا وَخُفْيَةً humbly⁶ and secretly.⁷

إِنَّهُ لَا يُحِبُّ Verily He does not like

الْمُعْتَدِينَ the transgressors.⁸

وَلَا تَنسُوا 56. And do not cause trouble⁹

فِي الْأَرْضِ in the earth

بَعْدَ إِصْلَاحِهَا after it has been set right;¹⁰

وَادْعُوهُ and beseech him

خَوْفًا وَطَمَعًا with fear and hope.¹¹

إِنَّ رَحْمَتَ اللَّهِ Indeed the mercy of Allah

قَرِيبٌ is close by

الْمُحْسِنِينَ the right-doers.

وَهُوَ الَّذِي 57. And He it is Who

1. نجوم *nujûm* (pl.; s. *najm*) = stars. See at 6:97, p. 432, n. 1.

2. It is a matter for reflection how Allah has made the sun, the moon and the stars subjected to His command and serviceable for all in the universe, all moving according to a set routine. مسخرات

musakhkharât (pl.; s. *musakhkharah*) = made subservient, subjected, made serviceable, made useful (passive participle from *sakhkhara*, form II of *sakhira* [sukhr/maskhar], to ridicule, deride. See *sakhirû* at 6:10, p. 395, n.3).

3. i. e., there is none to share with Him in the matter of creation and in the command over it. His is the absolute originality, right and mastery.

4. عالَمِينَ *'âlamîn* (pl.; acc./gen. of عالَمون *'âlamûn*; sing. عالَم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 6:162, p. 463, n. 1).

5. ادعوا *ud'û* = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'â* [du'â]), to call, to summon. See *yad'ûna* at 6:108, p. 436, n. 6).

6. تضرع *taḍarru'* = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [ḍara'/ḍarâ'ah], to be humble. See *taḍarra'û* at 6:63, p. 418, n.).

7. خفية *khufyatan* = in secrecy, secretly, covertly. See at 6:63, p. 416, n. 6.

8. i. e., who transgress and violate the limits and prohibitions set by Allah. معتدين *mu'tadîn* (pl.; acc./gen. of *mu'tadûn*, s. *mu'tadin*) = transgressors, aggressors, assailants (active participle from *i'tadû*, form VIII of *'adû* [adw], to speed, to run. See at 6:119, p. 441, n. 7).

9. لا تفعلوا *lâ tufsidû* = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative (prohibition) from *'afsada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [fasâd/fusûd], to be or become bad, spoiled. See at 2:11, p. 7, n. 8).

10. إصلاح *'islâḥ* = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *ṣalaha* /*ṣaluḥa* [ṣalâḥ/ṣalâhiyah /ṣulâḥ], to be good, right, proper. See at 4:114, p. 295, n. 5).

11. طمع *'atma'* (s.; pl. *'atmâ'*) = hope, craving, desire. See *yatma'ûna* at 7:46, p. 483, n. 6.

يرسل الرِّيحَ despatches¹ the winds²
 بُشْرًا as glad tidings³
 بَيْنَ يَدَيْ رَحْمَتِهِ in advance of His mercy,
 حَتَّى إِذَا أَقْلَتْ till when it carries⁴
 سَحَابًا ثِقَالًا the heavy⁵ clouds⁶
 سُقْنَاهُ لِبَلَدٍ مَرِيَةٍ We drive⁷ it to a dead⁸ land
 فَأَنْزَلْنَا بِهِ الْمَاءَ and send down thereby water
 فَأَخْرَجْنَا بِهِ and produce⁹ therewith
 مِنْ كُلِّ الشَّرْبِ of every kind of fruit.
 كَذَلِكَ نُخْرِجُ Likewise We shall bring out
 الْمَوْتَى لَعَلَّكُمْ the dead.¹⁰ Maybe that you
 تَذَكَّرُونَ bear in mind.¹²
 58. And the good land,
 يَخْرُجُ بِهَا نَبَاتٌ its vegetation¹³ comes out
 بِإِذْنِ رَبِّهِ by the leave of its Lord;
 وَالَّذِي خَبُثَ but that which is bad,¹⁴
 لَا يَخْرُجُ it does not come out
 إِلَّا بِتَعَسُّفٍ except with difficulty.¹⁵
 59. Thus do We spell out¹⁶
 الْآيَاتِ the revelations
 لِقَوْمٍ for a people
 يَشْكُرُونَ who express gratitude.¹⁷

1. After the emphasis in the previous two 'āyāt that it is Allah Alone Who is the Creator and Lord all beings and that He Alone should be worshipped, the present and the following 'āyah point out how He provides the means of subsistence for all beings. يرسل *yursilu* = he despatches, sends, lets flow (v. iii. m. s. impfct. from 'arsala, form IV of *rasala* [rasal], to be long and flowing. See *nursilu* at 6:48, p. 409, n. 8).

2. ريح *riyāh* (pl.; s. *riḥ*) = winds, odours.

3. بشرى *bushrā* = glad tidings, good news. See at 3:126, p. 205, n. 11.

4. أقلت *'aqallat* = she lifted, raised, carried, transported (v. iii. f. s. past from 'aqalla, form IV of *qalla* [qill/qull/qillah], to be little.

5. ثقال *thiqāl* (pl.; s. *thaqīl*) = heavy, weighty.

6. سحب *saḥāb* = clouds.

7. سقنا *suqnā* = we drove, urged on, piloted, carried along (v. i. pl. past from *sāqa* [sawp/ siyāqah/ masāq], to drive, to urge on).

8. i. e., dry and barren land.

9. أخرجا *'akhrajnā* = we produced, brought out (v. i. pl. past from 'akhraja, form IV of *kharaja* [khurāj], to go out. See at 2:267, p. 140, n. 7).

10. i. e., on the Day of Resurrection.

12. تذكرون *tadhakkarūna* (tatahdhakkarūna) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakkara* [dhikr/tadhkār], to remember. See at 7:3, p. 466, n. 3).

13. نبات *nabāt* = vegetation, plants, vegetable organism. See at 6:99, p. 432, n. 11.

14. خبيث *khābitha* = he or it became bad, evil, malignant (v. iii. m. s. past from *khubitha* [khurūth], to go out. See at 2:267, p. 140, n. 7).

15. نكد *nakid* = hard, troublesome, difficult.

16. نصرف *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣarafa* [ṣarf], to turn, to turn away. See at 6:105, p. 435, n. 8).

17. يشكرون *yashkurūna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [shukr/shukrān], to thank. See at 2:243, p. 122, n. 11).

Section (Rukû') 8

لَقَدْ أَرْسَلْنَا نُوحًا 59. We indeed sent¹ Nûh

إِلَى قَوْمِهِ فَقَالَ to his people and he said:

يَقَوْمِ "O my people,

اعْبُدُوا اللَّهَ you all worship² Allah,

مَا لَكُمْ مِنْ إِلَهٍ you do not have any god

غَيْرُهُ إِنِّي أَخَافُ other than He. I fear³ against

عَذَابِكُمْ عَذَابَ you the punishment of a

يَوْمٍ عَظِيمٍ tremendous⁴ day."

قَالَ الْمَلَأِينَ 60. The notables⁵ of his

قَوْمِهِ إِنَّا لَنَرُكَ people said : "We indeed see

فِي صَلَاتِكَ مُبِينٌ you in manifest⁶ error."

قَالَ يَقَوْمِ 61. He said: "O my people,

لَيْسَ فِي صَلَاتِي No error⁷ is there on my part;

وَلَكِنِّي رَسُولٌ but I am a Messenger

1. See 11:25-50 for further details about Nûh. أرسلنا 'arsalnâ = we sent out, despatched, discharged (v. i. pl. past from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 6:42, p. 407, n. 5).

2. i. e., you all worship Allah Alone and none else. This is made clear in the next clause which emphasizes that you do not have any god other than He. It is also to be noted that all the Prophets delivered the same message of monotheism to their respective people. أعبدوا u'budû = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibûdah / 'ubûdah / 'ubûdiyyah], to worship, to serve. See at 6:102, p. 434, n. 6).

3. أخاف 'akhâfu = I fear, am afraid, dread (v. i. s. impfct. from khâfa [khawf], to fear. See at 6:79, p. 423, n. 8).

4. i. e., the Day of Judgement. عظيم 'azîm = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 6:15, p. 397, n. 3).

5. ملا' mala' = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12.

6. It is invariably the practice of unbelieving leaders to accuse a Messenger of Allah of error and going astray while the fact is that they themselves are in error. مبين mubîn = all too clear, obvious, manifest, patent, open and clear. See at 7:22, p. 472, n. 1.

7. ضلالة dalâlah = error, wrong way, going astray. See at 7:30, p. 475, n. 4.

مِنْ رَبِّ الْعَالَمِينَ from the Lord of all beings.¹

﴿١٦﴾

أُبَلِّغُكُمْ 62. I convey² to you

رِسَالَتِي the messages³ of my Lord

وَأَنْصَحُكُمْ and give you sincere advice,⁴

وَأَعْلَمُ مِنَ اللَّهِ for I know from Allah

مَا لَا تَعْلَمُونَ what you do not know."⁵

أَوْ عَجِبْتُمْ 63. "Do you wonder⁶

أَنْ جَاءَكُمْ that there has come to you

ذِكْرٌ مِنْ رَبِّكُمْ a reminder⁶ from your Lord

عَلَى رَجُلٍ مِنْكُمْ on a man from among you⁷

يُنذِرُكُمْ that he may warn⁸ you and

وَلْتَقُوا that you be godfearing⁹

وَلَعَلَّكُمْ and maybe that you

رُحِمْتُمْ are shown mercy?"¹⁰

كَذَّبُوهُ 64. But they cried lies to him.

فَأَنْجَيْنَاهُ So We rescued¹⁰ him and

وَالَّذِينَ مَعَهُ those who were with him¹²

فِي الْفُلِكِ in the Ark¹³

وَأَغْرَقْنَا الَّذِينَ and drowned¹⁴ those who

كَذَّبُوا بِآيَاتِنَا cried lies to Our revelations.

1. *'ālamīn* (pl.; acc./gen. of *'ālamūn*, sing. *'ālam*, i.e., any being or object that points to its Creator. sing. *'ālam*) = all beings, creatures. See at 7:54, p. 4487, n. 4).

2. *'uballighu* = I convey, communicate, inform, notify (v. i. s. impfct. from *ballagha*, form II of *balagha* [*bulāgh*], to reach. See *ballaghta* at 5:67, p. 363, n. 5).

3. *risālāt* (pl.; s. *risālah*) = messages, missions. See *risālah* at 5:67, p. 363, n. 6.

4. *'anṣaḥu* = I give sincere advice, wish well (v. i. s. impfct. from *naṣaḥa* [*nash* /*nush* /*naṣāḥah* /*naṣīḥah*], to give sincere advice, to wish [some one] well).

5. *'ajibtum* = you wondered, marvelled, were amazed/astonished/surprised (v. ii. m. pl. past from *'ajiba* [*'ajab*], to wonder. See *'ajaba* at 5:100, p. 379, n. 9).

6. i. e., Allah's revelations, the scripture. (See 21:50). *dhikr* = citation, recollection, mention, reminder.

7. Allah always sent Messengers who were men and were from among their respective peoples.

8. *yundhira(u)* = he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr* /*nudhūr*], to dedicate, to vow. The final letter takes *fathah* for a hidden 'an in li [li of motivation] coming before the verb. See *tundhira* at 7:1, p. 465, n. 4).

9. *tattaqū(na)* = you (all) beware, be on your guard, act righteously, be godfearing (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* (*waqy* /*wiqāyah*), to guard. The terminal *nūn* is dropped for the reason stated in the previous note. See at 4:128, p. 201, n. 7).

10. *'anjaynā* = we rescued, saved, delivered (v. i. pl. past in form IV of *najā* [*najw* /*najā* /*najāh*], to save. See at 2:50, p. 24, n. 5).

12. i. e., those who believed and followed him.

13. *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 2:164, p. 77, n. 1.

14. *'aghrāqnā* = we drowned, sunk, immersed (v. i. pl. past from *'aghrāqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 2:50, p. 24, n. 6).

إِنَّهُمْ كَانُوا
فَوَمَا عَمِيَكَ
Indeed they were
a people unable to see.¹

Section (Rukû') 9

وَالْإِلَٰهَ 65. And to 'Ād,²
أَخَاهُ هُودًا³ their brother³ Hûd.⁴
قَالَ يَنْفَعُومُ He said: "O my people,
أَعْبُدُوا اللَّهَ you all worship⁵ Allah.
مَا لَكُمْ مِنْ إِلَٰهٍ You do not have any god
غَيْرِهِ other than He.
أَفَلَا تَنْفَعُونَ Will you not then beware?⁶

قَالَ الَّذِينَ 66. There said the notables⁷
الَّذِينَ كَفَرُوا who disbelieved⁸
مِنْ قَوْمِهِ إِنَّا of his people: "We indeed
لَنَرَنَّكَ فِي سَفَاهٍ see you in utter folly⁹
وَأِنَّا لَنَظُنُّكَ and we certainly think¹⁰ you
مِنَ الْكَذِبِينَ are of those telling lies."¹¹

قَالَ يَنْفَعُومُ 67. He said: "O my people,
لَيْسَ فِي سَفَاهَةٍ no folly is there in me;
وَلَكِنِّي رَسُولٌ but I am a Messenger
مِنْ رَبِّ الْعَالَمِينَ from the Lord of all beings."

1. عَمِينَ 'amim (pl.; s. 'amin) = blind, those who cannot see their way.

2. i. e., the First 'Ād people, who lived in Yaman between 'Umân and Ḥadramawt, then known as al-'Aḥqâf. They have gone completely out of existence. They were polytheists and worshipped idols.

3. In Arabic a person of a particular tribe or community is often referred to as "brother" of that community or tribe.

4. i. e., He was sent as Allah's Messenger to his people, the 'Ād. See 11:50-60, 26:123-140 and 46:21-26 for further details.

5. i. e., worship Allah Alone and none or nothing else, as emphasized in the next clause of the 'āyah. أَعْبُدُوا u'budû = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibûdah / 'ubûdah / 'ubûdiyah], to worship, to serve. See at 7:59, p. 489, n. 2).

6. تَقُونَ tattaqûna = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from ittaqâ, form VIII of waqâ [waqy/wiqâyah], to guard, to protect. See at 6:153, p. 458, n. 15).

7. مَلَأَ mala' = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:60, p. 489, n. 5.

8. كَفَرُوا kafarû = they disbelieved, denied; became ungrateful (v. iii. m. pl. past from kafara [kufr], to cover. See at 6:7, p. 394, n. 3).

9. سَفَاهَةٍ safâhah = folly, stupidity, impudence, silliness. See safah at 6:140, p. 451, n. 1.

10. لَنَظُنُّ la+nazunnu = we certainly think, believe, suppose, presume (v. i. pl. impfct. from zanna [zann], to think, to suppose. See yazunnu at 2:78, p. 37, n. 1).

11. كَاذِبِينَ kâdhibîn (acc./gen. of kâdhibûn, sing. kâdhib) = those that lie, liars, untruthful (active participle from kadhaba [kidhb/ kadhib/ kadhbah/ kidhbah], to lie. See at 3:61, p. 179, n. 8).

أَبْلِغُكُمْ 68. "I convey¹ to you

رِسَالَتِي رَبِّي the messages of my Lord

وَأَنَا لَكُمْ and I am for you a sincere

نَاصِحٌ أَمِينٌ adviser,² trustworthy."³

أَوْ يَحْزَنَ 69. "Do you wonder⁴

أَنْ جَاءَكُمْ that there has come to you

ذِكْرٌ مِنْ رَبِّكُمْ a reminder⁵ from your Lord

عَلَى رَجُلٍ مِنْكُمْ on a man from among you

لِيُنذِرَكُمْ that he may warn⁶ you?

وَأَذْكُرُوا إِذْ And remember⁷ when

جَعَلَكُمْ خُلَفَاءَ He made you successors⁸

مِنْ بَعْدِ قَوْمِ نُوحٍ to the people of Nûh

وَزَادَكُمْ and increased⁹ you

فِي الْخَلْقِ بَصَاطَةً in make¹⁰ abundantly.¹¹

فَاذْكُرُوا So remember

عَالَاءَ اللَّهِ لَعَلَّكُمْ Allah's graces¹² so that you

تَفْلَحُونَ may attain success."¹³

قَالُوا 70. They said:

أَحِثْنَا "Have you come to us for

لِنَعْبُدَ اللَّهَ وَحْدَهُ that we worship Allah Alone

وَنَدْرَمَا and abandon what

1. أَبْلِغُ 'uballighu = I convey, communicate, inform, notify (v. i. s. impfct. from ballagha, form II of balagha [bulāgh], to reach. See at 7:62, p. 490, n. 2).

2. نَاصِحٌ nāsiḥ (s.; pl. nāsiḥūn) = well-wisher, sincere adviser (active participle from naṣaḥa [naṣḥ / nuṣḥ / naṣāḥah / naṣiḥah], to give sincere advice, to wish well. See nāsiḥīn at 7:21, p. 471, n. 5).

4. أَمِينٌ 'amīn = faithful, trustworthy, loyal, honest, trustee (active participle on the scale of fa'īl from 'amuna ['amānah], to be faithful).

4. عَجِبْتُ 'ajibtum = you wondered, marvelled, were amazed/astonished/surprised (v. ii. m. pl. past from 'ajiba ['ajab], to wonder. See at 7:63, p. 490, n. 5).

5. i. e., Allah's revelations, the scripture. (See 21:50) ذِكْرٌ dhikr = citation, recollection, mention, reminder. See at 7:62, p. 490, n. 6.

6. يَنْذِرُ yundhira(u) - he warns, cautions (v. iii. m. s. impfct. from 'andhara, form IV of nadhara [nadhira / nadhūr], to dedicate, to vow. The final letter takes fathah for a hidden 'an in li [li of motivation] coming before the verb. See tundhira at 7:63, p. 490, n. 8).

7. اذْكُرُوا udhkurū = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from dhakara [dhikr/tadhkār], to remember. See at 5:20, p. 339, n. 4).

8. خُلَفَاءُ khalā'if (pl.; s. khalīfah) = successors, deputies, vicegerents, delegates. (active participle from khalafa, to succeed, to follow, to come after. See at 6:165, p. 464, n. 1).

9. زَادَ zāda = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from zayda/ ziyādah, to be more. See at 3:173, p. 223, n. 9).

10. خَلَقَ khalq = creation, origination, making, make. See at 3:190, p. 230, n. 10.

11. بَسَاطَةً basātah = extent, expanse, breadth, vastness, abundance, magnitude. See yabṣuṭu at 2:247, p. 125, n. 5.

12. آيَاتٍ 'ālā' (pl.; s. 'ilan) = blessings, graces.

13. تَفْلَحُونَ tufliḥūna = you (all) succeed, prosper (v. ii. m. pl. impfct. from 'afḥa, form IV of falaha [faḥ], to split. See at 5:100, p. 379, n. 13).

كَانَ يَسْبُدُّ آبَاؤُنَا our fathers¹ used to worship?

فَأْتِنَا Then bring on us

يَسَاعِدُنَا إِن what² you threaten² us with,

كُنْتَ مِنَ الصَّادِقِينَ if you are of the truthful."³



71. He said: " There indeed

وَقَعَ عَلَيْكُمْ has fallen⁴ on you

مِنْ رَبِّكُمْ from your Lord

رِجْسٌ وَعَذَابٌ punishment⁵ and wrath.⁶

أَتُحَدِّثُونِي Do you dispute⁷ with me

فِي أَسْمَائِهِ about names⁸

سَمَّيْتُمُوهَا that you have designated,⁹

أَنْتُمْ وَآبَاؤُكُمْ you and your fathers?

مَا نَزَّلَ اللَّهُ Allah has not sent down¹⁰

بِهِمَا مِنْ سُلْطَانٍ about these any authority.¹¹

فَأَنْتَظِرُوا So await;¹²

إِنِّي مَعَكُمْ I am along with you of

أَنْتَظِرُونَ those awaiting."

72. So We rescued¹³ him and

وَالَّذِينَ مَعَهُ those who were with him¹⁴

رَحْمَةً مِنَّا as of mercy from Us;

وَقَطَعْنَا دَائِرِ and We cut off the rear¹⁵

1. i. e., their ancestors.

2. i. e., the punishment.

3. used *ta'idu* = you promise, assure, threaten (v. iii. m. s. impfct. from *w'adu* [wa'd], to make a promise. See *ya'idu* at 4:120, p. 297, n. 8).

3. صادقين *ṣādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful (active participle from *ṣadaqa* [ṣadiq/ṣidq], to speak the truth. See at 6:16, p. 416, n. 12).

4. i. e., has become due (see *Tafsīr al-Jalālayn*).

وقع *waqa'a* = he or it fell, fell down, occurred, lay (v. iii. m. s. past from *wuqū'*, to fall. Followed by the particle 'alā, the verb gives the sense of falling due. See at 4:100, p. 288, n. 5).

5. رِجْسٍ *rijs* (s.; pl. 'arjās) = filth, dirt, dirty or atrocious act, punishment. See at 6:125, p. 444, n.

6. غَضَبٍ *ghaḍab* = wrath, fury, anger, indignation. See at 2:90, p. 43, n. 6.

7. تُحَادِّثُونِ *tujādīlūna* = you dispute, quarrel, controvert, argue, debate, wrangle (v. ii. m. pl. impfct. from *jādala*, form III of *jadala* [جادل], to tighten. See *tujādīlu* at 4:107, p. 292, n. 1).

8. i. e., the imaginary gods and goddesses whom they gave different imaginary names.

9. سَمَّيْتُمْ *sammaytum* = you designated, named, called, nominated (v. ii. pl. past from *sammā*, form II of *samā* [sumuwu/samā], to be high. See *sammayta* at 3:36, p. 169, n. 5).

10. نَزَلَ *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzūl*), to come down. See at 4:140, p. 306, n. 7).

11. سُلْطَانٍ *sulṭān* = authority, mandate, rule, evidence. See at 7:33, p. 476, n. 13.

12. أَنْتَظِرُوا *intaẓirū* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intazara*, form VIII of *nazara*. See at 6:158, p. 461, n. 7).

13. أَنْجَيْنَا *'anjaynā* = we rescued, saved, delivered (v. i. pl. past in form IV of *najā* [*najw*/*najā*/*najāh*], to save. See at 7:64, p. 490, n. 11).

14. i. e., those who believed and followed him.

15. دَائِرٍ *dābir* = root, extremity, past. *qata'a dābir al-shay* = to destroy the thing. See 'adbār at 6:44, p. 408, n. 10).

الَّذِينَ كَذَّبُوا of those who cried lies¹
وَيَايُنُسَ to Our revelations;² and they
وَمَا كَانُوا مُؤْمِنِينَ were not believers.



Section (Rukû')

وَالِى ثَمُودَ 73. And to Thamûd,³
أَخَاهُمْ صَالِحًا their brother⁴ Şâlih.⁵
قَالَ يَنْفَوِرَ He said: "O my people,
اعْبُدُوا اللَّهَ you all worship⁶ Allah.
مَا لَكُمْ مِنْ إِلَهٍ You do not have any god
غَيْرِهِ other than He.
فَذَكَاءَ نَعْمَ There has come to you
بَيِّنَةٍ clear evidence⁷
مِنْ رَبِّكُمْ from your Lord.
هَذِهِ نَاقَةُ اللَّهِ This she camel of Allah
نَعْمَ مَائَةٍ is given for you as a sign.⁸
فَذَرُوهَا تَأْكُلْ So let her alone⁹ to eat
فِي أَرْضِ اللَّهِ in Allah's earth,¹⁰
وَلَا تَمْسُوهَا and do not touch¹¹ her
بِسُوءٍ with any harm,¹²
فَيَأْخُذَكُمْ for then there will seize you
عَذَابٌ أَلِيمٌ a punishment very painful."

1. كَذَّبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhîb /kadhbah / kidhbah*], to lie. See at 7:36, p. 477, n.7).

2. آيَات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 7:26, p. 473, n. 6.

3. i. e., We sent to Thamûd. They were another ancient Arab people who succeeded the First 'Âd and are also known as the Second 'Âd people. They lived in al-Hijr, a tract between al-Hijâz and Syria, lying on the way from Madînah to Tabûk.

4. In Arabic a person of a particular tribe or community is often referred to as "brother" of that community or tribe.

5. i. e., he was sent as Allah's Messenger to his people, the Second 'Âd. See 11:61-68, 26:141-159 and 27:45-53 for further details.

6. i. e., worship Allah Alone and none or nothing else, as emphasized in the next clause of the *'ayah*. أَعْبُدُوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibûdah /'ubûdah /'ubûdiyah*], to worship, to serve. See at 7:65, p. 491, n. 5).

7. The evidence is specified in the next clause. بَيِّنَةٍ *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 6:157, p.460, n. 4.

8. The Thamûd people asked Şâlih (p.b.h.) to produce a camel out of a big stone they pointed out and said that they would believe in him if he could do so . So he prayed to Allah and Allah granted his prayer and produced the camel they had asked for (see Al-Ṭabarî, pt. VIII, p. 22-227; Ibn Kathîr, III, 436-437).

9. ذَرُّوا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 6:120, p. 441, n. 8).

10. i. e., to eat of pastures in the earth.

11. لَا تَمَسُّوا *lâ tamassû* = do not touch (v. ii. m. pl. imperative (prohibition) from *masa* [*mass / masîs*], to feel, to touch. See *yamassu* at 6:49, p. 410, n. 11).

12. سُوء *sû'* (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 6:54, p. 412, n. 5).

وَاذْكُرُوا 74. And remember¹ when
 جَعَلَ لَكُمْ خُلَفَاءَ he made you successors²
 مِنْ بَعْدِكُمْ after the 'Ād³
 وَوَأَسْكَنْكُمْ فِي الْأَرْضِ and settled⁴ you in the earth,
 تَتَّخِذُونَ you taking up⁴
 مِنْ سُهُولِهَا قُصُورًا of its plains⁵ for palaces
 وَتَنْحِتُونَ الْجِبَالَ and carving⁶ out mountains
 بُيُوتًا for homes.⁷
 فَادْكُرُوا اللَّهَ So remember Allah's graces⁸
 وَلَا تَعْتَوْا فِي الْأَرْضِ and act not evilly⁹ in the
 مَفْسِدِينَ earth making trouble.¹⁰

قَالَ الْمَلَأُ 75. There said the notables¹¹
 الَّذِينَ اسْتَكْبَرُوا who had turned arrogant¹²
 مِنْ قَوْمِهِ from among his people
 لِلَّذِينَ اسْتَضَعُّوهُ to those who were treated
 لِمَنْ آمَنَ as weak¹³ – to those who
 مِنْهُمْ اتَّعَلَمُوا believed of them: "Do you
 أَنْتَ صَاحِبُ الْمَرْسَلِ know that Sâlih is one sent¹⁴
 مِنْ رَبِّهِ from his Lord?"
 قَالُوا إِنَّا They said: "Indeed we are
 بِكَ أَزْمِلُ بِهِ in what he has been sent with
 مُؤْمِنُونَ believers."

1. اذكروا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 7:69, p. 492, n. 7).
2. خلفاء *khulafâ* (pl.; s. *khalifah*) = successors. See *khalâ'if* at 7:69, p. 492, n. 8.
3. See p. 491, n. 2.
4. بوا *bawwa'a* = settled, put up, provided accommodation, made (someone) take position (v. iii. m. s. past in form II of *bâ'a* [*baw*], to be back. See *tubawwi'u* at 3:121, p. 204, n. 3).
4. تتخذون *tattakhidhûna* = you take, take up, adopt, make use of (v. ii. m. pl. impfct. from *ittakhadha*, form VIII '*akhadha* [*'akhdh*], to take. See *iattakhadhû* at 7:51, p. 484, n. 10).
5. سهول *suhûl* (pl.; s. *sahl*) = plains, plain ground.
6. تنحتون *tanhitûna* = you carve, hew (v. ii. m. pl. impfct. from *naḥata* [*naḥit*], to carve, to hew).
7. They are still to be seen in al-Ḥijr (Madâ'in Ṣâlih).
8. آلاء *'âlâ* (pl.; s. '*ilan*') = blessings, graces. See at 7:69, p. 492, n. 12.
9. لا تعتوا *lâ ta'thaw* = do not act evilly, wickedly (v. ii. m. pl. imperative [prohibition] from '*athâ* [*'uthw*], to act wickedly).
10. مفسدين *mufsidîn* (acc. / gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from '*afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 3:63, p. 180, n. 2).
11. ملا *mala'* = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.
12. استكبروا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 7:40, p. 480, n. 2).
13. استضعفوا *ustad'ifû* = they were treated as weak, deemed weak (v. iii. m. pl. past passive from *istad'afa*, form X of *da'ufa* [*du'f/da'f*], to be weak. See *mustad'afin* at 4:127, p. 300, n. 6).
14. i. e., a Messenger of Allah. مرسل *mursal* = one sent, despatched (passive participle from '*arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *mursalin* at 6:48, p. 409, n. 9).

76. There said those who
 أَنَسَكَبُوا إِنَّا turned arrogant: "Indeed we,
 بِالَّذِي آمَنْتُمْ بِهِ in what you believe,
 كُفْرًا are disbelievers."

77. So they slaughtered¹
 النَّاقَةَ the she-camel
 وَعَوَّأْنَ and insolently turned² from
 أَمْرَ رَبِّهِم the command of their Lord
 وَقَالُوا ابْنِصْلِحْ أَتَيْنَا and said: "O Şâlih, bring us
 بِمَا تَعِدُنَا إِن كُنْتَ from the Messengers."⁴

78. So there seized⁵ them
 الرِّجْفَةُ the tremor⁶ and
 فَأَصْحَوْا فِي دَارِهِمْ they became⁷ in their homes
 جَثِمِينَ fallen prostrate.⁸

79. Then he turned⁹ from
 وَقَالَ يَقُولُوا them and said: "O my people,
 فَقَدْ أَنَبْتُكُمْ I have indeed conveyed¹⁰ to
 رِسَالَةَ رَبِّي you the message of my Lord
 وَصَحَّحْتُكُمْ and advised you sincerely¹¹

1. عَفَرُوا 'aqarû = they wounded, crippled by cutting the tendons at the back of the knees, hamstring, [figuratively, slaughtered, for they used to hamstring the camel for slaughtering it] (v. iii. m. pl. from 'aqara ['uqr/'uqr/'aqârah], to be barren. See 'âqir at 3:40, p. 171, n. 11).
2. عَوَّأَ 'ataw = they became insolent, recalcitrant, exceeded the limits (in disobedience) (v. iii. m. pl. past from 'atâ ['utâw/'utîy/'itîy], to be insolent).
3. تَعَدَّ ta'idu = you promise, assure, threaten (v. iii. m. s. impfct. from w'ada [wa'd], to make a promise. See ya'idu at 7:70, p. 493, n. 3).
4. مُرْسَلِينَ mursalîn (accusative /genitive of mursalîn, sing. mursal) = messengers, those sent out, despatched, delegated (passive participle from 'arsala, form IV of rasala [rasal], to be long and flowing. See at 6:48, p. 409, n. 9).
5. أَخَذَتْ 'akhadhat = she took, caught, got hold of, seized (v. iii. f. s. past from 'akhdh, to take. See ittakhadhû at 7:51, p. 484, n. 10).
6. رَجْفَةً rajfah = severe earthquake, tremor. (See 11:67 where it is mentioned that they lay prostrate, i. e., died, on account of a shirr from the sky. Obviously, the tremor and the shirr came together but each element is mentioned separately at the two places. See Safwat, p. 212).)
7. أَصْحَوْا 'aşbahû = they became, became in the morning (v. ii. m. pl. past in form IV of ṣabaha [ṣabḥ], to be in the morning. See at 5:102, p. 380, n. 5).
8. i. e., they lay dead in their homes. جَثِمِينَ jâthimîn (pl.; acc./gen. of jâthimûn; s. jâthim) = crouching, prostrate (active participle from jathama [jathm/jutjhûm], to crouch, to fall).
9. تَوَلَّى tawallâ = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of waliya, to be near. See at 4:115, p. 295, n. 11).
10. أَبْلَغْتُ 'ablaghtu = I conveyed, informed, notified (v. i. s. past from 'ablagha, form IV of balagha [bulâgh], to reach. See 'uballighu at 7:68, p. 492, n. 1).
11. نَصَحْتُ naṣahtu = I gave sincere advice (v. i. s. past from naṣaḥa [naṣḥ/nuṣḥ/naṣāḥah/naṣīḥah], to give sincere advice, to wish {some one} well. See 'anṣaḥu at 7:62, p. 490, n. 4).

وَلَكِنَّ لَا تَجِبُونَ¹ but you do not like¹

ٱلنَّاصِحِينَ² the sincere advisers.²

وَلُوطًا 80. And [remember] Lût,

إِذْ قَالَ لِقَوْمِهِ when he said to his people:

أَتَأْتُونَ ٱلْفَحِشَةَ³ "Do you commit lewdness?"³

مَآ سَبَقَكُمْ بِهَا Never did before you⁴ do it

مِنْ أَحَدِهِمْ anyone of

ٱلْعَالَمِينَ⁵ all the beings?"⁵

إِنَّكُمْ تَأْتُونَ 81. "Verily you come upon

ٱلرِّجَالَ شَهْوَةً⁶ men in passion⁶

مِنْ دُونِ ٱلنِّسَاءِ instead of women.

بَلْ أَنْتُمْ قَوْمٌ Nay, you are a people

مُتَسْرِفُونَ⁷ committing excesses."⁷

وَمَا كَانَتْ جَوَابَ 82. And naught was the reply

قَوْمِهِ إِلَّا أَن of his people except that

فَأَوَّلُوا ٱلْأَخْرَجُوهُمْ they said: "Drive them out"⁸

مِنْ قَرِيبَتِكُمْ from your habitation."⁹

إِنَّهُمْ أَنَاسٌ They really are a folk¹⁰

يُظَاهِرُونَ¹¹ practising puritanism."¹¹

1. *tuhibbûna* = you (all) love (v. ii. m. pl. impfct. from *'ahabba*, form IV of *ḥabba* [ḥubb], to love. See at 3:119, p. 203, n. 1).

2. *nāṣiḥîn* (pl.; acc/gen/ of *nāṣiḥûn*; s. *nāṣiḥ*) = well-wishers, sincere advisers (active participle from *naṣaḥa* [*naṣḥ* / *nuṣḥ* / *naṣāḥah* / *naṣiḥah*], to give sincere advise, to wish some one well. See at 7:21, p. 471, n. 5).

3. The exact nature of their misdeed is mentioned in the next *āyah*. فاحشة *fāḥishah* s.; (pl. فواحش *fawāḥish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication, lewdness. See at 7:28, p. 474, n. 4.

4. سبق *sabaqa* = he preceded, did or went before (v. iii. m. s. past from *sabq*, to be or act before. See *istabiqū* at 2:148, p. 70, n. 8).

5. عالمين *'ālamîn* (pl.; acc/gen. of عالمون *'ālamûn*; sing. عالم *'ālam*, i.e., any being or object that points to its Creator; sing. *'ālam*) = all beings, creatures. See at 7:60, p. 490, n. 1).

6. i. e., commit homo-sexuality. شهوة *shahwah* (s.; pl. *shahawât*) = passion, desire, craving, greed. See *shahawât* at 3:14, p. 159, n. 10.

7. مسرفون *musrifûn* (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf* / *saraf*], to corrode, to spoil, to neglect. See at 5:32, p. 344, n. 5).

8. i. e., drive Lût and his followers out of the land. أخرجوا *'akhrijû* = (you) oust, drive out, expel, dislodge (v. ii. m. pl. imperative from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out. See at 2:191, p. 92, n. 1).

9. أخرجوا *'akhrijû* = you (all) drive out, expel, dislodge (v. ii. m. pl. imperative from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out. See *tukhrajûna* at 7:25, p. 472, n. 12).

10. أناس *'unās* = people, folk.

11. يتظاهرون *yataṭaḥharûna* = they purify themselves, get themselves cleaned, practise puritanism (v. ii. m. pl. imperative from *ṭaṭaḥhara*, form V of *ṭahara/ṭahura* [*ṭahr* / *ṭahārah*], to be pure, clean. See *mutaṭaḥhirîn* at 2:222, p. 109, n. 12).

فَأَنْجَيْنَاهُ 83. So We delivered¹ him

وَأَهْلَهُ and his followers²

إِلَّا أَمْرَأَتَهُ except his wife.

كَانَتْ مِنْ She was of those

الْبَاقِيْنَ 83 remaining behind.³

وَأَمْطَرْنَا 84. And We showered⁴

عَلَيْهِمْ مَطَرًا on them a rain.⁵

فَانْظُرْ كَيْفَ So behold how

كَانَ عَاقِبَتُهُ was the end⁶

الْمُجْرِمِينَ of the sinful.

Section (Rukû') 11

وَإِلَىٰ مَدْيَنَ 85. And to Madyan people⁷

أَخَاهُمْ شُعَيْبًا their brother Shu'ayb.

قَالَ يَنْفِقُوا He said: "O my people,

اعْبُدُوا اللَّهَ you all worship Allah.

مَا لَكُمْ مِنْ إِلَهِ

غَيْرِهِ other than He.

فَدَجَا نَكُمْ There really has come to you

بَيِّنَةٌ مِنْ clear proof from

رَبِّكُمْ your Lord.

فَأَوْفُوا الْكَيْلَ So fulfil⁸ and the measure⁹

وَالْمِيزَانَ and the balance;¹⁰

1. أَنْجَيْنَا 'anjaynâ = we rescued, saved, delivered (v. i. pl. past in form IV of najâ [najw/ najâ/ najâh], to save. See at 7:71, p. 493, n.

2. أَهْلُ 'ahl (s.; pl. أَهْلٌ 'ahlân/أهل 'ahâlin) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 4:25, p. 251, n. 5.

3. i. e., she stayed behind at home without accompanying Lât (p. b. h.) and was destroyed. غَابِرِينَ ghâbirîn (pl.; acc./gen. of ghâbirân; s. ghâbir) = those remaining behind, the bygone ones (active participle from ghabara [ghubûr], to stay, to remain, to pass away).

4. أَمْطَرْنَا 'amṭarnâ = we showered, rained (v. i. pl. past from 'amṭara, form IV of maṭara, to rain.

5. The nature of the punishment and rain are detailed in 15:73-74 wherein it is mentioned that the land was turned upside down and a rain of sijjil (brimstones) was showered on them. مَطَرٌ

maṭar (s.; pl. أمطار 'amṭâr) = rain. See at 4:102, p. 290, n. 3.

6. عَاقِبَةٌ âqibah (s.; pl. عَوَاقِبُ 'awâqib) = end, ultimate, outcome, upshot, consequence, effect, result. See at 6:135, p. 448, n. 5.

7. i. e., We sent to the Madyan (Midian) people. These people were the descendants of Madyan, son of Prophet Ibrâhîm (p.b.h.) by his wife Qattûrah, and are so called after their progenitor. The territory in which they lived is also called after him Madyan. During the long course of its history its extent varied from time to time, but it roughly corresponds with the tract lying between the north-east of the Sinai Peninsula and Syria, including the northern parts of the Jordan valley. Prophet Shu'ayb called them to monotheism and asked them to abandon malpractices in their commercial dealings and their brigandage and waylaying travellers and trade caravans passing through their territories.

8. أَوْفُوا 'awfû = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from wafâ [wafâ'], to fulfil. See at 6:152, p. 458, n. 1).

9. i. e., in your business transactions. كَيْل kayl (s.; pl. اَكْيَال) = measure. See at 6:152, p. 458, n. 2.

10. مِيزَان mîzân (s.; pl. مَوَازِين) = balance, scale. See at 6:152, p. 458, n. 3.

وَلَا تَبْخَسُوا النَّاسَ and do not underpay¹ men
 أَشْيَاءَهُمْ in their things;
 وَلَا تَفْسِدُوا nor create disorders²
 فِي الْأَرْضِ in the earth
 بَعْدَ إِصْلَاحِهَا after it has been set in order.³
 ذَٰلِكُمْ خَيْرٌ لَّكُمْ This is better for you,
 إِن كُنْتُمْ if you are believers.
 مُؤْمِنِينَ ﴿٨٥﴾
 وَلَا تَقْعُدُوا 86. And do not sit⁴
 بِكُلِّ صِرَاطٍ at every path
 تُوعِدُونَ holding out threats⁵
 وَتَصُدُّونَ and turning away⁶
 عَنِ سَبِيلِ اللَّهِ from the way of Allah
 مَنِ آمَنَ بِهِ those who believe in Him,
 وَتَسْعَوْنَهَا عَوَجًا seeking⁷ it to be crooked.⁸
 وَأَذْكُرُوا إِذْ And remember when
 كُنْتُمْ قَلِيلًا you had been a few
 فَكَثَّرَكُمْ then He made you many;⁹
 وَأَنْظُرُوا كَيْفَ كَانَ and behold how was the
 عَاقِبَةُ الْمُفْسِدِينَ end¹⁰ of the mischief-makers.
 ﴿٨٧﴾
 وَإِنْ كَانَ طَائِفَةٌ 87. And if there be a group¹²
 مِنْكُمْ آمِنُوا of you who believe

1. *lâ tabkhasûu* = do not underpay, pay less, diminish, reduce, make less, decrease, lessen (v. ii. m. pl. imperative {prohibition} from *bakhasa* [*bakhs*], to decrease. See *yabkhas* at 2:282, p. 147, n. 12).

2. *lâ tufsidû* = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative {prohibition} from *'afsada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [*fusâd/fusûd*], to be or become bad, spoiled. See at 7:56, p. 487, n. 9).

3. i. e., by Allah's guidance and rules given through His Messengers. *'islâh* = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *salaha* [*salâh* /*salâhiyah* /*şulûh*], to be good, right, proper. See at 7:56, p. 487, n. 10).

4. i. e., do not lie in wait. *lâ taq'udû* = do not sit (v. ii. m. pl. imperative {prohibition} from *qa'ada* [*qu'ûd*], to sit down. See at 4:140, p. 306, n. 11).

5. *tû'idûna* = you hold out threats, threaten (v. ii. m. pl. impfct. from *'aw'ada*, form IV of *wa'ada* [*wa'd*], to promise. See *ta'idu* at 7:77, p. 496, n. 3).

6. *tasuddûna* = you (all) deter, hinder, divert, dissuade, alienate, turn away, prevent (v. ii. m. pl. impfct. from *sadda* [*sadd*], to turn away. See at 3:99, p. 194, n. 9).

7. *taghûna* = you (all) seek, seek to attain, wish, desire, covet (v. ii. m. pl. impfct. from *baghâ* [*bughâ*], to seek, desire. See *yabghûna* at 3:99, p. 194, n. 10).

8. i. e., by misinterpreting the words of Allah and twisting them to serve particular whims and motives. *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 3:99, p. 194, n. 11.

9. *kaththara* = he made many, multiplied, made numerous (v. iii. m. s. past in form II of *kathura* [*kathrah*], to be many, much).

10. *âqibah* (s.; pl. *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:84, p. 498, n. 6.

11. *îfah* (pl. *îfah*) = section of people, sect, group. See at 4:113, p. 294, n. 7).

يَالَّذِينَ in that which
أُرْسِلْتُ بِهِ I have been sent¹ with,
وَمَا يَنْتَظِرُونَ and a group who believe not,
فَاصْبِرُوا حَتَّى then be patient² till
يَحْكُمَ اللَّهُ بَيْنَنَا Allah judges³ between us,
وَهُوَ خَيْرُ الْحَاكِمِينَ and He is the Best of Judges.



PART (Juz') IX

قَالَ السُّلَّاءُ 88. There said the notables⁴
الَّذِينَ اسْتَكْبَرُوا who turned arrogant⁵
مِنْ قَوْمِهِ from among his people:
لَنُخْرِجَنَّكَ "Surely we will drive you
وَالَّذِينَ يَشْعُوبُ out⁶ O Shu'ayb, and those
وَالَّذِينَ يَشْعُوبُ who believe along with you,
مِنْ قَرْيَتَيْنَا or you
لَنُعَوِّدَنَّ فِي مِلَّتِنَا shall revert⁸ to our religion."
قَالَ أُولَئِكَ He said: " Even if we were
كَرِهِينَ unwilling?"⁹

فَدَأْتَرْنَا 89. "We would have fabrica-
عَلَى اللَّهِ كَذِبًا if
عُدْنَا فِي مِلَّتِكُمْ we reverted¹² to your religion
بَعْدَ إِذْ نَجَّاهُ after that Allah has saved¹³
مِنْهَا us from it;

1. أُرْسِلْتُ 'ursiltu = I was sent, despatched (v. i. s. past passive from 'arsala, form IV of rasila [rasal], to be long and flowing. See 'arsalnâ at 7:59, p. 489, n. 1).

2. اَصْبِرُوا isbirâ = (you all) be patient, bear calmly, persevere, (v. ii. m. pl. imperative from ṣabara [ṣabr], to be patient, to bind. See at 3:200, p. 235, n. 1).

3. يَحْكُمُ yahkuma(u) = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from ḥakama [ḥukm], to pass judgement. The last letter takes fatḥah because of a hidden 'an in ḥattâ coming before the verb. See at 3:23, p. 164, n. 1).

4. مَلَأَ mala' = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.

5. اسْتَكْبَرُوا istakbarû = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from istakbara, form X of kabura/kabara [kubr/ kibar/ kabârah/kabr], to become great, to be older. See at 7:75, p. 495, n. 12).

6. لَنُخْرِجَنَّكَ la nukhrijanna = we shall surely drive out, expel, dislodge (v. i. pl. impfct. emphatic from 'akhraja, form IV of kharaja [kharûj], to go out. See 'akhrijû at 7:82, p. 497, n. 8).

7. قَرْيَةٍ qaryah (s.; pl. قُرَى quran) = habitation, town, village, hamlet. See at 7:82, p. 497, n. 9.

8. لَنُعَوِّدَنَّ ta ta'ûdunna = you will certainly revert, come back, return (v. ii. m. pl. impfct. emphatic from 'âda ['awd/'awdah], to return. See ta'ûdûna at 7:29, p. 475, n. 1).

9. كَرِهِينَ kârihîn (pl.; acc./gen. of kârihûn, s. kârih) = unwilling, reluctant, averse.

10. فَدَأْتَرْنَا iftaraynâ = we fabricated, made up, invented falsely, trumped up, slandered (v. i. pl. past. iftarâ, form VIII of farâ [fary], to cut lengthwise. See iftarâ at 7:37, p. 478, n. 1).

11. كَذِبٍ kadhib = lie, falsehood, untruth, deceit. See at 6:93, p. 429, n. 5.

12. عُدْنَا 'udnâ = we returned, reverted, came back (v. i. pl. past from 'âda. See n. 8 above).

13. نَجَّى najjâ = he rescued, saved, delivered (v. iii. m. s. past in form II of najâ [najw/ najâ'/ najâh], to save. See 'anjaynâ at 7:83, p. 498, n. 1).

وَمَا يَكُونُ لَنَا and it is not for us
 أَنْ نَعُودَ فِيهَا إِلَّا that we revert¹ in it except
 أَنْ يَشَاءَ اللَّهُ رَبُّنَا that Allah, our Lord, wills.
 وَسِعَ رَبُّنَا Our Lord encompasses²
 كُلَّ شَيْءٍ عِلْمًا everything in knowledge.
 عَلَى اللَّهِ تَوَكَّلْنَا On Allah we rely.³
 رَبَّنَا افْتَحْ Our Lord, give decision⁴
 بَيْنَنَا وَبَيْنَ قَوْمِنَا between us and our people
 بِالْحَقِّ وَأَنْتَ in truth, for You are
 خَيْرُ الْقَاضِيَيْنِ the Best of all to decide."⁵

وَقَالَ الَّذِينَ 90. And there said the chiefs
 الَّذِينَ كَفَرُوا who disbelieved
 مِنْ قَوْمِهِمْ لَئِنْ أَتَيْنَاهُمْ of his people: "If you follow⁶
 شُعَيْبًا إِنَّكُمْ إِذًا Shu'ayb you will then
 لَخَيْرُونَ لَخَيْرُونَ surely be the losers."⁷

فَأَخَذَتْهُمُ الرَّجْفَةُ 91. So the tremor⁸ took them
 فَأَصْبَحُوا فِي دَارِهِمْ and they became in their
 جَثِيْمٍ homes fallen prostrate.⁹

الَّذِينَ كَذَبُوا 92. Those who cried lies¹⁰ to
 شُعَيْبًا Shu'ayb were

1. نَعُدُ *na'āda(u)* = we revert, return, come back (v. i. pl. impfct. from 'āda ['awdl'awdah], to return. The last letter takes *fathah* because of the particle 'an coming before the verb. See *la ta'ūdunna* at 7:88, p. 500, n. 8).

2. وَسِعَ *wasi'a* = he or it enclosed, encompassed, held, accommodated, contained, comprised (v. iii. m. s. past from *wasā'h/sa'h*), to be wide. See at 2:255, p. 131, n. 10).

3. تَوَكَّلْنَا *tawakkalnā* = we relied, depended, put our trust, appointed as representative (v. i. pl. past from *tawakkala*, form V of *wakala* [waktl'wukāl], to entrust. See *yatawakkal* at 5:11, p. 333, n. 10 and *wakkalā* at 6:89, p. 427, n. 3).

4. افْتَحْ *iftah* = open, decide, give victory (v. ii. m. s. imperative from *fataha* [fath], to open. See *tafattaḥu* at 7:40, p. 480, n. 3).

5. قَاضِيَيْنِ *fāṭiḥīn* (pl.; acc./gen. of *fāṭiḥūn*; s. *fāṭiḥ*) = those who decide, openers, conquerors (act. participle from *fataha*, see n. 4 above).

6. اتَّبَعْمَ *ittaba'tum* = you followed, pursued (v. ii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [taba' /tabā'ah], to follow. See *yattabi'ūna* at 4:83, p. 278, n. 4).

7. خَاسِرُونَ *khāsīrūn* (pl.; s. *khāsīr*) = losers, those in loss, those doomed to loss (active participle from *khasara* [khusr /khasār /khasārah /khusrān], to lose. See *khāsīrīn* at 7:23, p. 472, n. 5).

8. رَجْفَةٌ *rajjah* = severe earthquake, tremor. See at 7:78, p. 496, n. 6.

9. جَثِيْمٍ i. e., they lay dead in their homes. جَاثِمِينَ *jāthimīn* (pl.; acc./gen. of *jāthimūn*; s. *jāthim*) = crouching, prostrate (active participle from *jathama* [jathm/jutjhām], to crouch, to fall. See at 7:78, p. 496, n. 8).

10. كَذَبُوا *kadhhabū* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb /kadhib /kadhbah /kidhbah], to lie. See at 7:40, p. 480, n. 1).

كَانَ لَمْ يَتَوَّافِيهَا as if they did not live¹ therein.

الَّذِينَ كَذَبُوا Those who cried lies²

شُعَبًا كَانُواهُمْ to Shu'ayb, they were

الْخَسِيرِينَ the ones in loss.³

فَوَلَّى عَنْهُمْ 93. So he turned from⁴ them

وَقَالَ يَقَوْمِ and said: "O my people,

لَقَدْ أَتَيْتُكُمْ I have indeed conveyed⁵ to

رِسَالَتِي رَّبِّي you the messages of my Lord

وَنَصَحْتُ and have given sincere

لَكُمْ advice⁶ to you.

فَكَيْفَ أَتَى Then how can I grieve⁷

عَلَى قَوْمٍ كَافِرِينَ over a disbelieving people?"



Section (Tukû') 12

وَمَا أَرْسَلْنَا فِي 94. And We sent not in

قَرْيَةٍ مِّنْ نَّبِيِّ a habitation any Prophet

إِلَّا أَخَذْنَا أَهْلَهَا but We took⁸ its people

بِالْأَسَاءِ وَالضَّرَّاءِ with distress⁹ and adversity¹⁰

لَعَلَّهُمْ يَضُرَّعُونَ that they might be humble.¹¹



ثُمَّ بَدَّلْنَا مَكَانَ 95. Then We changed¹² the

الْسَّيِّئَةِ الْحَسَنَةَ state of woe with weal

1. يَغْنَوُ *yaghnaw(na)* = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [*ghinan/ghanâ*]), to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb.

2. كَذَبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhīb /kadhbah / kidhbah*], to lie. See at 7:72, p. 494, n.1).

3. خَاسِرِينَ *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 5:54, p. 357, n. 2).

4. تَوَلَّى *tawallâ* = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 7:79, p. 496, n. 9).

5. أَتَيْتُكُمْ *'ablaghtu* = I conveyed, informed, notified (v. i. s. past from *'ablagha*, form IV of *balagha* [*bulûgh*], to reach. See *'uballighu* at 7:79, p. 496, n. 10).

6. نَصَحْتُ *naṣahtu* = I gave sincere advice (v. i. s. past from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣāḥah/ naṣiḥah*], to give sincere advice, to wish {some one} well. See at 7:79, p. 496, n. 11).

7. أَتَى *'asîya* = I grieve, be sad (v. i. s. impfct. from *'asiya* [*'asan*], to be sad).

8. i. e., when they disbelieved and turned their face from the truth. أَخَذْنَا *'akhadhnâ* = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhdh*], to take. See at 6:43, p. 408, n. 6).

9. بَأْسَاء *ba'sâ* = adversity, distress, difficulty, poverty. See at 6:42, p. 407, n. 7.

10. ضَرَّاء *ḍarrâ* = affliction, suffering, illness, distress. See at 6:42, p. 407, n. 8.

11. يَضُرَّعُونَ *yaḍḍarra'ûna* (originally *yataḍarra'ûna*) = they humble themselves, implore, beseech (v. iii. m. pl. impfct. from *ṭadarra'a*, from V of *ḍara'a / ḍari'a* [*ḍarâ'ah/ ḍara'*], to be humble. See *yataḍarra'ûna* at 6:42, p. 407, n. 9).

12. بَدَّلْنَا *baddalnâ* = we replaced, substituted, changed, exchanged (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See at 4:56, p. 265, n. 7).

حَتَّىٰ عَمَوْا وَقَالُوا¹ till they prospered¹ and said:
 قَدَمَسَتْ أَبَاءَنَا² "There did indeed afflict² our
 الْبُيُوتَ وَالْأَسْرَاءَ³ fathers bad³ and good days."⁴
 فَأَخَذْنَهُمْ⁵ Then We seized⁵ them
 بَغْنَةً⁶ all of a sudden⁶
 وَهُمْ لَا يَشْعُرُونَ⁷ and they were unaware.⁷

وَلَوْ أَنَّ أَهْلَ⁹⁶ 96. And if the inhabitants of
 الْقُرَىٰ آمَنُوا⁹⁷ the habitations believed
 وَاتَّقَوْا⁹⁸ and feared,⁸ surely
 لَفَتَحْنَا⁹⁹ We would have opened
 عَلَيْهِم بَرَكَاتٍ¹⁰⁰ on them blessings⁹ from
 السَّمَاءِ وَالْأَرْضِ¹⁰¹ the heaven and the earth;¹⁰
 وَلَكِنْ كَذَّبُوا¹⁰² but they cried lies.¹¹
 فَأَخَذْنَهُم بِمَا¹⁰³ So We seized them for
 كَانُوا يَكْسِبُونَ¹⁰⁴ what they used to acquire.¹²

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أَفَأَمِنَ¹³ 97. Or did there feel secure¹³
 أَهْلُ الْقُرَىٰ¹⁴ the people of the habitations
 أَنْ يَأْتِيَهُمْ¹⁵ against the coming on them
 بَأْسًا لَّيْلًا¹⁶ Our retribution¹⁴ by night¹⁵
 وَهُمْ نَائِمُونَ¹⁷ while they were asleep?

1. عَمَوْا 'afaw = they prospered, grew and multiplied, forgave (v. iii. m. pl. past from 'afā ['afw /afā], to be effaced, to efface . See ya 'fū at 5:15, p. 336, n. 4).

2. مَسَّ massa = he touched, affected, afflicted (v. iii. m. s. past from mass/ masī, to feel, to touch. See lā tamassū at 7:73, p. 494, n. 11).

3. ضَرَاءَ ḍarrā' = affliction, suffering, illness, distress. See at 7:94, p. 502, n. 10.

4. سَرَاءَ sarrā' = prosperity, happiness.

5. اخَذْنَا 'akhadhnā = we took, received, obtained, seized, grabbed (v. i. pl. past from 'akhadha ['akhdh], to take. See at 7:94, p. 502, n. 8).

6. بَغْنَةً baghtatan (baghtah surprise) = all of a sudden, by surprise. See at 6:47, p. 409, n. 4.

7. يَشْعُرُونَ yash'urūna = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from sha'ara [shu'ār], to realize, to know. See at 6:123, p. 443, n. 5).

8. اتَّقَوْا ittaqaw = they feared, were on their guard, feared Allah (v. iii. m. pl. past from ittaqā, form VIII of waqa [waqy/wiqāyah], to guard, to preserve. See at 5: 93, p. 375, n. 10).

9. بَرَكَاتٍ barakāt (pl.; s. barakah) = blessings.

10. i. e. , all sorts of blessings and benefits from all directions.

11. i. e. , to the Messenger and the messages delivered to them. كَذَّبُوا kadhdhabū = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from kadhdhaba, form II of kadhaha [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 7:72, p. 494, n. 1).

12. i. e., of guilt and sins. يَكْسِبُونَ yaksibūna = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from kasaba [kasb], to gain, to acquire. See at 6:129, p. 446, n. 2).

13. آمَنَ 'amina = became safe, felt secure, trusted (v. iii. m. s. past from 'amn/ amān/ amānah. See at 2:283, p. 150, n. 5).

14. بَأْسٍ ba's = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 7:4, p. 466, n. 5.

15. بَيَاتًا bayātan = by night, while sleeping at night. See bayyata at 7:4, p. 466, n. 6.

98. Or did there feel secure¹
أَهْلُ الْقُرَى the inhabitants of the towns
أَنْ يَأْتِيَهُمْ against the coming on them
بِأَسْأَ ضَحَى Our retribution² by forenoon³
وَهُمْ يَلْعَبُونَ while they were at play?⁴

99. Or did they feel secure
أَفَأَمِنُوا against Allah's plan?⁵
فَلَا يَأْمَنُ But there cannot feel secure
مَكْرَ اللَّهِ against Allah's plan
إِلَّا الْقَوْمُ anyone except a people
الْخَاسِرُونَ doomed to loss.⁶

Section (Rukû') 13

100. Would it not guide those
أَوَلَمْ يَهْدِ لِلَّذِينَ who inherit⁷ the earth
يَرِثُونَ الْأَرْضَ after its inhabitants⁸
مِنْ بَعْدِ أَهْلِهَا that if We will
أَنْ لَوْ نَشَاءُ We could hit⁹ them
أَصَابَتْهُمْ بِذُنُوبِهِمْ for their sins?
وَنَطَعْنَا عَلَى And We put a seal¹⁰ on their
قُلُوبِهِمْ فَهُمْ لَا hearts so they would not
يَسْمَعُونَ listen?¹¹

1. أَمِنَ 'amina = became safe, felt secure, trusted (v. iii. m. s. past from 'amin/'amân/'amânah. See at 7:97, p. 503, n. 13).

2. بَأْسٌ ba's = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 7:97, p. 503, n. 14.

3. ضَحَى duḥan = forenoon.

4. يَلْعَبُونَ yal'abûna = they play, are at play, make fun (v. iii. m. pl. impfct. from la'iba [lu'b/ li'b/ la'ib tal'âb]), to play, to have fun. See at 6:91, p. 428, n. 8).

5. Allah might seize men in such a way that they could not imagine how it came about. مَكْر makr = plan, expedient, tactic, stratagem, ruse, trickery.

6. خَاسِرُونَ khâsirûn (pl.; s. khâsir) = losers, those in loss, those doomed to loss (active participle from khasara [khusr/ khasâr/ khasârah/ khusrân] to lose. See khâsirîn at 7:90, p. 501, n. 7).

7. يَرِثُونَ yarithûna = they inherit, are heir to (v. iii. m. pl. impfct. from waritha [wirth/ 'irth/ 'irithah/ wirâthah/ irithah/turâth]), to inherit. See yarithu at 4:176, p. 324, n. 8).

8. i. e., would it not open the eyes of those who inherited the earth after its former inhabitants who had been destroyed because of their unbelief and sinful conduct that Allah may similarly punish them for their similar unbelief and misconduct?

أَهْلُ ahl (s.; pl. أهْلُونَ/أهل/ahâlin) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:83, p. 498, n. 2.

9. i. e., as we hit their predecessors. أَصَابْنَا 'aşabnâ = we hit, struck, inflicted, reached (v. i. pl. past from 'aşaba form IV of šaba [şawb / şaybûbah]), to hit the mark, to be right. See at 4:72, p. 272, n. 4).

10. i. e., because of their persistence in unbelief and sins, as clearly mentioned in the next 'âyah.

نَطَعْنَا natba'u = we print, put a seal, imprint, impress (v. i. pl. impfct. from ṭaba'a [ṭab'], to impress, to set a seal. See ṭaba'a at 4:155, p. 314, n. 5).

11. يَسْمَعُونَ yasma'ûna = they listen, hear, pay attention (v. iii. m. pl. impfct. from sami'a [sam' /samâ' /samâ' ah /masma'], to hear. See samî'û at 5:83, p. 371, n. 2).

تِلْكَ الْقَرْىَ 101. These are the habita-

تِions¹ We relate² unto you

مِنْ أَنْبَاءِ some of their tidings.³

وَلَقَدْ جَاءَتْهُمْ There indeed had come to

رُسُلُهُمْ them their Messengers

بِالْبَيِّنَاتِ with the clear proofs;⁴

فَمَا كَانُوا but they were wont not to

يُؤْمِنُوا believe in what

كَذَّبُوا they had cried lies⁵ to

مِنْ قَبْلُ afore.

كَذَلِكَ يَضَعُ اللَّهُ Thus does Allah put a seal⁶

عَلَى قُلُوبِ on the hearts

الْكَافِرِينَ of the unbelievers.

وَمَا وَجَدْنَا 102. Nor did We find⁷

لَاكْرَهٍ in favour of most of them

مِنْ عَهْدٍ any covenant;⁸

وَأِنْ وَجَدْنَا but We found

أَكْثَرَهُمْ most of them

لَفَاسِقِينَ indeed wantonly sinful.⁹

ثُمَّ بَعَثْنَا 103. Then we sent out¹⁰

مِنْ بَعْدِهِمْ مُوسَى after them Mūsā

1. i. e., the habitations of the peoples of Nûh, Hûd, Sâlih, Lût and Shu'ayb, peace be on them. قَرْىَ *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 6:131, p. 447, n. 2.

2. ناقص *naquṣṣu* = we relate, narrate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣa*/*qaṣaṣ*], to cut, to relate. See *naquṣṣanna* at 7:7, p. 467, n. 1).

3. أنباء '*anbâ*' (pl.; s. *naba'*) = news, tidings, intelligence. See at 6:5, p. 393, n. 1.

4. بينات *bayyinat* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 5:132, p. 344, n. 4).

5. كذبوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 7:96, p. 503, n.11).

6. i. e., because of their persistent unbelief. يطبع *yaṭba'u* = he puts a seal, imprints, impresses (v. iii. m. s. impfct. from *ṭaba'a* [*ṭab'*], to impress, to set a seal. See *naṭba'u* at 7:100, p. 504, n. 10).

7. وجدنا *wajadnâ* = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 7:44, p. 482, n. 2).

8. i. e., any faithful adherence to and fulfilment of a covenant. عهد '*ahd*' (s.; pl. عهد '*uhūd*') = covenant, pledge, pact, vow, commitment. See at 2:124, p. 59, n. 4.

9. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:108, p. 384, n. 6).

10. بعثنا *ba'athnâ* = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 5:12, p. 333, n. 12).

إِنَّا فَرَعُونَ وَمَلَائِكَتُنَا with Our signs to the

Pharaoh¹ and his notables;²

فَظَلَمُوا بِهَا but they did wrong³ to these.

فَانْظُرْ كَيْفَ كَانَتْ

عَاقِبَةُ الْمُفْسِدِينَ end⁴ of the mischief-makers.⁵



وَقَالَ مُوسَى 104. And Mûsâ said:

"O Pharaoh,

إِنِّي رَسُولٌ I am indeed a Messenger

مِّن رَّبِّ الْعَالَمِينَ from the Lord of all beings."⁶



حَقِيقٌ عَلَيَّ 105. "Befitting⁷ is on my part

أَن لَّا أَقُولَ عَلَى اللَّهِ

إِلَّا الْحَقَّ except the truth.

فَدَجِئْتُكُمْ I have indeed come to you

بِبَيِّنَةٍ مِّن رَّبِّكُمْ with a proof from your Lord.

فَأَرْسِلْ مَعِيَ So send⁸ with me

بَنِي إِسْرَءِيلَ the Children of Isrâ'îl."

قَالَ إِن كُنتَ 106. He said: "If you have

جِئْتَ بِآيَةٍ come with a sign

فَأْتِ بِهَا إِن كُنتَ then present it, if you are

مِنَ الصَّادِقِينَ of the truthful."⁹

1. "Pharaoh" was the title of the king of Egypt at that time. The particular king at Mûsâ's time was most probably Thothmes I of the 18th Dynasty reigning about 1540 B. C.

2. *mala'* = crowd, gathering, host, grantees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.

3. i. e., by disbelieving and rejecting the proofs and miracles that Allah caused to happen through Mûsâ. ظَلَمُوا *zalamû* = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *zalamu* [*zalm/zulm*], to do wrong. See at 6:145, p. 408, n. 11).

4. *âqibah* (s.; pl. عَوَاقِب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:84, p. 498, n. 6.

5. Note the expression "from the Lord of all beings" here. It was a reminder to the Pharaoh himself that he was not the "Lord" of his people, as he claimed himself to be. It also stressed the true nature of Mûsâ's mission, which was from the Lord of all beings, not simply from the "Lord God of the Hebrews", as the Old Testament puts it (Exod. iii. 18). مُفْسِدِينَ *mufsidîn* (acc./gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 7:74, p. 495, n. 1C).

6. *'âlamîn* (pl.; acc./gen. of *'âlamûn*; sing. *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 7:80, p. 497, n. 5).

7. *haqiq* (s.; pl. *ahiqqâ'*) = worthy, competent, entitled, befitting, becoming.

8. *'arsil* = send, despatch (v. ii. m. s. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'ursiltu* at 7:87, p. 500, n. 1).

9. *şâdiqîn* (pl.; acc./gen. of *şâdiqûn*; s. *şâdiq*) = truthful (active participle from *şadaqa* [*şadq/şidq*], to speak the truth. See at 7:70, p. 493, n. 3).

فَأَلْقَى عَصَاهُ 107. So he threw¹ his stick²
فَإِذَا هِيَ تُمْسَكُ and lo! it was a huge serpent³
مُبِينٌ all too clear.⁴

وَنَزَعَ يَدَهُ 108. And he pulled out⁵ his
فَإِذَا هِيَ بَيْضَاءُ hand and lo! it was white⁶
لِلنَّظَرِ to the onlookers.⁷

Section (Rukû') 14

قَالَ الْمَلَأُ 109. There said the notables
مِنْ قَوْمِ فِرْعَوْنَ of the people of Pharaoh:
إِنَّ هَذَا سَاحِرٌ "This indeed is a sorcerer⁸
عَلِيمٌ quite knowledgeable."

يُرِيدُ أَنْ يُخْرِجَكَ 110. "He intends⁹ to expel¹⁰
مِنْ أَرْضِكَ you from your land.
فَمَاذَا تَأْمُرُونَ So what do you advise?¹¹

قَالُوا آتِنَا 111. They said: "Defer him¹²
وَأَخَاهُ and his borthor,
وَأَرْسِلْ فِي الْمَدَائِنِ and send into the towns
حَاشِرِينَ collectors¹³ —

1. ألقى 'alqâ = he threw, cast, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of laqiya [liqâ] /luqyân /luqy /luqyah/luqan], to meet. See 'alqaw at 4:171, p. 321, n. 3).

2. عصا 'asâ (pl. 'uṣyī, 'iṣyī, a'ṣin) = staff, stick, rod. See at 2:60, p. 28, n. 2.

3. ثعبان thu'bân (s.; pl. tha'ābīn) = gigantic snake, huge serpent.

4. مبين mubīn = all too clear, obvious, manifest, patent, open and clear. See at 7:60, p. 489, n. 6.

5. i. e., from his pocket or from the fold of his robe (see 20:22 and 27:12). نزع naza'a = he pulled out, took off, removed, divested (v. iii. m. s. past from 'naz', to pull out, to take away. See naza'nâ at 7:43, p. 481, n. 3).

6. that is radiant with light.

7. ناظرين nâzirīn (acc./gen. of nâzirūn, s. nâzīr) = onlookers, spectators, beholders (active participle from nazara [nazr/manzar], to see, view, look at. See yanzurūna at 7:52, p. 485, n. 11).

8. ساحر sāhir (s.; pl. saḥarah/suḥḥâr) = sorcerer, magician, enchanter (act. participle from saḥara [sihr], to enchant, to bewitch. See sihr at 6:7, p. 394, n. 4).

9. يريد yuridu = he intends, desires (v. iii. m. s. impfct. form 'arâda, form IV from râda [rawd], to walk about. See at 5:91, p. 374, n. 12).

10. يخرج yukhrija(u) = he expels, drives out, takes out, ousts, produces (v. iii. m. s. impfct. from 'akhraja, form IV of kharaja [khuriḥ], to go out, to leave. The last letter takes fathah for the particle 'an coming before the verb. See 'akhraja at 7:27, p. 473, n. 9).

11. تأمرؤن ta'murûna = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from 'amara ['amr], to order. See at 3:110, p. 199, n. 2).

12. أرجه 'arjih (originally أرجئه 'arji'hu) = put him off, postpone, delay, adjourn, defer (v. ii. m. s. imperative from 'arja'a[form IV from the root raj], to postpone, to defer).

13. حاشرين ḥāshirīn (acc./gen. of ḥāshirūn) = collectors, gatherers, assemblers (act. participle from ḥashara [ḥashr], to gather. See yaḥshuru at 6:128, p. 445, n. 3).

يَأْتُونَ 112. "That they bring to you
يَكُلُّ سَاحِرٍ عَلِيمٍ every expert sorcerer."



وَجَاءَ السَّحَرَةُ 113. And the sorcerers' came
فِرْعَوْنَ to the Pharaoh.

قَالُوا إِنَّ 114. They said: "Surely we should
لَنَا أَجْرًا إِن كُنَّا have a reward² if we were
نَحْنُ الْغَالِبِينَ the winners."³

قَالَ نَمَّ وَإِنَّكُمْ 114. He said: "Yes; and you
لَيَمَّ الْمَقْرَبِينَ will surely be posted near."⁴

قَالُوا يَمُوسَى 115. They said: "O Mûsa,
إِمَّا أَنْ تُتْلَى whether you will throw⁵
وَأِمَّا أَنْ نَكُونَ we
الْمُتْلِفِينَ the throwers?"⁶

قَالَ أَلْقُوا 116. He said: "You throw."

فَلَمَّا أَلْقَوْا سَحَرُوا 116. So when they threw they
أَعْيَتْ النَّاسَ bewitched⁷ the men's eyes
وَأَسْرَهَبُوهُمْ and overawed⁸ them
وَجَاءُوا and came up
بِسِحْرِ عَظِيمٍ with a great⁹ sorcery.

1. سحرة *saḥarah* (pl., s. *sāḥir*) = sorcerers, magicians, enchanters. See *sāḥir* at 7:109, p. 507, n. 8.

2. أجر *'ajr* (pl. أجر *'ujūr*) = reward, recompense, remuneration, emolument, fee. See at 6:90, p. 427, n. 7).

3. غالبين *ghālibîn* (acc./gen. of *ghālibûn*) = winners, victors, conquerors, dominant (active participle from *ghalaba* [ghalb/ghalbah], to subdue, to conquer. See *ghālibûn* at 5:23, p. 340, n. 10).

4. i. e., near the royal court as close councillors and courtiers. مقررين *muqarrabîn* (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed or posted near (passive participle from *qarraba*, form II of *qaraba* [qurb/maqrabah], to be near. See at 3:45, p. 173, n. 8).

5. تلقى *tulqiya* (qī) = you throw, fling, cast (v. ii. m. s. impfct. from *'alqā*, from IV of *laqiya* [liqā' /luqyân /luqy /luqyah/luqan], to meet. The final letter takes *fathah* for the particle *'an* coming before the verb. See *'alqā* at 7:107, p. 507, n. 1).

6. ملقين *mulqîn* (pl.; acc./gen. of *mulqân*; s. *mulqin*) = throwers, casters (active participle from *'alqā*. See n. 5 above).

7. سحرُوا *saḥarû* = they bewitched, mesmerized, enchanted, charmed (v. iii. m. pl. past from *saḥara* [siḥr], to enchant. See n. 1 above).

8. استرهبوا *istarhabû* = they frightened, terrified, overawed, scared, alarmed, intimidated, threatened (v. iii. m. pl. past from *istarhaba*, form X of *rahiba* [rahb/ ruhbi/ rahbah], to fear. See *irhabûnî* at 2:40, p. 21, n. 1.

9. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:59, p. 489, n. 4).

117. And We communicated¹

إِلَى مُوسَى to Mûsâ

أَنَّا آتَيْنَاكَ that you throw your stick;

فَإِذَا هِيَ تَلْقَفُ and lo! It swallowed up²

مَا يَأْفِكُونَ what they had faked.³

118. So the truth came to

وَبَطَلَ pass⁴ and futile became⁵

مَا كَانُوا يَعْمَلُونَ what they used to perform.⁶

119. So were they defeated⁷

هُنَاكَ there

وَأَنْقَلَبُوا صَغِيرِينَ and turned⁸ despicable.⁹

120. And the sorcerers were

سَجِدِينَ thrown¹⁰ prostrate.¹¹

121. They said: "We believe

رَبِّ الْعَالَمِينَ in the Lord of all beings –

122. "The Lord of Mûsâ

وَهَارُونَ and Hârûn."

1. أَوْحَيْنَا 'awhaynâ = we communicated (v. i. pl. past. from 'awhâ, form IV of wahâ [wahy], to communicate. See at 4:163, p. 317, n. 6) The word wahy bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also Bukhârî, nos. 2-4.

2. تَلْقَفُ talqafu = she or it snatches, grabs, seizes quickly, i. e. swallowed (v. iii. f. s. impfct. from laqafa [laqf/laqafân], to seize quickly).

3. يَأْفِكُونَ ya'fikûna = they fake, fake up, artfully contrive, falsely make up (v. iii. m. pl. impfct. from 'afaka ['ifk/ 'afk/ 'afak/ 'ufûk], to lie, to deceive. See tu'fakûna at 6:95, p. 431, n. 7).

4. وَقَعَ waqa'a = he or it fell, fell down, occurred, came to pass (v. iii. m. s. past from wuqû', to fall. See at 7:71, p. 493, n. 4).

5. بَطَلَ batala = he or it became, null, void, futile, worthless (v. iii. m. s. past from batl/ batlân, to be null, void. See bâ'il at 4:161, p. 316, n. 11).

6. يَفْعَلُونَ ya'falûna = they do, perform (v. iii. m. pl. impfct. from 'amila ['amal], to do. See at 2:144, p. 69, n. 3).

7. غَلِبُوا ghulibû = they were defeated, overcome, conquered, subdued (v. iii. m. pl. past passive from ghalaba [ghalb/ ghalbah], to subdue, to conquer. See ghâlibîn at 7:113, p. 508, n. 3).

8. انْقَلَبُوا inqalabû = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from inqalaba, form VII of qalaba [qalb], to turn, to turn about. See at 3:174, p. 224, n. 1).

9. صَاغِرِينَ ṣāghirîn (pl.; acc./gen/ of ṣāghirûn; s. ṣāghir) = low, lowly, humiliated, despised, contemptible, despicable (act. participle from ṣaghura [ṣighâr/ṣaghârah], to be small).

10. أُلْقِيَ 'ulqiya = he was thrown flung, cast (v. iii. m. s. past passive from 'alqâ, from IV of laqiya [liqâ' luqyân luqy luqyah/luqan], to meet. See 'alqâ at 7:107, p. 507, n. 1).

11. i. e., they prostrated themselves to Allah, as is clear from the two succeeding 'āyahs. سَاجِدِينَ sājidîn (pl.; acc./gen. of sājidûn; s. sājid) = those who prostrate themselves, prostrate (act. participle from sajada [sujūd], to prostrate oneself. See usjudû at 7:11, p. 468, n. 4).

123. The Pharaoh said:

مَا أَنتُمْ بِهِ "Did you believe in Him

قَبْلَ أَنْ مَّا أَذِّنَ لَكُمْ before I gave you leave¹ to?

إِنَّ هَذَا لَمَكْرٌ Surely this is a plot²

مَكْرَتُهُ فِي الْمَدِينَةِ you hatched³ in the city

لِيُخْرِجُوا that you might drive⁴ out

مِنْهَا أَهْلَهَا therefrom its inhabitants.⁵

سَوْفَ تَعْلَمُونَ Then soon you shall know."⁶

124. "I shall surely cut off⁷

أَيْدِيَكُمْ وَأَرْجُلَكُمْ your hands and feet

مِنْ خِلَافٍ on alternate sides;⁸

ثُمَّ لَأَصْلِبَنَّكُمْ then I will crucify⁹ you

أَجْمَعِينَ all together."

125. They said:

إِنَّا إِلَىٰ رَبِّنَا "Surely We are to our Lord

مُسْقِلُونَ going to be turned over."¹⁰

126. "And you take not ven-

مِنَّا إِلَّا آتٍ geance¹¹ on us but for that we

مَأْمَنَّا believed

بِآيَاتِ رَبِّنَا in the signs of our Lord

1. أَذِّن *'adhana(nu)* = I give leave, permit, allow (v. i. impfct. from *'adhina* [*'idhn*], to allow, to permit, to listen. The last letter takes *fathah* for the particle *'an* coming before the verb. See *'adhdhana* at 7:44, p. 482, n. 5).

2. مَكْر *makr* = plan, expedient, tactic, stratagem, ruse, plot, scheme, trickery. See at 7:99, p. 504, n. 5.

3. مَكْرَتُمْ *makartum* = you plotted, hatched, devised, schemed (v. iii. m. pl. past from *makara* [*makr*], to plot, to deceive. See *yamkurû* at 6:123, p. 443, n. 4).

4. تُخْرِجُوا *tukhrijû(na)* = you expel, oust, drive out, bring out, produce (v. ii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb. See *yukhrija* at 7:110, p. 507, n. 10).

5. أَهْلٍ *'ahl* (s.; pl. أَهْلٌ *'ahlûn*/أهل *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:100, p. 504, n. 8.

6. i. e., the consequences of your disobedience. The threat is elaborated in the next *'ayah*.

7. أَطْعَمَن *'uqaṭṭi'anna* = I shall surely cut, sever, mutilate, slash (v. i. impfct. emphatic from *qaṭṭa'a*, form II of *qata'a* [*qaṭ'*], to cut. See *qatî'a* at 6:44, p. 408, n. 9).

8. خِلَافٍ *khilâf* (s.; pl. *khilâfât*) = difference, disparity, contrast. *min khilâf* = from the opposite, i. e., alternately.

9. أَصْلِبَنَّكُمْ *'uṣallibanna* = I shall surely crucify (v. i. impfct. form II of emphatic from *ṣallaba*, form II of *ṣalaba* [*ṣalb*], to crucify. See *ṣalabû* at 4:157, p. 315, n. 1).

10. The true believer in Allah and the meeting with Him in the hereafter are not afraid of any corporal punishment or death for His sake. مُنْقَلِبُونَ *munqalibûn* (pl.; s. *munqalib*) = those turned over, turned about, upturned, capsized, overturned (act. participle from *inqalaba*, to be turned round, form VII of *qalaba* [*qalb*], to turn round. See *inqalabû* at 7:119, p. 509, n. 8).

11. تَتَّقِم *tanqimu* = you take revenge, vengeance, avenge yourself (v. ii. m. s. impfct. from *naqama* [*naqm*], to take revenge. See *tanqimûna* at 5:59, p. 359, n. 7).

لَمَّا جَاءَنَا when these have come to us.

رَبَّنَا أَفْرِغْ عَلَيْنَا Our Lord, pour out¹ on us

صَبْرًا patience and

فَوْقًا مُسْلِمِينَ let us die² as Muslims."

Section (Rukū') 15

وَقَالَ الَّذِينَ 127. There said the notables

مِن قَوْمِ فِرْعَوْنَ of the people of the Pharaoh:

أَنْذَرْتُمُوهُمْ "Do you let alone³ Mūsâ and

وَقَوْمَهُ لِيُفْسِدُوا his people to create troubles⁴

فِي الْأَرْضِ in the land

وَيَذَرَكْ and to forsake⁵ you

وَالِهَيْتَكَ and your gods?"

قَالَ سَتَقِفُلْ He said: "We will slaughter⁶

أَبْنَاءَهُمْ their sons and

وَنَسْتَحْيِي نِسَاءَهُمْ keep alive⁷ their womenfolk;

وَأِنَّا فَوْقُهُمْ and indeed we are over them

فَهَرُونَ irresistible."⁸

قَالَ مُوسَى لِقَوْمِهِ 128. Mūsâ said to his people:

أَسْتَعِينُوا بِاللَّهِ " Seek the help⁹ of Allah

وَأَصْبِرُوا and have patience.¹⁰

إِنَّ الْأَرْضَ لِلَّهِ Verily the earth is Allah's.

1. افرغ *'afrigh* = pour out, empty, unload (v. ii. m. s. imperative from *'afraghā*, form IV of *faragha/farighu* [farāgh /furāgh], to be empty. See at 2:250, p. 127, n. 9).

2. توف *tawaffa* = (you) take in full, cause to die, let die (v. ii. m. s. imperative from *tawaffā*, form V of *wafā* [wafā/wafy], to be perfect, to fulfil. See at 3:193, p. 232, n. 7).

3. تذر *tadharu* = you leave, let alone, abandon, forsake (v. ii. m. s. impfct. from *wadhara/yadharu* [wadhr] to leave. See *nadharu* at 6:110, p. 437, n. 10).

4. يفسدوا *yufsidū(na)* = they make trouble, cause disorder, spoil (v. iii. m. pl. impfct. from *'afsada*, form IV of *fasada* [fasād/fusūd], to be bad. The terminal *nūn* is dropped for a hidden 'an in *li* (of motivation) coming before the verb. See *mufsidīn* at 7:103, p. 506, n. 5).

5. يذر *yadhara(u)* = he leaves, lets alone, abandons, forsakes (v. iii. m. s. impfct. from *wadhr* { See n. 3 above}. The last letter takes *fathah* for the verb is conjunctive to the previous verb *yufsidū* which is governed by a hidden 'an.

6. نقتل *nuqattilu* = we slaughter, massacre (v. i. pl. impfct. from *qattala*, form II of *qatala* [qatl], to kill, slay. See *yūqattalū* at 5:33, 344, n. 10).

7. نستحي *nastahyī* = we let live, keep alive, are ashamed of (v. i. pl. impfct. *istahyā*, form X of *hayiya/hayya* [hayāh], to live. See *yastahyūna* at 2:49, p.23, n.16).

8. قهرون *qāhirān* (pl.; s. *qāhīr*) = irresistible, overpowering, subjugators (act. participle from *qahara* [qahr], to overpower, subjugate, vanquish).

9. استعينوا *ista'inū* = you (all) seek help, ask for help, beseech help (v. ii. m. pl. imperative from *ista'āna*, form X from *'āna* ['awn], to assist, help. See at 2:153, p. 72, n. 13).

10. اصبروا *iṣbirū* = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [ṣabr], to be patient, to bind. See at 7:88, p. 500, n. 2).

يُورِثُهَا He makes inherit¹ it

مَنْ يَشَاءُ whom He will
مِنْ عِبَادِهِ of His servants;

وَالْعَاقِبَةُ and the end² is

لِلْمُتَّقِينَ for the godfearing.³

قَالُوا 129. They said:⁴

أُذِينَا "We have been persecuted⁵

مِنْ قَبْلِ أَنْ تَأْتِيَنَا before you came to us and

وَمِنْ بَعْدِ مَا جِئْتَنَا after you have come to us."

قَالَ عَسَىٰ رَبُّكُمْ He said: "Maybe Your Lord

أَنْ يَهْلِكَ عَدُوُّكُمْ will destroy⁶ your enemy⁷

وَيَسْتَخْلِفَكُمْ and make you successors⁸

فِي الْأَرْضِ فَيَنْظُرَ in the land and then see

كَيْفَ تَعْمَلُونَ how you act."



Section (Rukû') 16

وَلَقَدْ أَخَذْنَا 130. And We seized⁹

عَالِ فِرْعَوْنَ the people of the Pharaoh

بِالسِّنِينَ with years (of drought)

وَنَقْصٍ مِنَ الثَّمَرَاتِ and shortage¹⁰ in yields¹¹

لَعَلَّهُمْ that they might

يَذْكُرُونَ bear in mind.¹²

1. يورث *yûrithu* = makes inherit, gives as inheritance, appoints heir to (v. iii. m. s. impfct. from 'awratha, form IV of waritha ['irith/ 'irthah/ wirâthah/ rithah/turâth], to be heir, to inherit. See 'ûrithum at 7:43, p. 481, n. 12).

2. عاقبة *âqibah* (s.; pl. عواقب 'awâqib) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:103, p. 4506, n. 4

3. متقين *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqîn*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* ['waqy/ wiqâyah], to guard, to protect. See at 5:46, p. 352, n. 10).

4. i. e., Mûsâ's people said.

5. أذينا *'âdhinâ* = we were persecuted, tortured, hurt, damaged (v. i. pl. past passive from 'âdhâ, form IV of 'adhiya ['adhan], to be harmed, to suffer. See 'âdhâ at 6:34, p. 404, n. 3).

6. يهلك *yuhlika(u)* = he destroys, he ruins, annihilates (v. iii. m. s. impfct. from 'ahlaka, form IV of *halaka* [halk/hulk/tahlukah], to destroy). The last letter takes *fathah* because of the particle 'an coming before the verb. See at 5:17, p. 337, n. 5).

7. عدو *'adûww* (s.; pl. أعداء 'a'dâ') = foe, enemy. See at 7:24, p. 472, n. 7.

8. يستخلف *yastakhlifa(u)* = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlafa*, form X of *khalafa* [khalaf/khilâfah], to come after, to follow, to succeed. The last letter takes *fathah* because the verb is conjunctive to the previous verb *yuhlika* which is governed by the particle 'an. See *yastakhlifa* 6:133, p. 447, n. 8).

9. أخذنا *'akhadhnâ* = we took, received, obtained, seized, grabbed (v. i. pl. past from 'akhadha ['akhdh], to take. See at 7:95, p. 503, n. 5).

10. نقص *naqs* = loss, diminution, decrease, shortage, deficit. See at 2:155, p. 73, n. 9.

11. ثمرات *thamarât* (pl.; sing. *thamarah*) = fruits, yields, results, benefits. See at 2:265, p. 139, n. 12).

12. i. e., take heed and believe. يذكرون *yadhdhakkarûna* (originally *yataddhakkarûna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [dhikr/ tadhkâr], to remember, to mention. See at 7:26, p. 473, n. 7).

فَإِذَا جَاءَهُمْ 131. So if there came to them
الْحَسَنَةُ 1 any good thing¹ they said:
لَهُ هَذِهِ وَإِنْ "Ours is this";² but if
نُصِبَتْ عَلَيْهِمْ 3 there befell³ them an evil⁴
يَطْرُقُوا بِمُوسَى they augured ill⁵ of Mûsâ
وَمَنْ مَعَهُ 7 and those with him.
إِلَّا إِنَّمَا طَرَقَهُمْ O sure, their ill augury
عِنْدَ اللَّهِ was with Allah;⁶
وَلَكِنْ أَكْثَرُهُمْ but most of them
لَا يَعْلَمُونَ 10 did not know.

وَقَالُوا 132. And they said:
مَهَّمَا تَأْتِيَانَا بِهِ مِنْ "Whatever you bring us of a
آيَةٍ لِنَسْحَرَنَّ بِهَا sign to enchant⁷ us therewith,
فَمَا نَحْنُ لَكَ we will not be in you
بِأَعْيُنِنَا 10 believers".

فَأَرْسَلْنَا عَلَيْهِمْ 133. So We sent on them
الطُّوفَانَ وَالْجَرَادَ 9 the deluge⁸ and the locusts,⁹
وَالْقُمَّلَ وَالضَّفَادِعَ 11 and the lice¹⁰ and the frogs¹¹
وَالدَّمَ and blood,
أَيُّنَ مَقْصُودٍ 12 as signs¹² set forth in detail.¹³
فَاسْتَكْبَرُوا 14 But they turned arrogant¹⁴

1. i. e., a good year of harvest. *ḥasanah* (s.; pl. *ḥasanât*) = good thing, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 6:160, p. 462, n. 1.

2. i. e., we deserve this because of our efforts.

3. *tuṣib* (تُصِيبُ *tuṣību*) = she or it afflicts, affects, befalls, hits (v. iii. f. s. impfct. from *asāba*, form IV of *ṣāba* [ṣawb/ṣaybūbah], to hit the mark, to be right. The final letter becomes vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause (preceded by 'in). See at 4:77, p. 275, n. 12).

4. i. e., hardship and bad season. *sayyi'ah* (سَيِّئَاتٍ *sayyi'ât*) = sin, offence, misdeed, bad deed, evil. See at 2:81, p. 38, n. 3 and *sayyi'ât* at 6:160, p. 462, n. 3.

5. *yattayyarû* (يَطْرُقُوا *yattayyarû*) [originally *yataṭayyarûna*] = they augur ill, see an evil omen (v. iii. m. pl. impfct. from *taṭayyara*, form V of *ṭāra* [ṭayr/ṭayrân], to fly. The terminal *nûn* is dropped for the verb comes as conclusion of a conditional clause. See *yafīru* at 6:38, p. 415, n. 11).

6. i. e., the evil befell them by Allah's decree.

7. *tashāra* (تَسْحَرُ *tashāra*) = you enchant, bewitch, charm (v. ii. m. s. impfct. from *saḥara* [sihr], to enchant. The final letter takes *fathah* for a hidden 'an in *li* (of motivation) coming before the verb. See *shahīrā* at 7:116, p. 508, n. 7).

8. i. e., the land (Egypt) was inundated with all the troubles mentioned here. Even the rivers and wells were filled with blood. *ṭūfān* (طُوفَانٌ *ṭūfān*) = deluge,

flood. 9. *jarād* (جَرَادٌ *jarād*) = locusts.

10. *qummal* (قُمَّلٌ *qummal*) = lice, small insects.

11. *ḍafāḍi* (ضَفَادِعٌ *ḍafāḍi*) (pl.; s. *ḍifḍi* / *ḍafḍa*) = frogs.

12. i. e., signs of Allah's retribution.

13. *mufaṣṣalât* (مُفَصَّلَاتٌ *mufaṣṣalât*) (fem. pl.; s. *mufaṣṣalah*; m. *mufaṣṣal*) = set forth in detail, elaborated (passive participle from *faṣṣala*, from II of *faṣala* [faṣl], to separate, set apart. See *mufaṣṣal* at 6:114, p. 439, n. 8).

14. *istakbarû* (اسْتَكْبَرُوا *istakbarû*) = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabara* / *kabara* [kubr/ kibar/ kabārah/ kabr], to become great, to be older. See at 7:88, p. 500, n. 5).

وَكَاثِرُونَ قَوْمًا and had been a people

مُجْرِمِينَ committing sins.¹

وَلَمَّا وَقَعَ 134. And when there fell²

عَلَيْهِمُ الرِّجْزُ on them the retribution³

قَالُوا ائْتِنَا مِنِّى they said: "O Mûsâ,

أَدْعُ لَنَا رَبَّكَ pray⁴ for us to your Lord

بِمَا by what He has

عَاهَدَ عِنْدَكَ commissioned⁵ you with.

لَئِنْ كَشَفْتَ عَنْنَا If you remove⁶ from us

الرِّجْزَ the punishment

لَنُؤْمِنَنَّ بِكَ we will surely believe in you

وَلَنُرْسِلَنَّ مَعَكَ and will send with you

بَنِي إِسْرَءِيلَ you the Children of Isrâ'îl.

فَلَمَّا كَشَفْنَا 135. But when We removed⁷

عَنْهُمْ الرِّجْزَ from them the punishment

إِلَى أَجَلٍ لَّهُمْ يَلْعَوُهُ till a time⁸ they would reach,⁹

إِذَا هُمْ يَنْكُثُونَ lo, they violated.¹⁰

فَأَنقَضْنَا 136. So We took vengeance¹¹

عَلَيْهِمْ on them and

فَاغْرَقْنَاهُمْ فِي الْيَمِّ drowned¹² them in the sea¹³

1. محرمين *mujrimîn* (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from 'ajrama, form IV of *jarama* [*jarm*] , to commit a crime. See at 7:40, p. 480, n. 10).

2. وقع *waqa'a* = he or it fell, fell down, occurred, came to pass (v. iii. m. s. past from *wuqû'*, to fall. See at 7:71, p. 493, n. 4).

3. رجز *rijz* = retribution, punishment, dirt, filth. See at 2:59, p. 27, n. 15.

4. ادع *ud'u* = you call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â*] , to call, to summon. See at 2:61, p. 28, n. 12).

5. i. e., by virtue of your being Allah's Prophet and the provision of forgiveness for believing. عهد *'ahida* ('ilâ) = he assigned, committed, commissioned, entrusted, charged, delegated (v. iii. m. s. past from 'ahd, to delegate, to entrust, to commit. See at 3:183, p. 227, n. 9).

6. كشفت *kashafa* = you removed, disclosed, uncovered (v.ii. m. s. past from *kashafa* [*kashf*] , to remove. See *yakshif* at 6:41, p. 407, n. 1).

7. كشفنا *kashafnâ* = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*] , to remove. See n. 6 above).

8. i. e., the date they were to meet with drowning. أجل *'ajal* (pl. 'âjâl) = appointed time, term, date, deadline. See at 6:128, p. 445, n. 8.

9. بالغوا *bâlighû* (n) (pl.; s. *bâligh*) = those who reach, attain (act. participle from *balagha* [*bulâgh*] , to reach. See *bâlighah* at 6:149, p. 456, n. 2).

10. يנקثون *yankuthûna* = the violate, infringe, break (v. iii. m. pl. impfct. from *nakatha* [*nakth*] , to break, violate).

11. i. e. duly punished. انتقمنا *intaqamnâ* = we revenged, took vengeance, avenged ourselves (v. i. pl. past from *intaqama* form VIII of *naqama/naqima* [*naqm/naqam*] , to revenge. See *yantaqimu* at 5:95, p. 377, n. 110).

12. أغرقنا *'aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from 'aghraqa, form IV of *ghariqa* [*gharaq*] , to be drowned. See at 7:64, p. 490, n. 14).

13. يَم *yamm* (s.; pl. *yamûm*) = open sea.

بِأَنَّهُمْ كَذَبُوا because they cried lies¹

بِأَيِّسَاتِنَا وَكَانُوا heedless² to them.

عَنَّا غَافِلِينَ

وَأَوْرَثْنَا 137. And We made over³ to

الْقَوْمِ الضَّعِيفِ the people who

كَانُوا يُسْتَضْعَفُونَ had been deemed weak⁴

مَسْكُوفِ الْأَرْضِ the eastern parts of the land

وَمَغْرِبِهَا and its western parts

الَّتِي بَرَكَتْنَا فِيهَا wherein We gave blessings⁵;

وَنَمَتَتْ and fulfilled⁶ was the

كَلِمَتُ رَبِّكَ الْحُسْنَى best word of your Lord

عَلَى بَنِي إِسْرَءِيلَ on the Children of Isrâ'il

يَمَاصِرُوا for they bore with patience;⁷

وَدَمَرْنَا what

كَانَ يُصْنَعُ there used to make⁹

فِرْعَوْنَ وَقَوْمَهُ the Pharaoh and his people

وَمَا كَانُوا and what they used

يَعْرِشُونَ to erect.¹⁰

وَجَوَزْنَا 138. And We crossed¹¹

بِئَنبِي إِسْرَءِيلَ with the Children of Isrâ'il

الْبَحْرَ فَأَتَوْا عَلَی the sea and they came upon

قَوْمٍ يَعْكُفُونَ عَلَی a people devoted¹² to

1. كَذَبُوا *kadhhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 7:101, p. 505, n.5).

2. غَافِلِينَ *ghâfilîn* (pl.; acc./gen. of *ghâfilân*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghafalah* /*ghufâl*], to neglect, to ignore. See at 6:156, p. 460, n.2).

3. أَوْرَثْنَا *'awrathnâ* = we made over, bequeathed, gave as inheritance (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irith* /*'irthah* /*wirâthah* /*riythah* /*turâth*], to be heir, to inherit. See *yârithu* at 7:128, p. 512, n. 1).

4. يُسْتَضْعَفُونَ *yustad'afûna* = they are deemed weak, treated as weak, (v. iii. m. pl. impfct. passive from *istad'afa*, form X of *da'ufa* [*du'f* /*da'ff*], to be weak. See *ustad'ifû* at 7:75, p. 495, n. 13).

5. بَرَكَتْنَا *bâraknâ* = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See *barakât* at 7. 96, p. 503, n. 9).

6. نَمَتَتْ *tammat* = she or it was complete, full, perfect, fulfilled; came to an end, came off (v. iii. f. s. past from *tamma* [*tamâm*], to be completed. See at 6:115, p. 439, n. 11).

7. صَبَرُوا *shabarû* = they bore with patience, persevered (v. iii. m. pl. past from *shabara* [*shabr*], to be patient. See *tasbirû* at 6:34, p. 2404, n. 2).

8. دَمَرْنَا *dammarnâ* = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish).

9. يُصْنَعُ *yasna'u* = he manufactures, makes, performs (v. iii. m. s. impfct. from *şana'a* [*şan'* /*şun'* /*şani'*], to do, to make. See *yasna'ûna* at 5:63, p. 361, n. 5).

10. يَعْرِشُونَ *ya'rishûna* = they erect, raise (v. iii. m. pl. impfct. from *'arasha*, [*'arsh* /*urûsh*], to erect a trellis).

11. جَوَزْنَا *jâwaznâ* = we crossed, passed by, overstepped (v. i. pl. past from *jâwaza*, form III of *jâza* [*jawz* /*jawâz* /*majâz*], to pass, to be allowed. See *jâwaza* at 2:249, p. 126, n. 14).

12. يَعْكُفُونَ *ya'kifûna* = they cling to, devote themselves to, are addicted to (v. iii. m. pl. impfct. from *'akafa* [*'ukûf*], to adhere, to cling. See *'akifûn* = at 2:187, p. 90, n. 2).

أَصْنَابُهُمُ the idols¹ of theirs.

قَالُوا يَا مُوسَى They said: "O Mûsâ,

اجْعَلْ لَنَا إِلَهًا make² for us a god

كَأَلِهَتِهِمْ as they have gods."

قَالَ إِنَّكُمْ He said: "Indeed you are

قَوْمٌ يَجْهَلُونَ a people that do not know."³

إِنَّ هَؤُلَاءِ 139. "As to these people,

مُسْتَبْرَأَتُهُمْ فِيهِ doomed to ruin⁴ is what

وَنُطْلٌ مَا they are in⁵ and void⁶ is what

كَانُوا يَعْمَلُونَ they use to do."



قَالَ 140. He said:

أَعْبَدُ اللَّهَ "Is one other than Allah I

أَتَّبِعُكُمْ إِلَهًا should seek⁷ for you as a god

وَهُوَ فَضَّلَكُمْ while He has preferred⁸ you

عَلَى الْكَافِرِينَ over all the beings?"⁹



وَأَذَىٰ أَبْغَيْتَكُمْ 141. And when We saved¹⁰

مِنْ آلِ you from the people of the

فِرْعَوْنَ Pharah

يَسُومُونَكُمْ who were inflicting¹¹ on you

سُوءَ الْعَذَابِ the evil of persecution,

1. Prophet Mûsa (p. b. h.), along with the Children of Isrâ'îl, crossed over from Egypt to the Sinai peninsula where the people were then steeped in idolatry and poytheism. أصنام 'aşnām (pl.; s. صنم şanam) = idols, images. See at 6:74, p. 421, n. 9.

2. Influenced by the instance of the local people and impelled by Satan the Children of Isrâ'îl ignored the teachings of their Prohet and insisted on worshipping an idol. اجعل ij'al = appoint, set, make (v. ii. m. s. imperative from ja'ala [ja'ī]), to make, put, place. See at 4:75, p. 273, n. 8).

3. تجهلون tajhalûna = you ignore, do not know, are foolish (v. ii. m. pl. impfct. from jahala [jah/jahâlah], to be ignorant. See jahâlah at 4:17, p. 246, n. 2.

4. ممتبر mutabbar = destroyed, annihilated, doomed to ruin (passive participle from tabbara, form II of tabara [tabr], to destroy).

5. i. e., polytheism and worship of idols.

6. باطل bâṭil = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 4:61, p. 316, n. 11.

7. أبعى 'abghî = I seek, desire (v. i. s. impfct. from bagha [bughâ], to seek. See abtaghî at 6:164, p. 463, n. 4).

8. i. e., He has preferred you for sending Prophets from among you and for giving you proper guidance. فضل faḍḍala = he preferred, gave precedence (v. iii. m. s. past in form II of faḍala [faḍl/ḡuḍûl], to excel, to be in excess. See at 4:95, p. 285, n. 9).

9. i. e., all the beings of the time. عالمين 'âlamîn (pl.; acc./gen. of عالمون 'âlamûn; sing. عالم 'âlam, i.e., any being or object that points to its Creator. sing. 'âlam) = all beings, creatures. See at 7:80, p. 497, n. 5).

10. أنجينا 'anjaynâ = we rescued, saved, delivered (v. i. pl. past in form IV of najâ [najw/ najâ'/ najâh], to save. See at 7:83, p. 498, n. 1).

11. يسمون yasûmûna = they impose, inflict, subject to (v. iii. m. pl. impfct. from sāma [sawm], to impose, inflict, to offer for sale. See at 2:49, p. 23, n. 15).

يَقْتُلُونَ أَبْنَاءَكُمْ slaughtering¹ your sons
وَيَسْتَحْيُونَ and keeping alive² your
نِسَاءَكُمْ women,
ذَلِكَ بِمَا كُنتُمْ فِي and in that was a trial³ from
رَبِّكُمْ عَظِيمٌ your Lord, a grave one.⁴



Section (Rukû') 17

وَوَاعَدْنَا مُوسَى 142. We appointed⁵ for Mûsâ
ثَلَاثِينَ لَيْلَةً thirty nights and comple-
وَأَتَمَّمْنَا وَعْدَهُمْ mented⁶ them with ten.
فَتَمَّ يَمِينُ Thus became full the term⁷
رَبِّهِ أَرْبَعِينَ لَيْلَةً of his Lord in forty days.
وَقَالَ مُوسَى And Mûsâ said
لِأَخِيهِ هَارُونَ to his brother Hârûn :
اخْلُفْنِي فِي قَوْمِي "Take my place⁸ in my people
وَأَصْلِحْ and put right⁹
وَلَا تَتَّبِعْ سَبِيلَ and do not follow¹⁰ the way
الْمُفْسِدِينَ of the mischief-makers."

وَلَمَّا جَاءَ مُوسَى 143. And when Mûsâ came
لِإِمَامِنَا to Our appointed place
وَكَلَّمَهُ رَبُّهُ and His Lord spoke to him
قَالَ رَبِّ أَرِنِي he said: "My Lord, show me
أَنْظُرْ إِلَيْكَ that I may look at You."

1. يَقتُلُونَ *yuqattilûna* = they slaughter, massacre (v. iii. m. pl. impfct. from *qattala*, form II of *qatala* [qatl], to kill, slay. See *yūqattalū* at 5:33, 344, n. 10).

2. يَسْتَحْيُونَ *yastahyûna* = they keep alive, are ashamed of (v. iii. m. pl. impfct. in form X of *hayiya/ hayya* [hayâh], to live. See at 2:49, p.23, n.16).

3. بَلَاءٌ *balâ'* = trial, test, tribulation (See 2:49, p. 24, n. 1). This word is used in respect of both good and bad things. Hence the commentators interpret the clause in two different ways, namely, that either (a) the persecution by the Pharaoh was a great test or (b) the saving of you by Allah from the Pharaoh's persecution was a great favour (See Al-Ṭabarî, I, 274-275.; Ibn Kathîr, I, 128-129).

4. عَظِيمٌ *'aẓîm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:116, p. 508, n. 9).

5. وَاعَدْنَا *wâ'adnâ* = we appointed, arranged (v. i. pl. past from *wâ'ada*, form III of *wa'ada* [wa'd] to promise).

6. See 2:51. After Mûsâ had escaped with the Israelites from Egypt they demanded of him to bring down a Book from his Lord and he went to the place appointed by Allah for him for a period of forty days. أَتَمَمْنَا *'atmamnâ* = we completed, complemented, finished (v. i. pl. past from *'atamma*, form IV of *tamma* [tamâm], to be completed. See *'atmamtū* at 5:3, p. 328, n.4).

7. مِيقَاتٍ *mîqât* (sing.; pl. *mawâqit*) = appointed time/ term, meeting point, venue, deadline, timetable. See *mawâqit* at 2:189, p. 91, n. 3.

8. اُخْلُفْ *ukhluf* = you succeed, take the place of (v. ii. m. s. imperative from *khakafa*, to succeed. See *yastakhliḥ* at 7:129, p. 512, n. 8).

9. i. e., their affairs and conduct. أَصْلَحْ *'aṣliḥ* = put right, put in order, make good, reform (v. ii. m. s. imperative from *'aṣlaḥa*, form IV of *ṣalaḥa* [ṣalāḥ/ ṣulūḥ/ maṣlaḥah], to be good, proper. See at 6:54, p. 412, n. 8).

10. لَا تَتَّبِعْ *lâ tattabi'* = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 6:150, p. 456, n. 6).

قَالَ لَنْ رَأَيْتَنِي He said: "You cannot see Me
وَلَكِنْ أَنْظِرْ إِلَى الْجَبَلِ but look at the mountain,

فَإِنْ أَسْقَرَّ if it remains stable¹

مَكَانَهُ in its place

فَسَوْفَ رَأَيْتَنِي then you will see Me."

فَلَمَّا جَاءَهُ So when his Lord cast His

رَبُّهُ لِلْجَبَلِ Light² on the mountain,

جَعَلَهُ دَكًّا He made it a level ground³

وَحَرَّ مُوسَى صَعِقًا and Mûsa fell³ unconscious.⁴

فَلَمَّا أَفَاقَ And when he recovered⁶

قَالَ سُبْحَانَكَ he said: "Glory be to You;

تُبْتُ إِلَيْكَ I turn to you in repentance⁷

وَأَنَا أَوَّلُ and I am the first

الْمُؤْمِنِينَ of the believers."

144. قَالَ يَمُوسَى He said: "O Mûsâ,

إِنِّي اصْطَفَيْتُكَ I have chosen⁸ you

عَلَى النَّاسِ بِرِسَالَتِي over men with My messages⁹

وَكَلِمَتِي and My words.

فَخُذْ مَا آتَيْنَاكَ So take¹⁰ what I have given

وَكُنْ مِنَ الشَّاكِرِينَ you and be of the grateful."¹¹

145. وَكَتَبْنَا لَهُ And We wrote for him

1. Mûsâ (p.b.h.) was enabled to hear the words of Allah without seeing Him. استقر *istaqarra* = he or it became stable/steady, settled (v. iii. m. s. past in form X of *qarra* [*qarâr*], to settle down, to abide. See *mustaqarra* at 7:24, p. 472, n. 8).

2. تجلى *tajallâ* = he cast his light, revealed himself, shone forth (v. iii. m. s. past in form V of *jalâ* [*jalw/jaly*], to throw light, to make clear).

3. i. e., made it crumble to dust. دك *dakk* (s.; pl. *dukûk*) level ground, demolished to the ground.

4. خر *kharra* = he fell, fell down, sank to the ground (v. iii. m. s. past from *kharr/khurûr*), to fall, fall down).

5. صعق *sha'iq* = thunderstruck, dumbfounded, unconscious.

6. أفاق *'afâqa* = he recovered, regained consciousness, woke up (v. iii. m. s. past in form IV of *fâqa* [*fawq/fawâq*], to surpass, to overtop, to transcend).

7. تبت *tuḥtu* = I turned in repentance, turned, repented (v. iii. m. s. past from *tâba* [*tawb, tawbah / matâb*], to repent. See *tâba* at 5:39, p. 347, n. 7). Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:187, p. 89, n. 8.

8. اصطفيت *iṣṭafaytu* = I chose, selected, picked out, singled out (v. i. s. past from *iṣṭafâ*, form VIII of *ṣafâ* [*ṣafw/sufûw/ṣafâ*], to be clear. See *iṣṭafâ* at 3:42, p. 172, n. 5).

9. رسالات *risâlât* (pl.; s. *risâlah*) = messages, missions. See at 7:62, p. 490, n. 3.

10. i. e., take the tablets and the instructions contained therein, as stated in the next *âyah*. خذ *khudh* = take, receive, seize, grab (v. ii. m. s. imperative from *'akhadha* [*'akhdh*], to take. See *'akhadhnâ* at 7:130, p. 512, n. 9).

11. شاكرين *shâkirîn* (acc./gen. of *shâkirîn*, sing. *shâkir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr /shukrân*], to thank. See at 7:17, p. 470, n. 1).

فِي الْأَلْوَابِ in the tablets¹
 كُلِّ شَيْءٍ وَمَوْعِظَةٍ of everything in exhortation²
 وَتَفْصِيلًا and elucidation³
 لِكُلِّ شَيْءٍ regarding every matter.
 فَخُذْهُمْ بِثَبَاطِئِهِمْ "So take them with firmness"⁴
 وَأْمُرْ قَوْمَكَ and bid your people
 بِأَخْذِهِمْ that they take
 بِأَحْسَنِهَا the best of these.
 وَأَنَا أُرِيكُمْ And I shall show⁵ you
 دَارَ الْفَاسِقِينَ the land of the defiant."⁶
 146. "I shall divert⁷ from
 مَا أَنزَلْتُ My revelations
 الَّذِينَ يَكْبُرُونَ those who turn arrogant⁸
 فِي الْأَرْضِ بِغَيْرِ الْحَقِّ in the earth without right.
 وَإِنْ يَرَوْا And even if they see
 كُلَّ آيَةٍ every sign
 لَا يُؤْمِنُوا بِهَا they will not believe in it;
 وَإِنْ يَرَوْا and if they see
 سَبِيلَ الرُّشْدِ the way of right conduct⁹ they
 لَا يَتَّخِذُوهُ سَبِيلًا do not adopt¹⁰ it as a way;
 وَإِنْ يَرَوْا and if they see
 سَبِيلَ الْغَيِّ the way of error¹¹

1. ألواح 'alwāḥ (pl.; s. لوح lawḥ) = boards, tablets, slabs, blades, sheets, planks.

2. موعظة maw'izah (pl. مواظ mawā'iz) = admonition, exhortation, counsel. See at 5:46, p. 352, n. 9.

3. تفصيل tafṣīl = to set in detail, elaborating, explaining, cutting out (verbal noun in form II of faṣala [faṣl], to separate, to cut off. See at 6:154, p. 459, n. 3).

4. قوة quwwah (s.; pl. قووات quwwāt/ قوى quwan) = force, power, strength, firmness. See at 2:63, p. 30, n. 11.

5. أُرِي 'arī = I show (v. i. s. impfct, from 'arā, form IV of ra'ā [ra'y/ru'yah], to see. See yuriya at 7:27, p. 473, n. 12).

6. فاسقين fāsiqīn (pl., acc/gen. of fāsiqūn; sing. fāsiq) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from fasaqa [fisq], to stray from the right course, to renounce obedience. See at 7:102, p. 505, n. 9).

7. أَصْرَف 'aṣrifu = I divert, distract, turn, turn away, keep away (v. i. s. impfct. from ṣarafa [ṣarf], to turn, to divert. See nuṣarrifu at 7:58, p. 488, n. 16).

8. يَكْبُرُونَ yatakabbarūna = they turn arrogant, wax proud, be haughty (v. iii. m. pl. impfct. from takabbara, from V of kabura/kabara [kubr/ kibar/ kabārah/kabr], to become great, to be older. See istakbarū at 7:133, p. 513, n. 14).

9. رُشْد rushd = right and proper conduct, good sense, maturity of the mind, guidance. See at 4:6, p. 239, n. 1.

10. يَتَّخِذُونَهَا yattakhidhū(na) = they take, take to themselves, assume, adopt (v. iii. m. pl. impfct. from ittakhadha, form VIII of 'akhadha ['akhdh], to take. The terminal nūn is dropped because the verb is conclusion of a conditional clause preceded by 'in. See tattakhidhūna at 7:74, p. 495, n. 4).

11. غَيّ ghayy = error, sin, transgression, offence. See at 2:256, p. 132, n. 5.

يَتَّخِذُوهُ سَبِيلًا they will adopt it as a way.

ذَٰلِكَ بِأَنَّهُمْ That will be so because they

كَذَّبُوا بِآيَاتِنَا وَ cry lies¹ to Our signs and
كَانُوا عَنْهَا غَافِلِينَ use to be heedless² to them.



وَالَّذِينَ كَذَّبُوا 147. And those who cry lies

بِآيَاتِنَا وَ to Our signs and

لِقَاءِ الْآخِرَةِ the meeting³ in the hereafter,
حِطَّتْ أَعْمَالُهُمْ their deeds will fall through.⁴

هَلْ يُجْزَوْنَ إِلَّا Will they be repaid⁵ except
مَا كَانُوا يَعْمَلُونَ what they use to perform?



Section (Rukû') 18

وَاتَّخَذَ قَوْمُ مُوسَى 148. And Mûsâ's people took

مِنْ بَعْدِيهِ to them after him,

مِنْ حُلِيِّهِمْ out of their jewellery,⁶

عِجْلًا جَسَدًا a calf⁷ as an image⁸

لَهُ خَوَارٌ having a mooing.⁹

أَلَمْ يَرَوْا أَنَّهُ Did they not see that it

لَا يَنْكُتُهُمْ did not speak to them

وَلَا يَهْدِيهِمْ سَبِيلًا nor show them a way?

أَتَّخَذُوهُ They took it themselves

وَكَانُوا ظَالِمِينَ and were transgressors.¹⁰



1. كَذَّبُوا *kadhhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 7:136, p. 515, n. 1).

2. غَافِلِينَ *ghâfilîn* (pl.; acc./gen. of *ghâfilûn*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [ghafalah /ghufûl], to neglect, to ignore. See at 7:136, p. 515, n.2).

3. لِقَاءَ *liqâ'* = meeting, encounter. See at 7:51, p. 485, n. 6.

4. حِطَّتَ *habîtat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *habata* [hubât], to come to nothing. See at 5:53, p. 357, n. 1).

5. يُجْزَوْنَ *yujzawna* = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [jazâ'], to recompense. See *yujzâ* at 6:160, p. 462, n. 4).

6. After the departure of Mûsâ (p.b.h.) for the time and place appointed by Allah the Israelites adopted the image of a calf made by Sâmiriyy for them out of the golden ornaments which they had brought from Egypt and started worshipping it. It was so contrived that air could be blown into it producing a sound resembling the mooing of a cow. حُلِيٍّ *huliyy* (pl.; s. *haly*) = jewellery, ornaments.

7. عِجْلٍ *'ijl* (s.; pl. *'ujûl*/'ijalah) = calf. See at 4:153, p. 313, n. 4.

8. جَسَدٍ *jasad* (s.; pl. *'ajsâd*) = body, corpus, image.

9. خَوَارٌ *khuwâr* = lowing, mooing

10. i. e., especially by setting partners with Allah and worshipping an image, which is described in the Qur'ân as a grave transgression (*zulm*). ظَالِمِينَ (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle of *zalama* [zulm], to transgress, do wrong. See at 7:44, p. 482, n. 8).

وَلَمَّا سَقَطَ فِي 149. And when they were
 آيِدِيهِمْ full of remorse¹ and saw that
 أَنَّهُمْ قَدْ ضَلُّوا they had gone astray² they
 قَالُوا لَئِنْ لَّمْ يَرْحَمْنَا said: "If our Lord pities us
 رَبَّنَا وَيعْفِرَ لَنَا not and forgives us
 لَنَكُونَنَّ we shall certainly be of
 الْخَاسِرِينَ those doomed to loss."³

وَلَمَّا رَجَعَ مُوسَى 150. And when Mûsâ came
 إِلَى قَوْمِهِ غَضَبَيْنَ back to his people enraged⁴
 أَيْسَافًا and grieved⁵ he said:
 بِسَمَاءٍ خَلَقْتُمُونِي "Evil is what you have done
 مِنْ بَعْدِي in my place⁶ in my absence.
 أَعَجَلْتُمْ Did you forestall⁷
 أَمْرَ رَبِّكُمْ the command of your Lord?
 وَالْقَى الْأَلْوَابَ And he cast down⁸ the tablets
 وَأَخَذَ بِرَأْسِ and seiged by the head of
 أَخِيهِ يُحْرَهُ إِلَيْهِ his brother dragging⁹ to him.
 قَالَ ابْنُ أُمِّ He said: "Son of my mother,
 إِنَّ الْقَوْمَ indeed the people treated me
 أَسْخَفَعُونِي وَكَادُوا as weak¹⁰ and were about
 يَقْتُلُونِي to kill me.
 فَلَا تَسْتَمِثْ So do not make a fun¹¹ of me

1. سقط في أيديهم *suqita fi 'aydihi/'aydihim* is a phrase meaning to be full of remorse, to repent deeply and be at a loss.

2. i. e., from the right way. ضلوا *dallû* = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *ḍalla* [*ḍalāl/ḍalālah*], to loose one's way. See at 5:77, p. 368, n. 5).

3. خاسرين *khāsirîn* (acc./gen. of *khāsirân*, sing. *khāsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 7:92, p. 502, n. 3).

4. غضبان *ghaḍbân* (s.; pl. غضاب *ghīḍāb*) = enraged, furious, infuriated, indignant, angry. See *ghaḍiba* at 5:61, p. 360, n. 2.

5. أسف *'asif* = grieved, regretful, sorry.

6. خلفتم *khalaftum* = you succeeded, came after, took the place of (v. ii. m. pl. past from *khalafa* [*khalaf/khilāfah*], to come after, to follow, to succeed. See *ukhluf* at 7:142, p. 517, n. 8.

7. i. e., by not waiting till the return of Mûsâ (p.b.h.) and worshipping an image in disregard of the instructions given to them not to worship anyone except Allah. عجلتم *'ajiltum* = you speeded, acted before, outstripped, forestalled (v. ii. m. pl. past from *'ajila* [*'ajal/'ajalah*], to hasten. See *tasta 'jilûna* at 6:57, p. 413, n. 9).

8. ألقى *'alqâ* = he threw, cast down, flung, plunged, posed, set forth, offered (v. iii. m. s. past in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 7:107, p. 507, n. 1).

9. يجر *yajjuru* = he drags, draws, pulls (v. iii. m. s. impfct. from *jarra* [*jarr*], to draw, to pull).

10. استضعفوا *istad'afû* = they deemed weak, treated as weak (v. iii. m. pl. past from *istad'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *yustad'afûna* at 7:137, p. 515, n. 4).

11. لا تستمت *lâ tushmit* = do not make a fun of, make an object of malicious pleasure (v. ii. m. s. imperative [prohibition] from *'ashmata*, form IV of *shamita* [*shamât/shamâtah*], to rejoice at the misfortune of someone).

لِلْأَعْدَاءِ for the enemies¹

وَلَا تَجْعَلْنِي مَعَ nor place me with

الْقَوْمِ الظَّالِمِينَ the transgressing people."²

قَالَ رَبِّ 151. He said: "My Lord,

اغْفِرْ لِي وَلِإِخِي forgive me and my brother

وَادْخُلْنَا فِي and enter³ us into Your mercy,

رَحْمَتِكَ for You are the Most

وَأَنْتَ أَرْحَمُ Merciful of the merciful."

الرَّحِيمِ (151)

Section (Rukû') 19

إِنَّ الَّذِينَ اتَّخَذُوا 152. Verily those who took

الْعِجْلَ up⁴ the calf,

سَيَنَالُهُمْ there shall get hold⁵ of them

غَضَبُ مِنْ رَبِّهِمْ wrath⁶ from their Lord and

وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ignominy⁷ in the worldly life.

وَكَذَلِكَ نَجْزِي And thus We requite⁸

الْمُفْتَرِينَ the falsehood-inventors.⁹

وَالَّذِينَ عَمِلُوا 153. And those who do

السَّيِّئَاتِ ثُمَّ bad deeds¹⁰ and then

تَابُوا مِنْ بَعْدِهَا turn in repentance¹¹ after

وَأَسْأَلُوا that¹² and believe –

1. أعداء 'a'dâ' (pl.; s. *aduww*) = enemies, foes, adversaries. See at 4:44, p. 260, n. 15.

2. i. e., those who worshipped the image of the calf in disregard of the instructions given to them. Setting partners with Allah is a grave transgression (*zulm*). ظالمين *ẓālimîn* (acc./gen. of *ẓālimân*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *zalama* [*zulm*], to transgress, do wrong. See at 7:148, p. 520, n. 10).

3. أدخل *'adkhil* = enter (in the transitive sense), admit (v. ii. m. s. imperative from IV of *dakhala* [*dukhûl*], to enter. See *yadkhulû* at 7:46, p. 483, n. 6).

4. i. e., took up the calf for worshipping it. اتخذوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 7:51, p. 484, n. 10).

5. ينال *yanâlu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain. See at 7:49, p. 484, n. 3).

6. غضب *ghaḍab* = wrath, fury, anger, indignation. See at 7:71, p. 493, n. 6.

7. ذلة *dhillah* = ignominy, debasement, depravity. See at 3:112, p. 199, n. 11.

8. نجزي *najzî* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [*jazâ*], to recompense. See at 7:40, p. 480, n. 9).

9. i. e., innovators who introduce anything new in the *dîn* (*bid'ah*), without any basis in *sharī'ah* (Mukhtasar Tafsīr al-Qāsimī, p. 169). مفترين *muftarîn* (pl.; acc./gen. of *muftarûn*; s. *muftarin*) = fabricators, calumniators, falsehood-inventors (act. participle from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See *iftaraynâ* at 7:89, p. 500, n. 10).

10. سيئات *sayyi'ât* (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 5:12, p. 334, n. 6.

11. تابوا *tâbû* = they returned, turned in repentance (v. iii. m. pl. past from *tâba* [*tawb/tawbah / matâb*]. See at 5:34, p. 345, n. 7).

12. i. e., without delaying after the realization of the fault.

إِنَّ رَبَّكَ مِنْ بَعْدِهَا
لَغَفُورٌ
رَحِيمٌ
verily your Lord is after that
definitely Most Forgiving,
Most Merciful.

وَلَمَّا سَكَتَ
عَنْ مُوسَى الْغَضَبُ
أَخَذَ الْأَلْوَاحَ
وَفِي نُسْخَتِهَا
هُدًى وَرَحْمَةٌ
لِلَّذِينَ هُمْ لِرَبِّهِمْ
يَرْهَبُونَ
154. And when there calmed
down¹ the anger² in Mūsā
he took up the tablets,³
for in their transcript⁴
were guidance and mercy
for those who are of their
Lord in dread.⁵

وَأَخَارَ مُوسَى
قَوْمَهُ سَبْعِينَ رَجُلًا
لِمِيقَاتِنَا
فَلَمَّا أَخَذَتْهُمُ
الْزَلْزَلَةُ
قَالَ رَبِّ
لَوْ شِئْتَ
أَفْلَكْهُمْ مِنْ قَبْلُ
وَأِنِّي
أَتُوبُ إِلَيْكَ إِنَّمَا
فَعَلَ السُّفَهَاءُ
155. And Mūsā selected⁶
for his people seventy men
for Our appointed time;⁷
and when there seized⁸ them
the severe earthquake⁹
he said: "My Lord, were
You to will, you could have
destroyed¹⁰ them before,
and me too.
Would you destroy¹¹ us for
what the fools¹² of us did?

1. سَكَتَ *sakata* = he or it became silent, calmed, calmed down, subsided (v. iii. m. s. past from *sukāt* / *sukât*, to be silent, quiet).

2. غَضَبٌ *ghaḍab* = wrath, fury, anger, indignation. See at 7:152, p. 522, n. 6.

3. الْأَوَاحَ *'alwāḥ* (pl.; s. لوح *lawḥ*) = boards, tablets, slabs, blades, sheets, planks.

4. نُسْخَةٌ *nuskhaḥ* (s.; pl. نسخ *nusakh*) = transcript, copy.

5. يَرْهَبُونَ *yarhabūna* = they dread, are in dread of, hold in awe, fear (v. iii. m. pl. impfct. from *rahib* / *rahab* / *ruhb* / *rahbah*), to fear, to be frightened. See *irhabūnī* at 2:40, p. 21, n. 1).

6. Mūsā (p.b.h.) selected seventy of the leading men of the Children of Isrā'īl and went with them to Mount Sinai to ask Allah's forgiveness for them. اِخْتَارَ *ikhtāra* = he selected, chose, picked, elected (v. iii. m. s. past in form VIII of *khāra* [khayr], to chose, to prefer).

7. مِيقَاتٍ *mīqāt* (sing.; pl. *mawāqīt*) = appointed time/ term, meeting point, venue, deadline, timetable. See *mawāqīt* at 7:142, p. 517, n. 7.

8. On going to Mount Sinai at the appointed time the people demanded to see Allah with their eyes. Hence a severe earthquake seized them and they fell dead. أَخَذَتْ *'akhadhat* = she took, seized (v. iii. f. s. past from *'akhadha* ['*akhdh*], to take. See *yattakhidhū* at 7:146, p. 519, n. 10).

9. رَجْفَةٌ *rajfah* = severe earthquake, tremor. See at 7:91, p. 501, n. 8.

10. أَهْلَكْتَ *'ahlakta* = you destroyed, devastated, ruined (v. ii. m. s. past from *'ahlaka*, form IV of *halaka* [halk/hulk/tahlukah], to destroy. See *'ahlaknā* at 7:4, p. 466, n. 5).

11. تُهْلِكُ *tuhliku* = you destroy, devastate, ruin (v. ii. m. s. impfct. from *'ahlaka*. See n. 10 above).

12. سَفَهَاءُ *sufahā'* (pl.; sing. سَفِيْهُ *safīh*) = fools, stupid, impudent, incompetent. See at 4:5, p. 238, n. 7.

إِنْ هِيَ إِلَّا فِتْنَتُكَ It was nought but Your trial¹
تُضِلُّ بِهَا whereby You let go astray²
مَنْ تَشَاءُ whom You will
وَتَهْدِي مَنْ تَشَاءُ and guide whom you will.
أَنْتَ وَلِيُّنَا You are our Guardian-
فَاغْفِرْ لَنَا Protector;³ so forgive us
وَارْحَمْنَا and have mercy on us,
وَأَنْتَ for You are
خَيْرُ الْغَافِرِينَ the Best Forgiver of all.

وَاكْتُبْ لَنَا فِي 156. And write for us
هَذِهِ الدُّنْيَا حَسَنَةً in this world good thing,⁴
وَالْآخِرَةِ and in the hereafter.
إِنَّا هُنَا إِلَىكَ We have returned⁵ to You."
قَالَ عَذَابِي He said: "My punishment,
أُصِيبُ بِهِ مَنْ أَشَاءُ I inflict⁶ it on whom I will,

وَرَحْمَتِي and My mercy,
وَسِعَتْ كُلَّ شَيْءٍ it encompasses⁷ everything.
فَسَاكُنْهُنَّ الَّذِينَ So I shall write that for those
يَنْقُوتُونَ who guard themselves⁸
وَيُؤْتُونَ الزَّكَاةَ and pay zakâh,
وَالَّذِينَ هُمْ and those who
يَايُنُسُوا يُؤْمِنُونَ believe in Our revelations."⁹

1. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 6:23, p. 399, n. 10.

2. تُضِلُّ *tuḍillu* = you let go astray, mislead, delude, get lost (v. ii. m. s. impfct. from 'aḍalla, form IV of *ḍalla* [*ḍalāl/ḍalālah*], to loose one's way. See *ḍalla* at 7:37, p. 478, n. 9).

3. وَلِيٌّ *waliyy* (s.; pl. *awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 6:127, p. 445, n. 1).

4. حَسَنَةٌ *hasanah* (s.; pl. *ḥasanāt*) = good thing, good deed (deed enjoined and approved by the Qur'ān and *sunnah*), benefaction. See at 7:131, p. 513, n. 1.

5. هُدًى *hudnā* = we returned, were guided (v. i. pl. past from *hāda* [*hawd*], to return, to be guided, to be a Jew).

6. أُصِيبُ *'uṣību* = I hit, strike, inflict, reach (v. i. pl. past from 'aṣaba form IV of *ṣāba* [*ṣawb / ṣaybūbah*], to hit the mark, to be right. See 'aṣabnā at 7:100, p. 504, n. 9).

7. وَسِعَتْ *wasi'at* = she or it encompassed, enclosed, held, accommodated, contained, (v. iii. f. s. past from *wasi'a* [*wasā'h/sa'h*], to be wide. See *wasi'a* at 7:89, p. 501, n. 2).

8. يَنْقُوتُونَ *yattaqūna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 6:69, p. 418, n. 5).

9. آيَاتٌ *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 7:72, p. 494, n. 2.

الَّذِينَ يَتَّبِعُونَ 157. Those who follow¹
 الرَّسُولَ the Messenger,
 النَّبِيَّ الْأُمِّيَّ the unlettered² Prophet—
 الَّذِي يَجِدُونَهُ whom they find³
 مَكْتُوبًا عِنْدَهُمْ written down with them
 فِي التَّوْرَةِ in the *Tawrah*
 وَالْإِنْجِيلِ بِأَمْرِهِمْ and the Gospel⁴ – bidding
 بِالْمَعْرُوفِ them to the approved⁵
 وَنَهَيْهِمْ and forbidding to them
 عَنِ الْمُنْكَرِ the disapproved;⁶
 وَيَجْعَلُ لَهُمُ and making lawful⁷ for them
 الطَّيِّبَاتِ the good things⁸
 وَيُحَرِّمُ عَلَيْهِمُ and prohibiting on them
 الْخَبِيثَاتِ the filthy things,⁹ and
 يَضَعُ عَنْهُمْ ridding¹⁰ them of
 إِصْرَهُمْ وَالْأَغْلَالَ their burden¹¹ and the fetters¹²
 الَّتِي كَانَتْ عَلَيْهِمْ that were on them.
 فَالَّذِينَ آمَنُوا بِهِ So those who believe in him,
 وَعَزَّرُوهُ وَنَصَرُوهُ and support¹³ and help him,
 وَاتَّبَعُوا النُّورَ and follow the light¹⁴ that has
 الَّذِي أَنزَلَ مَعَهُ been sent down with him,
 أُولَٰئِكَ هُمُ such are the ones who
 السَّامِعُونَ will be successful.

1. يَتَّبِعُونَ *yattabi'ûna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'*/*taba'ah*], to follow. See at 6:116, p. 440, n. 7).
2. i. e., Muhammad, peace and blessings of Allah be on him. أُمِّي *'ummyy* (s.; pl. *'ummiyyûn*) = unlettered, unscriptured, illiterate. See *'ummiyyîn* at 3:76, p. 185, n. 1).
3. يَجِدُونَهُ *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 4: 173, p. 323, n. 1).
4. i. e., mentioned by name as well as by description of his qualities (See Abdul Ahad Dawud, *Muhammad in the Bible*, 3rd edition, Doha, 1980).
5. مَعْرُوف *ma'rûf* = known, well-known, fairness, equity, kindness, approved by *shari'ah* (passive participle from *'araful'* *arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 4:25, p. 251, n. 6).
6. مُنْكَر *munkar* (pl. *munkarât*) = detested, disapproved, abominable, abomination. See at 5:79, p. 369, n. 4.
7. يَجْعَلُ *yujillu* = he makes lawful, allows (v. iii. m. s. impfct. from *'ahalla*, form IV of *halla* [*hall/hill*], to be allowed. See *'ahalla* at 5:87, p. 372, n. 11).
8. i. e., in respect of food, marriage, dress, conduct and social relationships.
9. i. e., in respect of the things mentioned in n. 8 above. خَبَائِث *khabâ'ith* (pl.; s. *khabîth*) = bad, evil, vicious, noxious, malignant, filthy things. See *khabîth* at 5:100, p. 379, n. 8.
10. يَضَعُ *yada'u* = he places, puts down, lays, lays off [followed by *'an* the verb gives the sense of ridding, unburdening, taking off] (v. iii. m. s. impfct. from *wada'a* [*wad'*], to place, to put down. See *tada'u* at 4:102, p. 290, n. 5).
11. إِصْر *'isr* (pl. *âṣār*) = burden, load, bond. See at 3:81, p. 188, n. 1).
12. i. e., the hard provisions of the previous laws. أَغْلَال *'aghilâl* (pl.; s. *ghull*) = fetters, shackles, manacles, iron collars.
13. عَزَّرُوهُ *'azzarû* = they supported, aided (v. iii. m. pl. past from *'azara* [*'azr*], to reprove, to prevent).
14. i. e., the light of guidance, the Qur'ân.

Section (Rukû') 20

قُلْ يٰٓاَيُّهَا النَّاسُ 158. Say: " O mankind,

إِنِّى رَسُوْلُ اللّٰهِ I am the Messenger of Allah

إِلَيْكُمْ بِمِيعَةٍ to you all -²

الَّذِى لَهُ He to Whom belongs

مُلْكُ السَّمٰوٰتِ the dominion¹ of the heavens

وَالْاَرْضِ and the earth.

لَا اِلٰهَ اِلَّا هُوَ No deity is there except He.

يُحْيِى He gives life³

وَيُمِيتُ and causes death.⁴

فَاٰمِنُوْا بِاللّٰهِ So believe in Allah

وَرَسُوْلِهِ and His Messenger,

النَّبِىِّ الْاُمِّىِّ the unlettered⁵ Prophet

وَمَنْ يُّؤْمِنْ بِاللّٰهِ who believe in Allah

وَكَلِمٰتِهِ and His words.⁶

وَاتَّبِعُوْهُ لَعَلَّكُمْ And follow⁷ him that you

تَهْتَدُوْا may be guided aright.⁸

وَمِنْ قَوْمِ مُوسٰى 159. And of Mûsâ's people

اُمَّةٌ there is a community⁹

يَهْدُوْنَ بِالْحَقِّ who guide¹⁰ with the truth

وَبِهِ يَّعْدِلُوْنَ and with it mete out justice.¹¹

1. Muḥammad, peace and blessings of Allah be on him, was the Messenger of Allah to mankind as a whole, not to any particular people or country; and the message and teachings he delivered are meant for mankind as a whole.

2. i. e., His is the absolute ownership and sovereignty of the heavens and the earth and all that exists. There is no partner of Him in the dominion. So He Alone deserves to be adored and He Alone is to be worshipped. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 5:120, p. 390, n.11.

3. i. e., the power to give life and cause death belongs solely to Him. يحيى *yuhyî* = he gives life revivifies, saves life, (v. iii. m. s. impfct. from 'ahyâ, form IV of ḥayiya [ḥayah], to live. See nastaḥî at 7:127, p. 511, n. 7).

4. i. e., *yumîtu* = he causes death, puts to death (v. iii. m. s. impfct. from 'amâta, form IV of mâta [mawt], to die. See at 3:156, p. 217, n. 7).

5. اُمِّى *'ummyy* (s.; pl. 'ummiyyûn) = unlettered, unscriptured, illiterate. See 'ummiyyûn at 7:157, p. 525, n. 2).

6. i. e., all that is communicated to him and all that was communicated to the previous Prophets by Allah.

7. The 'ayah addresses the creation in general. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from ittaba'a, form VIII of tabi'a [taba'/tabâ'ah], to follow. See at 7:2, p. 466, n.1).

8. اتبعوا *tahtadûna* = you (all) get guided, guide yourselves, are guided aright, find the way (v. ii. m. pl. impfct. from ihtadâ, form VIII of hadâ [hady / hudan / hidâyah], to guide, to show. See tahtadû at 6:97, p. 432, n. 2).

9. اُمَّة *'ummaḥ* (pl. اُمَم *'umam*) = community, people, nation, generation, species, class, category. See at 5:48, p. 354, n. 1.

10. i. e., guide themselves and their people who follow them. يهدون *yahdûna* = they guide, show the way (v. iii. m. pl. impfct. from hadâ. See n. 8 above).

11. يعدلون *ya'dilûna* = they make equals, set equals, equalize, act justly, mete out justice (v. iii. m. pl. impfct. from 'adala ['adl/'adâlah], to be just/equal. See at 6:150, p. 456, n. 8).

160. And We carved¹ them² وَقَطَعْنَاهُمْ
 into twelve tribes³ أَتَيْنَتْ عَشْرَةَ أَسْبَاطًا
 as communities⁴ and أَوْحَيْنَا إِلَىٰ مُوسَىٰ
 We communicated to Mûsâ
 when his people asked him إِذْ أَسْتَسْقَاهُ قَوْمُهُ
 for water⁵ that you strike آبًا أَضْرِبُ
 with your stick the rock. فِعْصَاكَ الْحَجَرَ
 So there gushed⁶ out from it فَأَنْجَسَتْ مِنْهُ
 twelve springs. اثْنَتَا عَشْرَةَ عَيْنًا
 Every people⁷ had known فَدَعَلِمَ كُلُّ أَنَاسٍ
 their drinking place.⁸ مَنَازِلَهُمْ
 And We cast as shadow⁹ وَظَلَّلْنَا
 over them the clouds¹⁰ عَلَيْهِمُ الْغَمَمَ
 and sent down on them وَأَنْزَلْنَا عَلَيْهِمُ
 the manna and the salwâ.¹¹ الْمَنَّاءَ وَالسَّلْوَىٰ
 "Eat of the good things of كُلُوا مِنْ طَيِّبَاتِ
 what We have granted you." مَا رَزَقْنَاكُمْ
 And they wronged¹² Us not, وَمَا ظَلَمُونَا
 but they were وَلَكِنْ كَانُوا
 to themselves أَنْفُسَهُمْ
 doing wrong. يَظْلِمُونَ ﴿١٦٠﴾
 161. And when it was said to
 them: "Inhabit¹³ this hamlet¹⁴ أَسْكُنُوا هَذِهِ
 الْقَرْيَةَ

1. i. e., *qaffa'na* = we cut into pieces, carved (v. i. pl. past from *qaffa'a*, form II of *qaf'a* [*qaf*], to cut. See 'ugatti'anna at 7:124, p. 510, n. 7).
2. i. e., the Children of Isrâ'il.
3. *asbâṭ* (sing. *sibṭ*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb (p.b.h.). See at 4:136, p. 318, n. 1.
4. *'umam* (pl.; s. *'umma*) = communities, nations, peoples, generation. See 'ummah at 6:38, p. 415, n. 1; 5:48, p. 354, n. 1.
5. i. e., during their sojourn in al-Tih. استسقى *istasqâ* = he asked for a drink, asked for water (v. iii. m. s. past in form X of *saqâ* [*saqy*], to drink, to give a drink, to make someone drink. See at 2:60, p. 27, n. 17).
6. *inbajsat* = she or it gushed out, poured forth abundantly (v. iii. f. s. past from *inbajsa*, form VII of *bajasa* [*bajs*], to cause to flow).
7. i. e., each of the twelve tribes. أناس *'unâs* = people, folk. See at 7:82, p. 497, n. 10.
8. *mashrab* (pl. *mashārib*) = drinking place, drink, drinking trough. See at 2:60, p. 28, n. 6.
9. *ḡallalnâ* = we caused to give shade, cast as shade, screened (v. i. pl. past from *ḡallala*, form II of *ḡalla* [*ḡall/ḡulūf*], to be, to continue. In its forms II and IV the verb means to shade, to screen. See at 2L57, p. 26, n. 9).
11. *manna* and *salwâ* are said to be respectively a honey-like substance and a kind of bird or they stand for all the good foods provided for them. See at 2:57, p. 26, n. 12.
12. i. e., by not being grateful and not abiding by the instructions given to them. ظلموا *ḡalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ḡalama* [*ḡalm/ḡulm*], to do wrong. See at 7:103, p. 506, n. 3).
13. *uskunû* = you (all) live, dwell, inhabit, abide (v. ii. m. pl. imperative from *sakana* [*sakan*]) to live, to inhabit. See *uskun* at 7:19, p. 470, n. 7).
14. i. e., Bayt al-Maqdis. قرية *qaryah* (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 7:88, p. 500, n. 7.

وَكُلُوا مِنْهَا and eat¹ of there

حَيْثُ يَشْتَرُونَ wherever you like;

وَقُولُوا حِطَّةٌ and say:" Forgiveness",²

وَادْخُلُوا الْبَابَ and enter the gate

سُجَّدًا prostrating yourselves,³

نَغْفِرَ لَكُمْ We shall forgive you

خَطِيئَتِكُمْ your sins.⁴

سَزِيدُ We shall make an increase⁵

لِلْمُحْسِنِينَ for the righteous.⁶



فَبَدَّلَ 162. But there substituted⁷

الَّذِينَ ظَلَمُوا those who transgressed

مِنْهُمْ of them

قَوْلًا غَيْرَ الَّذِي a saying other than that

قِيلَ لَهُمْ said to them.

فَأَرْسَلْنَا عَلَيْهِمْ So We sent⁸ on them

رِجْزًا مِنَ السَّمَاءِ a retribution⁹ from the sky

بِمَا كَانُوا because they went on

يَظْلِمُونَ transgressing.¹⁰

Section (Rukū') 21

وَسْأَلْهُمْ عَنِ 163. And ask them about

الْفَرْكَةِ الَّتِي كَانَتْ the hamlet that was

حَاصِرَةَ الْبَحْرِ standing¹¹ by the sea –

1. *kulū* = you (all) eat (v. ii. m. pl. imperative from *'akala* [*'akl*], to eat. See at 2:167, p.79, n. 6).

2. *ḥiṭṭah* = relief, mitigation (it is here an abbreviation of *ḥuṭṭa* *'annā dhunūbanā* = remove from us our sins , i. e., forgive us. See at 2:58, p. 27, n. 8.

3. *sujjad* (pl., s. *sājīd*) = those who prostrate themselves (active participle from *sajada* [*sujūd*], to prostrate oneself. See *sājīdīn* at 7:120, p. 509, n. 10.

4. *khaṭi'āt* (pl.; s. *khaṭi'ah*) = wrongs, mistakes, faults, sins. See *khaṭi'ah* at 4:111, p. 283, n. 8.

5. *nazīd* = we increase, enhance, give more (v. i. pl. impfct. from *zāda* [*ziyādah*], to grow, to increase. See at 2:58, p. 27, n. 10).

6. *muḥsinīn* = (acc. /gen. of *muḥsinūn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *aḥsana*, form IV of *ḥasana* [*ḥusn*], to be good. See at 6:84, p. 425, n. 10).

7. *baddala* = he changed, altered, substituted (v. iii. m. s. past in form II of *badala* [*badal*], to replace. See at 2:59, p. 27, n. 12). The defiant Israelites changed the words of repentance they were asked to utter substituting them for something else showing disrespect and disregard of the command of Allah.

8. *'arsalnā* = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:59, p. 489, n. 1).

9. *riḏz* = retribution, punishment, dirt, filth. See at 7:134, p. 514, n. 3.

10. *yazlimūna* = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *zalama* [*zalm/zulm*], to do wrong. See *yuzlamūna* at 7:9, p. 467, n. 11).

11. *hāḍirah* (f.; m. *hādir*) = on the spot, instant, present, settled, resident (active participle from *ḥaḍara* [*ḥuḍūr*], to be present. See *ḥaḍara* at 2:282, p. 149, n. 5). The settlement referred to was either Aylah or Madyan or Tabriyyah.

إِذْ يَغْدُونَ when they transgressed¹
 فِي السَّبْتِ إِذْ about the Sabbath—
 فَأَتَيْهِمُ حِثَانُهُمْ when their fish² came to them
 عَلَى يَوْمِ سَبْتِهِمْ on their Sabbath day appea-
 رَ شُرْعًا ring and coming near;³ and
 وَيَوْمَ لَا يَسْتَوُونَ the day they sabbatised⁴ not
 فَأَتَيْهِمُ لَا تَأْتِيهِمْ these did not come.
 كَذَلِكَ بَلَّوْنَهُمْ Thus did We try⁵ them, for
 بِمَا كَانُوا يَفْسُقُونَ they used to sin defiantly.⁶

﴿١٦٣﴾

وَإِذْ قَالَتْ 164. And when
 أُمَّةٌ مِنْهُمْ a group of them said:
 لِمَ نَعِظُونَ قَوْمًا "Why you exhort⁷ a people
 اللَّهُ مُهْلِكُهُمْ Allah is going to destroy⁸
 أَوْ مُعَذِّبُهُمْ or chastise⁹
 عَذَابًا شَدِيدًا with a severe punishment?"
 قَالُوا مَعذَرَةٌ They said: "As an excuse¹⁰
 إِلَىٰ رَبِّكَ وَلَعَلَّهُمْ to Your Lord and that they
 يَنْقُوتُونَ might be on their guard."¹¹

فَلَمَّا نَسُوا 165. So when they forgot¹²
 مَاذُكِّرُوا بِهِ what they were reminded of
 أَنْجَيْنَا الَّذِينَ We saved those who

1. i. e., by capturing fish on the Sabbath day. يَغْدُونَ *ya'dûna* = they transgress, act unjustly, assail, wrong (v. iii. m. pl. impfct. from 'adâ ['adw], to speed. See *mu'tadîn* at 7:55, p. 487, n. 8).

2. حِثَانٌ *hûtân* (pl.; s. حوت *hût*) = fish, whales.

3. i. e., appearing above water and coming near the shore. شُرْع *shurra'* (pl.; s. *shâri'*) = appearing and coming near (act. participle from *shara'a* [*shurû'* / *shar*], to start, to enact).

4. يَسْتَوُونَ *yasbitûna* = they sabbatise, keep the Sabbath (v. iii. m. pl. impfct. from *sabata*, to rest, to keep the Sabbath).

5. نَبِّوْا *nablû* = we try, put to test (v. i. pl. impfct. from *balâ* [*balw* / *balâ'*], to test, to try. See *yablûa* at 6:165, p. 464, n. 4).

6. يَفْسُقُونَ *yafsuqûna* = they sin defiantly, renounce obedience, stray from the right course (v. iii. m. pl. impfct. from *fasaqa* [*fisq* / *fusûq*], to stray from the right course, to renounce obedience. See at 6:49, p. 410, n. 3).

7. The 'ayyah refers to the conversation between two groups of the people of the hamlet who did not violate the Sabbath, one group exhorting the violators not to do so. نَعِظُونَ *ta'izûna* = you exhort, advise, admonish (v. ii. m. pl. impfct. from *wa'aza* [*wa'z*], to admonish, to preach. See *ya'izu* at 4:59, p. 1266, n. 11).

8. مُهْلِكٌ *muhlik* = one who destroys, destructive, annihilating (act. participle from 'ahlaka, form IV of *halaka* [*halk* / *hulk* / *halâk* / *tahlukah*], to perish. See at 6:131, p. 447, n. 1).

9. مُعَذِّبٌ *mu'adhhib* = one who punishes (act. participle from 'adhhaba, form II of 'adhhaba [*'adhb*], to obstruct. See *yu'adhhibu* at 5:23, p. 347, n. 11).

10. i. e., of performing the duty of giving good advice. مَعذَرَةٌ *ma'dhirah* = excuse, pardon.

11. يَنْقُوتُونَ *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy* / *wiqâyah*], to guard, to protect. See at 6:69, p. 418, n. 5).

12. نَسُوا *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy* / *nisyân*], to forget. See n. 4 above; also at 7:51, p. 485, n. 12).

يَنْهَوْنَ عَنِ السُّوءِ who held back¹ from the evil
وَأَخَذْنَا الَّذِينَ
ظَلَمُوا and seized² those who
transgressed with
يُعَذِّبُ بِعِيسٍ a miserable³ punishment,
يَمَّا كَانُوا يَفْسُقُونَ for they used to sin defiantly.



فَلَمَّا عَتَوْا 166. And when they excee-

ded all bounds⁴ of what

نُهِوا عَنْهُمْ they were prohibited⁵ from,

قُلْنَا لَهُمْ كُونُوا We said to them: "Be you all
فِرْدَءٌ خَسِيسٌ apes⁶ despicable."⁷



وَإِذْ 167. And [recall] when

تَأَذَّنَ رَبُّكَ Your Lord proclaimed⁸ He

لَيَبْعَثَنَّ would surely be raising⁹

عَلَيْهِمْ إِلَى against them till

يَوْمِ الْقِيَمَةِ the Day of Resurrection

مَنْ يَسْؤُهُمْ those who would inflict¹⁰ on

سُوءَ الْعَذَابِ them the evil of punishment.

إِنَّ رَبَّكَ لَسَرِيعٌ Your Lord is indeed quick¹¹

الْعِقَابِ in punishing;¹² and He is

لَغَفُورٌ indeed Most Forgiving,



رَحِيمٌ Most Merciful.

1. يَنْهَوْنَ *yanhawna* = they forbid, prohibit, proscribe, prevent, hold back (v. iii. m. pl. impfct. from *nahā*, [nahw/nahy], to forbid. See at 6:26, p. 401, n. 1).

2. i. e., seized with punishment. أَخَذْنَا *'akhadhnā* = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 5:70, p. 364, n. 8).

3. يَعْصِي *ba'is* (s.; pl. *bu'asā'*) = miserable, wretched.

4. عَتَوْا *'ataw* = they became insolent, recalcitrant, exceeded the limits (in disobedience) (v. iii. m. pl. past from *'atā* [أطأ *'utāw*/*utiy*/*itīy*], to be insolent. See at 7:77, p. 496, n. 2).

5. نُهِوا *nuhū* = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahā* [nahw/nahy], to forbid. See at 6:28, p. 401, n. 13).

6. فِرْدَءٌ *qiradah* (sing. *qird*) = monkeys, apes. See at 5:61, p. 360, n. 3 and 2:65, p. 31, n. 5.

7. خَسِيسٌ *khāsi'in* (accusative/genitive of *khāsi'ūn*, sing. *khāsi'*) = the banished ones, those driven away, outcast, despicable, contemptible (active participle from *khāsa'a* [khas'], to chase away. See at 2:65, p. 31, n. 6).

8. تَأَذَّنَ *ta'adhdhana* = announced, proclaimed (v. iii. m. s. past in form V of *'adhina* [أدھن *'idhn*], to allow, to permit, to listen. See *'adhdhana* at 7:44, p. 482, n. 5).

9. لَيَبْعَثَنَّ *la'yab'athanna* = he will surely raise, despatch, send out, resurrect (v. iii. m. s. impfct. emphatic from *ba'atha* [ba'th], to send out, to raise. See *yub'athāna* at 7:14, p. 469, n. 5).

10. يَسْؤُهُمْ *yasūmu* = he imposes, inflicts, subjects to (v. iii. m. s. impfct. from *sāma* [sawm], to impose, inflict, to offer for sale. See *yasūmūna* at 7:141, p. 516, n. 11).

11. سَرِيعٌ *sarī'* = prompt, expeditious, quick, speedy, rapid, swift. See at 6:165, p. 464, n. 5.

12. 2. i. e., those who defy and disobey Him. عِقَابٌ *'iqāb* = infliction of punishment, penalty. See at 6:165, p. 464, n. 6.

وَقَطَعْنَاهُمْ 168. And We carved¹ them
 فِي الْأَرْضِ أُمَمًا in the earth into nations.
 مِنْهُمْ الصَّالِحُونَ Of them some were righ-
 وَمِنْهُمْ دُونَ ذَلِكَ teous² and some otherwise.
 وَبَلَوْنَاهُمْ And We tried³ them
 بِالْمَسْكِنَاتِ وَالسَّيِّئَاتِ with weal⁴ and woe⁵
 لَعَلَّهُمْ يَرْجِعُونَ that they might return.⁶

فَخَلَفَ 169. Then there followed⁷
 مِنْ بَعْدِهِمْ خَلْفٌ after them successors⁸
 وَرَثُوا الْكِتَابَ who inherited the Book,
 يَأْخُذُونَ عَرَضَ taking the worldly⁹ thing of
 هَذَا الدُّنْيَا وَقَالُوا this vilest sort¹⁰ and saying:
 سَيَغْفِرْنَا "It will be forgiven us;"
 وَإِنْ يَأْتِهِمْ and if there comes to them
 عَرَضٌ مِثْلُهُ a stuff similar to it
 يَأْخُذُوهُ they grasp it.
 أَلَمْ يَتَّخِذُوا عَلَيْهِمُ Was there not taken on them
 مِيثَاقَ الْكِتَابِ the covenant¹¹ of the Book
 أَنْ لَا يَقُولُوا that they would not say of
 عَلَى اللَّهِ إِلَّا الْحَقَّ Allah ought but the truth,
 وَدَرَسُوا مَا فِيهِ and they study¹² what is in it?
 وَالْآخِرَةُ And the hereafter abode

1. قطعنا *qaṭṭa'na* = we cut into pieces, carved (v. i. pl. past from *qaṭṭa'a*, form II of *qaṭa'a* [*qaṭ*], to cut. See at 7:160, p. 527, n. 1).

2. صَالِحُونَ *ṣāliḥūn* (pl.; s. صالح *ṣāliḥ*) = righteous, virtuous, good (active participle from *ṣalaha* [*ṣalāḥ*/ *ṣulūḥ*/ *maṣlahah*], to be good, right, proper. See *ṣāliḥīn* at 6:85, p. 425, n. 11).

3. بَلَوْنَا *balawnā* = we tried, put to test (v. i. pl. past from *balā* [*balw* / *balā*], to test, to try. See *nablā* at 7:163, p. 529, n. 5).

4. حَسَنَاتٍ *ḥasanāt* (pl.; s. حسنة *ḥasanah*) = good things, good deeds, benefaction, advantages [here it means weal or good fortune]. See *ḥasanah* at 7:156, p. 524, n. 4.

5. سَيِّئَاتٍ *sayyi'āt* (pl.; s. سيئة *sayyi'ah*) = evil deeds, misdeeds, offences, sins, bad shades [here it means misfortune or woe]. See at 7:153, p. 522, n. 10.

6. i. e., to obedience, by leaving the way of sin and disobedience. يَرْجِعُونَ *yarji'ūna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujū'*] to come back, return. See at 3:72, p. 183, n. 6).

7. خَلَفَ *khalafa* = he came after, followed, succeeded, came after, took the place of (v. iii. m. s. past from [*khalaf/khilāfah*], to come after, to follow, to succeed. See *khalafum* at 7:150, p. 521, n. 6).

8. خَلْفَ *khalaf* = rear, rear part, successors, those behind. See at 7:17, p. 469, n. 11.

9. The allusion is to the Jews' taking of bribes and similar worldly considerations for tampering with or concealing what was written in the *Tawrah*.

عَرَضٌ *'araḍ* (s.; pl. أعراض *'a'rāḍ*) = stuff, object, chattel, thing, goods, worldly thing. See at 4:94, p. 284, n. 11.

10. أَدْنَى *'adnā* = nearer, closer, lower, nether, viler, vilest. Elative form of دان *dānin*. See at 5:2107, p. 383, n. 11.

11. مِيثَاقٍ *mīthāq* (pl. مَوَاقٍ *mawāthiq*) = covenant, pact, treaty. See at 5:70, p. 364, n. 9).

12. دَرَسُوا *darasū* = they studied, learnt (v. iii. m. pl. past from *darasa* [درس *dars*], to study, to efface. See *darasta* at 6:105, p. 1435, n. 11).

خَيْرٌ لِّلَّذِينَ is better¹ for those who
يَتَّقُونَ fear Allah.²

أَفَلَا تَعْقِلُونَ Will you not then realize?³

وَالَّذِينَ يُمَسِّكُونَ 170. And those who hold
بِالْكِتَابِ fast⁴ by the Book and
وَأَقَامُوا الصَّلَاةَ properly perform⁵ the prayer,
إِنَّا لَا نَضِيعُ We shall surely not frustrate⁶
أَجْرَ الْمُصْلِحِينَ the reward of the rectifiers.⁷

وَإِذْ 171. And [recall] when
نَنفَخَ الْجِبَلَ We lifted⁸ the mountain
فَوْقَهُمْ above them
كَأَنَّهُ ظِلَّةٌ as if it were a canopy⁹
وَوُضِعَ الْكُتُبُ and they thought¹⁰ that it was
وَأَفْعُتْهُمْ going to fall¹¹ on them.
خُذُوا مَا آتَيْنَاكُمْ "Hold what We have given
بِقُوَّةٍ you with force and
وَاذْكُرُوا مَا فِيهِ remember what is therein,
لَعَلَّكُمْ تَتَّقُونَ that you might fear Allah."

Section (Rukû') 22

وَإِذْ 172. And [recall] when
أَخَذَ رَبُّكَ مِنْ your Lord took from
بَنِي آدَمَ the Children of 'Âdam, from

1. *khayr* = good, better, best. See at 4:169, p. 320, n. 4.

2. يتقون *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqāyah], to guard, to protect. See at 7:164, p. 529, n. 11).

3. ta'qilûna *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* ['aql], to be endowed with reason. See at 6:151, p. 457, n. 10).

4. يمسكون *yumassikûna* = they hold, hold fast (v. iii. m. pl. impfct. from *massaka*, form II of *amsakna* [mask], to hold, to grab. See 'amsakna at 5:4, p. 329, n. 1).

5. أقاموا *'aqâmû* = they performed, straightened, made rise, set up (v. iii. m. pl. past from *'aqama*, form IV of *qama* [qawmah/qiyām] to get up, stand up. See at 5:66, p. 362, n. 10).

6. نضيع *nuḍī'u* = we ruin, let perish, let go in vain, frustrate, thwart (v. i. s. impfct. from *'aḍā'a*, form IV of *ḍā'a* [ḍay/ḍiyā], to get lost. See 'uḍī'u at 3:195, p. 232, n. 14).

7. i. e., those who rectify their faults and reform themselves. مصلحين *muṣliḥîn* (acc./gen. of *muṣliḥûn*) = peace-makers, those who set things right, reformers, rectifiers (active participle from *'aṣlahā*, to set right, to compose differences; form IV of *ṣalaha/ṣaluḥa* [ṣalāḥ/ṣulūḥ/ṣalāḥiyah/maṣlahah], to be good, right, proper, in order).

8. See 2:63, 93. نفا *nataqnâ* = we raised, lifted (v. i. pl. past from *nataqa* [natq], to lift).

9. ظلة *ẓullah* (s.; pl. *ẓulal*) = canopy, shade, awning, marquee.

10. ظنوا *ẓannû* = they thought, supposed, believed, presumed (v. iii. m. pl. past from *ẓanna* [ẓann], to think, to suppose. See *naẓunnu* at 7:66, p. 491, n. 10).

11. واقع *wāqī'* = that which falls, is about to fall, is going to occur (act. participle from *waqa'a* [wuqū], to fall. See *waqa'a* at 7:134, p. 514, n. 2).

ظُهُورِهِمْ ذُرِّيَّتَهُمْ¹ their loins,¹ their progeny,²
وَأَشْهَدُهُمْ³ and made them bear witness³
عَلَىٰ أَنْفُسِهِمْ over themselves –
أَلَسْتُ بِرَبِّكُمْ "Am I not your Lord?"
قَالُوا بَلَىٰ شَهِدْنَا They said: "Yes, we testify" –
أَنْ تَقُولُوا lest you should say
يَوْمَ الْقِيَمَةِ on the Day of Resurrection,
إِنَّا كُنَّا عَنْ هَذَا " We indeed were about it
غَافِلِينَ⁴ unaware."⁴

أَوْ تَقُولُوا 173. Or lest you should say:

إِنَّمَا أَشْرَكَ⁵ " There only set partners⁵ our

أَبَاءُ وَأَنَا مِنْ قَبْلُ وَكُنَّا fathers afore and we were

ذُرِّيَّةً مِنْ بَعْدِهِمْ descendants after them.

أَفَنُهَكُنَّا⁶ Will you then destroy⁶ us for

مَا فَعَلَ الْمُبْطِلُونَ what the⁷ lying ones did?"

وَكَذَٰلِكَ نَقُصِّلُ⁸ 174. And thus We elucidate⁸

الْآيَاتِ وَلَعَلَّهُمْ the revelations and in order

يَرْجِعُونَ⁹ that they might return.⁹

وَاتْلُ عَلَيْهِمْ 175. And recite¹⁰ unto them

بِأَنَّ الَّذِي the account of him to whom

1. i. e., Allah created the progeny of 'Ādam generation after generation, each generation being produced from the loins of their predecessors. ظُهُورُ *zuhûr* (sing. ظَهْر *ẓahr*) = backs, rears, rear sides. loins, spines. See at 6:146, p.454, n. 9).

2. ذرية *dhurriyah* (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendant. See at 6:84, p. 425, n. 8).

3. i. e., in their original and natural state. أَشْهَدُ *'ash-hada* = he made testify/bear witness (v. iii. m. s. past in form IV of *shahida* [shuhûd], to witness. See *yash-hadûna* at 6:150, p. 456, n. 5).

4. غَافِلُونَ *ghâfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [ghaflah/ ghufûl], to neglect, to ignore. See at 6:131, p. 447, n. 4).

5. أَشْرَكَ *'ashraka* = he set partners, associated, (v. iii. m. s. past in form IV of *sharika* [shirk/sharikah], to share. See *'ashrakû* at 6:148, p. 455, n. 5).

6. تَهْلِكُ *tuhliku* = you destroy, devastate, ruin (v. ii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [halk/hulk/tahlukah], to destroy. See at 7:155, p. 523, n. 11).

7. i. e., those who falsely set partners with Allah and worship a multiplicity of gods. مِبْطِلُونَ

mubtilûn (pl.; s. *mubtil*) = lying ones, followers of falsehood (act. participle from *'abîla*, form IV of *batala* [batl/batlan], to be null/ false. See *batala* at 7:118, p. 509, n. 5). The plea of merely following the forefathers in setting partners with Allah will not be acceptable because of the original and natural affirmation of *tawhîd* by each individual and because of the reminding of it through Prophets and Messengers.

8. نَقُصِّلُ *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear (v. i. pl. impfct. from *faṣṣala*, form II of *faṣṣala* [faṣl], to separate, set apart. See at 7:32, p. 476, n. 4).

9. i. e., from their wrong way to monotheism. يَرْجِعُونَ *yarji'ûna* = they return, come back, revert

(v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 7:168, p. 531, n. 6).

10. اَتْلُ *utlu* = recite, read aloud (v. ii. m. s. imperative from *talâ* [tilâwah], to recite. See at 5:26, p. 341, n. 9).

ءَاتَيْنَاهُ ءَايَاتِنَا We gave our evidences¹

فَأَنسَلَخَ مِنْهَا but he cast them off.²

فَأَتْبَعَهُ الشَّيْطَانُ So Satan subordinated³ him

فَكَانَ and he became

مِنَ الْغَاوِينَ one of those gone astray.⁴

وَلَوْ شِئْنَا 176. And had We willed We

لَرَفَعْتَهُ would have elevated⁵ him

بِهِ وَلَكِنَّهُ أَخْلَدَ therewith, but he abided⁶

إِلَى الْأَرْضِ in the earth

وَاتَّبَعَ هَوَاهُ and followed⁷ his desire.⁸

فَمَثَلُهُ So his instance is

كَمَثَلِ الْكَلْبِ like the instance of the dog:

إِنْ تَحْمِلْ عَلَيْهِ if you make an attack⁹ on

يَلْهَثَ him he lolls out his tongue¹⁰

أَوْ تَرُكْهُ or if you let him alone

يَلْهَثَ he lolls out his tongue.

ذَٰلِكَ مَثَلُ That is the parable of

الْقَوْمِ الَّذِينَ the people who

كَذَّبُوا بِآيَاتِنَا cry lies to Our signs.

فَأَقْصَصِ الْقَصَصَ So narrate the tales

لَعَلَّهُمْ يَتَفَكَّرُونَ that they may reflect.¹¹



1. i. e., a knowledge of the revelations. The reference is most probably to a man of Banū Isrā'īl who was given some knowledge of the scriptures but he rejected and disbelieved in them (see Al-Ṭabarī, IX, 119-123 for different reports on the subject). آيَات 'āyāt (sing. 'āyah) = signs, miracles, revelations, evidences. See at 7:156, p. 524, n. 9.

2. انسَخ *insalakha* = he stripped himself, cast off, gave up, abandoned (v. iii. m. s. past in form VII of *salakha* [*salkh*], to strip off, to flay).

3. اتَّبَعَ 'atba'a = he subordinated, made to follow, placed under someone's authority (v. iii. m. s. past in form IV of [*taba*/'*tabā*'ah], to follow. See *yattabi'ūna* at 7:157, p. 525, n. 1).

4. غَاوِينَ *ghāwīn* (pl.; acc/gen. of *ghāwūn*; s. *ghāwīn*) = those gone astray, misguided, misled, seduced (act. participle from *ghawā* [*ghayy*/*ghawāyah*], to go astray. See *ghayy* at 7:146, p. 519, n. 11).

5. رَفَعْنَا *rafa'nā* = we raised, lifted up, elevated (v. i. pl. past from *rafa'a* [*raf*], to raise, to lift up. See at 4:154, p. 313, n. 8).

6. i. e., he preferred the life of this world to the life in the hereafter. أَخْلَدَ 'akhlada = he perpetuated, eternalized, remained, lingered, abided (v. iii. m. s. past in form IV of *khalada* [*khulūd*], to remain for ever. See *khālidīn* at 7:20, p. 471, n. 3).

7. اتَّبَعَ *ittaba'a* = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba*/'*tabā*'ah], to follow. See at 5:15, p. 336, n. 7).

8. هَوَى *hawān* (s.; pl. 'ahwā') = affection, desire, craving. See 'ahwā' at 4:135, p. 304, n. 9.

9. تَحْمِلُ *taḥmil(u)* = you carry, bear. Followed by the particle 'alā the verb means to attack, to make an attack (v. ii. m. s. impfct. from *ḥamala* [*ḥaml*], to carry. The last letter is vowelless because the verb is in a conditional clause preceded by 'in. See *ḥamalta* at 6:146, p. 454, n. 10).

10. يَلْهَثُ *yalhath(u)* = he lolls out his tongue, gasps (v. iii. m. s. impfct. from *lahatha* [*lahth*/*luhāth*], to loll one's tongue with thirst or fatigue. The final letter is vowelless because the verb is conclusion of a conditional clause).

11. يَتَفَكَّرُونَ *yatafakkarūna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 3:191, p. 231, n. 9).

177. Bad is the instance
 الْقَوْمِ الَّذِينَ of the people who
 كَذَّبُوا بِآيَاتِنَا cry lies¹ to Our revelations
 وَأَنْفُسِهِمْ and to themselves
 كَانُوا يَظْلِمُونَ they use to do wrong.²

178. Whoever Allah guides
 فَهُوَ الْمُهْتَدِىَّ he is on the right way;³
 وَمَنْ يُضِلِلْ and whoever He lets stray,
 فَأُولَٰئِكَ هُمْ they are the ones
 الْخَاسِرُونَ doomed to loss.⁴

179. And We have created⁵
 لِعِجْنَدٍ كَثِيرٍ for hell many
 مِنَ الْجِنِّ وَالْإِنسِ of jinn and mankind.
 لَهُمْ قُلُوبٌ They have hearts they
 لَا يَفْقَهُونَ بِهَا do not understand⁶ therewith;
 وَلَهُمْ أَعْيُنٌ and they have eyes
 لَا يَبْصُرُونَ بِهَا they do not see⁷ therewith;
 وَلَهُمْ آفَانٌ and they have ears
 لَا يَسْمَعُونَ بِهَا they do not hear⁸ therewith.
 أُولَٰئِكَ كَالْأَنْعَامِ They are like cattle,⁹
 بَلْ هُمْ أَضَلُّ nay worse astray.¹⁰

1. كَذَّبُوا *kadhhabû* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 7:146, p. 520, n. 1).

2. يَظْلِمُونَ *yaẓlimûna* = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm* /*ẓulm*], to do wrong. See *yuzlamûna* at 7:162, p. 528, n. 10).

3. مُهْتَدَى *muhtadl* (s.; pl. *muhtadûn*) = rightly guided, on the right way, in receipt of guidance (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah* /*huda* /*hady*], to lead, to guide. See *muhtadûn* at 7:30, p. 475, n. 7).

4. خَاسِرُونَ *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr* /*khasâr* /*khasârah* /*khusrân*] to lose. See *khâsirîn* at 7:99, p. 504, n. 6).

5. ذَرَأْنَا *dhara'nâ* = we created (v. i. pl. past from *dhara'a* [ذَرَعَ *dhara'*], to create).

6. i. e., they do not understand the truth and their own well-being in the long term. يَفْقَهُونَ *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqaha* [فَقِهَ *fiqh*], to understand. See at 6:98, p. 432, n. 9).

7. i. e., they do not see the truth and the signs that point to the truth and the existence of Allah.

يُبْصِرُونَ *yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct. from *'abṣara*, form IV of *baṣura* /*baṣira* [بَصَرَ *baṣar*], to look, to see. See at 2:17, p. 9, n. 12).

8. i. e., they do not pay attention to Allah's revelations and the good counsels given to them.

يَسْمَعُونَ *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'* /*samâ'* /*ṣamâ'ah* /*masma'*], to hear. See *sami'û* at 7:100, p. 504, n. 11).

9. أَنْعَام *'an'âm* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 6:139, p. 450, n. 5.

10. They are worse than the cattle because even the latter follow the instructions of the herdsman and understand what is good and bad for them.

أَضَلُّ *'aḍallu* = further astray, farthest astray, more misguided (relative of ضَالٌّ *ḍall*). See at 5:61, p. 360, n. 8.

أُولَئِكَ Such ones,

﴿١٧٦﴾ هُمْ الْغَافِلُونَ they are the heedless.¹

وَلِلَّهِ 180. And Allah have
الْأَسْمَاءُ الْحُسْنَى the Best Names;²

فَادْعُوهُ بِهَا So call on³ Him by these.

وَذَرُوا الَّذِينَ And let alone⁴ those who
يُلْحِدُونَ فِي أَسْمَائِهِ blaspheme⁵ His Names.

سَيُعَذِّبُونَ They will be requited⁶

﴿١٧٧﴾ مَا كَانُوا يَعْمَلُونَ for what they use to do.

وَمَنْ 181. And of those whom We

خَلَقْنَا have created are a nation

يَهْدُونَ بِالْحَقِّ who guide⁷ by the truth

وَبِهِ يَعْدِلُونَ and by it mete out justice.⁸

﴿١٧٨﴾

Section (Rukû') 23

وَالَّذِينَ كَذَّبُوا 182. And those who cry lies⁹

عَنَّا to Our revelations,

سَنَسْتَدْرِجُهُمْ We deal with them gradu-

مِّنْ حَيْثُ ally¹⁰ in such a manner

﴿١٧٩﴾ لَا يَعْلَمُونَ as they know not.

1. غافلون *ghâfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 7:172, p. 533, n. 4).

2. According to an authentic saying of the Prophet, peace and blessings of Allah be on him, Allah has ninety-nine beautiful names (See *Bukhârî*, n. 6410; *Muslim*, n. 2677). These names and attributes are all mentioned in the Qur'ân.

3. ادعوا *ud'û* = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â*]), to call. See at 7:55, p. 87, n. 5).

4. ذروا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]). See at 7:73, p. 494, n. 9).

5. يلحدون *yulhidûna* = blaspheme, deviate, digress, pervert, profane (v. iii. m. pl. impfct. from *'alḥada*, form IV of *laḥada*, [لحد *laḥd*], to dig a grave, to deviate from the right course, to apostatize).

6. يجزون *yujzawna* = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [*jazâ*]), to recompense. See *yujzâ* at 7:147, p. 520, n. 5).

7. i. e., who accept and abide by the truth and guidance given by Allah and guide others by that truth. According to Ibn Kathîr, the allusion here is to the Muslim nation (see Ibn Kathîr, III, 517). يهدون *yahdûna* = they guide, show the way (v. iii. m. pl. impfct. from *hadâ* [*hady / hudan / hidâyah*]), to guide, to show. See at 7:159, p. 526, n. 10).

8. يعدلون *ya'dilûna* = they make equals, set equals, equalize, act justly, mete out justice (v. iii. m. pl. impfct. from *'adala* [*'adl/ 'adâlah*]), to be just/equal. See at 7:159, p. 526, n. 11).

9. كذبوا *kadhhabû* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb / kadhib / kadhbah / kidhbah*]), to lie. See at 7:177, p. 535, n. 1).

10. i. e., Allah leaves them to enjoy life till He seizes them at the time He thinks fit (See Ibn Kathîr, III, 518. Also see 6:44-45). نستدرج *nastadriju* = we proceed or deal gradually,

promote by degrees (v. i. pl. impfct. from *istadraja*, form X of *daraja* [*durâj*]), to move, to approach gradually).

وَأْمَلِي لَهُمْ 183. I shall respite¹ them.

إِنِّي كِيدِي مَنِينٌ Verily My plan² is firm.³



أَوَلَمْ يَنْفَكُّوْا 184. Do they not reflect?⁴

مَا بِصَاحِبِهِمْ Their companion⁵ has not in

مِنْ جِنَّةٍ him any madness.⁶

إِنْ هُوَ إِلَّا

نَذِيرٌ مُّبِينٌ an obvious warner.⁷

أَوَلَمْ يَنْظُرُوا 185. Do they not look into

فِي مَلَكُوتِ the realm⁸ of

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

وَمَا خَلَقَ اللَّهُ and what Allah has created

مِنْ شَيْءٍ of things

وَأَنْ عَسَى أَنْ يَكُونَ and that it may be

قَدْ أَقْرَبَ أَجَلُهُمْ their term has drawn near?⁹

فَبِأَيِّ حَدِيثٍ Then in what speech¹⁰ after

بَعْدَهُ يُؤْمِنُونَ this¹¹ will they believe?

مَنْ يُضْلِلِ اللَّهُ 186. Whomsoever Allah lets

فَلَا هَادِيَ لَهُ; stary, none can guide him;

وَيَذَرُهُمْ and He leaves them¹²

فِي طُغْيَانِهِمْ in their transgression¹³

1. This 'ayah is in elucidation of the previous 'ayah. أَمْلى 'umli = I respite, give rein to, give indulgence (v. i. s. impfct. from 'amlâ, form IV of malâ [malw], to race, to walk briskly. See numli at 3:178, p. 225, n. 4).

2. كيد kayd = scheme, plot, plan, stratagem. See at 4:76, p. 274, n.5.

3. مَنِين matin = solid, firm (act. participle in the scale of fa'il from matana [matânah], to be firm).

4. يَتَفَكَّرُوا yatafakkarû (na) = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from tafakkara, form V of fakara [fakr], to reflect. The terminal nûn is dropped because of the particle lam coming before the verb. See yatafakkarûna at 7:1176, p.534, n. 11).

5. i. e., Prophet Muhammad, peace and blessings of Allah be on him. He was one of the Makkans themselves and they knew him well, صاحب shâhib (s.; pl. 'ashâb/ shâhb/ shâbah/ shuhbân/shuhbah) = companion, comrade, friend. See at 4:36, p. 257, n. 4.

6. جنة jinnah= insanity, madness, possession.

7. نَذِير nadhîr (pl. nudhur) = warner (i. e., against Allah's displeasure and punishment). Active participle in the scale of fa'il from nadhara [nadhr/nudhûr], to vow, to pledge. See at 5:19, p.339, n. 2.

8. مَلَكُوت malakût = empire, realm, kingdom. See at 6:75, p. 421, n. 11.

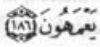
9. i. e., they might die at any time, so they should believe in Him and His message. اقتراب iqtaraba = he or it came near, approached (v. iii. m. s. past in form VIII of qaruba [qurb/ maqrabah], to be near. See qarrabâ at 5:27, p. 342, n. 2).

10. حَدِيث hadîth (s.; pl. أَحَادِيث 'ahâdith) = speech, talk, narrative, conversation, report, account. See at 4:140, p. 307, n. 2.

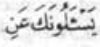
11. i. e., the Qur'ân.

12. يَذَرُ yadhuru = he leaves, lets alone, abandons, forsakes (v. iii. m. s. impfct. from wadhara/ yadhuru[wadhr] to leave. See yadhur at 7:127, p. 511, n. 5).

13. طُغْيَان iughyân = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 6:110, p.437, n. 11.



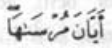
roaming blindly.¹



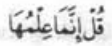
187. They ask you about



the Hour of Resurrection,²



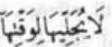
when is its mooring?³



Say: "Its knowledge is only



with my Lord.



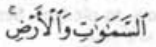
None can disclose⁴ its time



except He.



It weighs heavy⁵ in



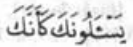
the heavens and the earth.⁶



It shall not come upon you



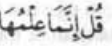
except all of a sudden.⁷



They ask you as if you are



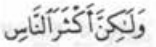
well informed⁸ about it.



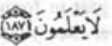
Say: "Its knowledge is only



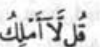
with Allah,



but most men



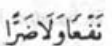
do not know.⁹



188. Say I have no power¹⁰



to do to myself



any benefit¹¹ or any harm¹²

1. يَمْهُون *ya'mahûna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from 'amaha ['amah], to stray, to rove blindly. See at 6:110, p. 437, n. 12).

2. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, Hour of Resurrection. See at 6:140, p. 416, n. 10.

3. i. e., its occurrence. *mursâ* = anchorage, harbour, berth, mooring.

4. يُوْجِلِّي *yujallî* = he discloses, brings to light (v. iii. m. s., impfct. from *jallâ*, form II of *jalâ* [*jalw* / *jaly*], to throw light, to make clear. See *tajallâ* at 7:143, p. 518, n. 2).

5. ثَقُلَتْ *thaqulat* = she or it became heavy, weighed heavy (v. iii. f. s. past from *thaqula* [*thiqil/thaqâlah*], to be heavy. See at 7:8, p. 467, n. 7).

6. i. e., it weighs heavy on all those who are in the heavens and the earth because of its horror, stupendousness and upheavals.

7. بَغْتَةً *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 7:95, p. 503, n. 6.

8. حَفِيٍّ *hafiyy* (s.; pl. *hufawâ'*) = well informed, thoroughly conversant, delicately kind.

9. i. e., most men do not know that it is only Allah Who has the knowledge about the Dooms Day and Resurrection and that no human being does have that knowledge.

10. أَمْلِكُ *'amliku* = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malk* / *mulk* / *milk*], to take in possession. See *yamliku* at 5:25, p. 341, n. 4).

11. نَفْعٍ *naf'* = benefit, use, usefulness, profit. See at 5:76, p. 367, n. 10.

12. The emphasis is on the fact that the Prophet, peace and blessings of Allah be on him, was no more than a human being and that he only received *wahy* from Allah and followed and delivered it. He had no power even to do any benefit or harm to him, let alone doing the sort of things the unbelievers demanded of him. ضَرَّ *ḍarr* = harm, damage, injury. See at 5:76, p. 367, n. 9.

إِلَّا مَا شَاءَ اللَّهُ except as Allah wills.
 وَلَوْ كُنْتُ And had I been
 أَعْلَمُ الْغَيْبِ in the know of the unseen¹
 لَاسْتَكْرْتُ I would have asked for a lot²
 مِنَ الْخَيْرِ وَمَا of wealth³ and there could not
 مَسَّنِيَ السُّوءُ have touched⁴ me any evil.⁵
 إِن أَنَا إِلَّا نَذِيرٌ I am naught but a warner⁶
 وَبَشِيرٌ and giver of good tidings⁷
 لِقَوْمٍ يُؤْمِنُونَ for people who believe.

Section (Rukû') 24

هُوَ الَّذِي 189. He it is Who
 خَلَقَكُمْ created you
 مِنْ نَفْسٍ وَاحِدَةٍ from one individual and
 وَجَعَلَ مِنْهَا زَوْجَهَا made from him his wife that
 لِيَسْكُنَ إِلَيْهَا he may take rest⁸ with her.
 فَلَمَّا تَغَشَّاهَا Then when he wrapped⁹ her
 حَمَلَتْ حَمْلًا she carried¹⁰ a light load¹¹
 خَفِيفًا فَمَرَّتْ بِهِ and passed by it.
 فَلَمَّا أَثْقَلَتْ Then when it became heavy¹²
 دَعَا اللَّهَ they prayed to Allah,
 رَبَّهُمَا لَئِنْ آتَيْتَنَا their Lord: "If You give us
 صَبْلًا a good child
 لَنَكُونَنَّ we shall surely be of

1. غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See *ghuyûb* at 5:116, p. 389, n. 2.
2. استكثرت *istakthartu* = I asked for a lot, demanded in abundance, deemed too much (v. i. s. past from *istakthara*, form X of *kathura* [*kathrah*], to be much/many. See *kaththara* at 7:86, p. 499, n. 9).
3. خير *khayr* = good (better, best), benefit, advantage, wealth, property. See at 7:169, p. 532, n. 1.
4. مَسَّنِيَ *massa* = he touched, affected, afflicted (v. iii. m. s. past from *massa*/ *masîs*, to feel, to touch. See at 7:95, p. 503, n. 2).
5. سَاءَ *sâ'* (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 7:73, p. 494, n. 12).
6. i. e., against Allah's displeasure and punishment. نَذِير *nadhîr* (pl. *nudhûr*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhîr*/ *nudhûr*], to vow, to pledge). See at 7:185, p. 537, n. 7.
7. بَشِير *bashir* (pl. *busharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i.e., the tidings of reward and paradise for the believers and doers of good deeds. Active participle in the scale of *fa'il* form *bashara*/ *bashira* [*bishr*/ *bushr*], to rejoice, to be delighted. See at 5:19, p. 339, n. 1.
8. يَسْكُن *yaskuna(u)* = he reposes, becomes tranquil, dwell [followed by *'ilâ* or *li*, the verb means to feel at home, to relax, to take rest (v. iii. m. s. impfct. from *sakana* [*sukân*], to be tranquil. The last letter takes *fathah* for a hidden 'an in *li* (*li* of motivation) coming before the verb. See *uskunû* at 7:161, p. 527, n. 13).
9. تَغَشَّى *taghashshâ* = he covered himself, wrapped himself (v. iii. m. s. past in form V of *ghashiya* [*ghashâwah*], to cover. See *yughshî* at 7:54, p. 486, n. 9).
10. حَمَلَتْ *hamalat* = she carried, bore, took the load of (v. iii. f. s. past from *hamala* [*haml*], to carry. See at 6:146, p. 454, n. 10).
11. i. e., the foetus at its early stage.
12. أَثْقَلَتْ *'athqalat* = she or it became heavy, weighed heavily (v. iii. f. s. past from *'athqala*, form IV of *thaqala* [*thiqal*/ *thaqâlah*], to be heavy. See *thaqulat* at 7:187, p. 538, n. 5).

الشَّكِرِينَ the grateful."¹

190. Then when He granted
them a good child

they set² for Him partners³

in what he had granted them.

But Exalted is Allah over

what they set as partners.⁴

191. Do they set as partners

those that do not create⁵

anything

while they are created?⁶

192. Nor are they able⁷ to

do them⁸ any help,⁹

nor to themselves

can they help.¹⁰

193. And if you call them

to the right path

they do not follow¹¹ you.

It is the same¹³ for you

1. شاكِرِينَ *shākīrīn* (acc./gen. of *shākīrūn*, sing. *shākīr*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr* /*shukrān*], to thank. See at 7:144, p. 518, n. 11).

2. جعل *ja'alā* = they (two) set, appointed, put, made (v. iii. m. dual, past from *ja'ala* [*ja'la*] to make, to put. See *lā taj'al* at 7:47, p. 483, n. 9).

3. i. e., by themselves invoking and worshipping others and by rearing their progeny as polytheists. شركاء *shurakā* (pl.; s. *sharīk*) partners, sharers, associates. See at 6:100, p. 433, n. 14.

4. يشركون *yushrikūna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk* / *sharikah*], to share. See *'ashrakū* at 7:173, p. 533, n. 5).

5. يخلق *yakhluqu* = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalqa* [*khalq*], to create. See at 3:47, p. 174, n. 2).

6. يخلقون *yukhlaqu'na* = they are created, made (v. iii. m. pl. impfct. passive from *khalqa*. See n. 5 above).

7. لا يستطيعون *lā-yastaṭī'ūna* = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istatā'a*, form X of *ṭā'a* [*ṭaw'*], to obey. See at 4:98, p. 287, n. 4).

8. i. e., the polytheists and worshippers of the imaginary gods and goddesses.

9. نصر *naṣr* = help, support, victory, triumph. See at 6:34, p. 404, n. 4.

10. ينصرون *yanṣurūna* = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr* / *nuṣūr*], to help. See *yanṣarūna* at 3:111, p. 199, n. 9).

11. The address is to the polytheists who are told that if they ask their gods and goddesses to come to the right path they will not respond or follow because they are incapable of understanding anything. لا يتبعوا *lā yattabi'ūna* = they do not follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba* / *tabā'ah*], to follow. The terminal *nūn* is dropped because the verb comes as conclusion of a conditional clause preceded by *'in*. See *yattabi'ūna* at 7:157, p. 525, n. 1).

12. سواء *sawā'* = straight, even, equal, same, alike. See at 3:113, p. 200, n. 6.

أَدْعُوهُمْ whether you call them

أَمْ أَنْتُمْ صَامِتُونَ or you remain silent.¹



إِنَّ الَّذِينَ 194. Verily those whom

تَدْعُونَ مِنْ دُونِ اللَّهِ you call in lieu of Allah

عِبَادًا مِثْلَكُمْ are serfs² like you.

فَادْعُوهُمْ So call them

فَلْيَسْتَجِيبُوا and let them respond³

لَكُمْ to you,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful.⁴



أَلَهُمْ أَرْجُلٌ 195. Do they have legs⁵

يَمْشُونَ بِهَا they walk⁶ therewith,

أَمْ لَهُمْ أَيْدٍ or do they have hands

يَبْطِشُونَ بِهَا they seize⁷ therewith,

أَمْ لَهُمْ آعِينَ or do they have eyes

يَبْصُرُونَ بِهَا they see⁸ therewith,

أَمْ لَهُمْ آذَانٌ or do they have hears

يَسْمَعُونَ بِهَا they hear⁹ therewith?

قُلْ أَدْعُوا شُرَكَاءَكُمْ Say: " Call on your partners,

ثُمَّ يَكِيدُونَ then conspire¹⁰ against me

فَلَا تُنْظِرُونِ and give me no respite."¹¹



1. صَامِتُونَ *ṣāmītūn* (pl.; s. *ṣāmīt*) = silent, quiet (act. participle from *ṣamata* [*ṣamt/ṣumūt*], to be silent).

2. عِبَاد *'ibād* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 5:118, p. 389, n. 10).

3. لِيَسْتَجِيبُوا *li-yastajībū* = let them respond/ answer/ listen to/ reply /accede to (v. iii. m. pl. imperative from *istajāba*, form X of *jāba* [*jawb*], to travel. See *yastajību* at 6:36, p. 405, n. 1).

4. i. e., if you are truthful in your assumption that the gods and goddesses you worship have any power to do you any good or to respond to your call. صَادِقِينَ *ṣādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 7:105, p. 506, n. 9).

5. The further worthlessness and helplessness of the images and idols worshipped by the polytheists are stressed in this *'āyah*. The legs and other limbs made for the idols and images are of no use to them. أَرْجُل *arjul* (pl.; s. رجل *rijl*) = legs, feet. See at 5:56, p. 363, n. 1.

6. يَمْشُونَ *yamshūna* = they walk, go on foot, proceed (v. iii. m. pl. impfct. from *mashā* [مشى *mashy*], to go on foot, to walk).

7. يَبْطِشُونَ *yabṭishūna* = they seize, grasp, lay hands on, catch (v. iii. m. pl. impfct. from *batasha* [*batsh*], to seize, to attack with violence).

8. يَبْصُرُونَ *yubṣirūna* = they see, realize, comprehend (v. iii. m. pl. impfct. from *abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 7:179, p. 535, n. 7).

9. يَسْمَعُونَ *yasma'ūna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *samī'a* [*sam' /samā' /samā'ah /masma'*], to hear. See *samī'ū* at 7:179, p. 535, n. 8).

10. كِيدُوا *kidū* (+ *nī*, originally *nī*) = you (all) conspire, hatch a plot, contrive (v. ii. m. pl. imperative from *kāda* [*kayd*], to contrive, to set a strategy. See *kayd* at 7:183, p. 537, n. 2).

11. لَا تُنْظِرُونِ *lā tunẓirū* (*nī*, originally *nī*) = do not grant respite (v. ii. m. pl. imperative from *'anẓara*, form IV of *nazara* [*nazar / manzar*], to see. See *'anẓir* at 7:14, p. 469, n. 4).

196. Verily my Guardian-Protector¹ is Allah Who sent down² the Book. And He takes charge³ of the righteous.⁴
197. And those whom you call in lieu of Him are not able⁵ to help you nor to themselves can they help.
198. And if you call⁶ them to the right way they do not listen;⁷ and you see them⁸ looking at you while they do not see.
199. Take to forgiving,⁹ and enjoin the approved¹⁰ and turn away¹¹ from the ignorant.¹²

1. *waliyy* (s.; pl. *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 7:155, p. 524, n. 3).
2. *nazzala* = he sent down (v. iii. m. s. past inf. form II of *nazala* [*nuzâl*], to come down. See at 7:71, p. 493, n. 10).
3. *yatawallâ* = he turns away, desists, takes as friend, takes charge (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'*/*waly* to come near. See at 5:51, p. 355, n. 10).
4. *ṣâlihin* (acc./gen. of *ṣâliḥîn*, sing. *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ*/*ṣulûḥ*/*maṣlahah*], to be good, right, proper. See at 6:85, p. 425, n. 11).
5. *lâ+yastati'ûna* = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istatâ'a*, form X of *tâ'a* [*taw'*], to obey. See at 7:191, p. 540, n. 7).
6. *tad'û(na)* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â*], to call, to summon. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See *tad'ûna* at 7:37, p. 478, n. 8).
7. i. e., they cannot and do not listen the call to the right way, not to speak of their showing you the right way. *yasma'û(na)* they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause preceded by 'in. See at 7:195, p. 541, n. 9).
8. i. e., the idols and images whose eyes are only solid and inert made by men.
9. The address is to the believers in general through the Prophet. *'afw* = forgiving, forgiveness, pardon, waiver, surplus. See at 2:219, p. 107, n. 8).
10. i. e., approved by the Qur'ân and *sunnah*. *'urf* = custom, usage, approved, beneficence.
11. *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'arada* /*'arada* [*'arḍ*], to be wide, to become visible. See at 6: 106, p. 436, n. 1).
12. *jâhilîn* (accusative/genitive of *jâhilân*, sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant).

وَأِمَّا يَنْزَغَنَّكَ 200. If there urges¹ on you
 مِنَ الشَّيْطَانِ نَزْغٌ any prompting² from Satan,
 فَاسْتَعِذْ بِاللَّهِ seek refuge³ with Allah.
 إِنَّهُ سَمِيعٌ Verily He is All-Hearing,
 عَلِيمٌ All-Knowing.

إِنَّ الَّذِينَ 201. Verily those who
 اتَّقَوْا fear Allah,⁴
 إِذَا مَسَّهُمْ if there touches⁵ them a
 طَافٍ مِنَ الشَّيْطَانِ sudden impulse⁶ from Satan
 يَدْعُرُوا they call to mind⁷
 فَإِذَا هُمْ مُبْصِرُونَ and lo! they see through.⁸
 وَإِخْوَانُهُمْ 202. And their brethren,⁹
 يَمُدُّوهُمْ they assist¹⁰ them
 فِي الْغَيِّ into the error;¹¹
 ثُمَّ لَا يَفْصِرُونَ then they do not stop short.¹²

وَإِذَا لَمْ 203. And if you do not
 تَأْتِيهِمْ بِآيَةٍ bring them a miracle
 قَالُوا لَوْلَا they say: "Why do you not
 أَجْتَبِيئَهَا devise it?"¹³
 قُلْ إِنَّمَا أَتَّبِعُ مَا Say: "I but follow¹⁴ what

1. يَنْزَغَنَّ *yanzaghanna* = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. emphatic from *nazagha* [*nazgh*], to incite evil / discord).

2. نَزْغٌ *nazgh* = incitement to evil, evil prompting.

3. اسْتَغِذْ *ista'idh* = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'adha* [*awdh*/'*iyādh* / *ma'ādha*], to seek protection).

4. اتَّقَوْا *ittaqaaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to preserve. See at 7: 96, p. 503, n. 8).

5. مَسَ *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass*/ *masis*, to feel, to touch. See at 7:188, p. 539, n. 4).

6. طَافٍ *tā'if* = sudden impulse/ urge, one making circuit, roving, migrant (act. participle from *tāfa* [*ṭawf/ṭawāf*], to go about, to run round).

7. i. e., they call to mind Allah and His warnings against Satan. تَذَكَّرُوا *tadhakkarū* = they called to mind, recalled, remembered (v. iii. m. pl. past from *tadhakka*, form V of *dhakara* [*dhikr* / *tadhkār*], to remember, to mention. See *yadhhdhakkarūna* at 7:130, p. 512, n. 12).

8. i. e., the game of Satan. مُبْصِرُونَ *mubsirūna* (pl.; s. *mubṣir*) = those who see through/perceive/ discern (act. participle from *'abṣara*, form IV of *baṣura*/ *baṣira* [*baṣar*], to see, to understand. See *yubṣirūna* at 7:195, p. 541, n. 8).

9. i. e., the brethren of devils, the unbelieving and sinful ones, who do not fear Allah.

10. يَمُدُّونَ *yamudūna* = the extend, dilate, prolong, respite, assist (v. iii. m. pl. impfct. from *madda* [*madd*], to extend, expand. See *yamuddu* at 2:15, p. 9, n. 2).

11. غَيٍّ *ghayy* = error, sin, transgression, offence. See at 7:146, p. 519, n. 11.

12. يَفْصِرُونَ *yufṣirūna* = they make short, desist, refrain, stop short (v. iii. m. pl. impfct. from *'aṣṣara*, form IV of *qaṣura*/ *qaṣara* [*qīṣar*/ *qaṣr*/ *qaṣārah*/ *quṣūr*], to be short, make short, to miss. See *taqṣurū* at 4:101, p. 288, n. 8).

13. اجْتَبَيْتَ *ijtabayta* = you chose, selected, devised, concocted (v. ii. m. s. past from *ijtabā*, form VIII of *jabā* [*jibāyah/jibwah/jibāwah*], to collect. See *yajtabī* at 3:179, 226, n. 2).

يُوحَىٰ لَكَ is communicated¹ to me
مِنْ رَبِّي from my Lord.

هَذَا بَصَائِرُ This is enlightennment²
مِنْ رَبِّكَ from your Lord,

وَهُدًى وَرَحْمَةً and guidance and mercy
لِقَوْمٍ يُؤْمِنُونَ for a people who believe.

وَإِذَا قُرِئَتْ 204. And if the Qur'ân
الْأَنفَاءُ is read out,

فَاسْتَمِعُوا لَهُ read out, listen³ to it
وَأَنْصِتُوا and pay rapt attention⁴ that
لَعَلَّكُمْ تُرْحَمُونَ you may be shown mercy.



وَاذْكُرْ 205. And remember your

رَبَّكَ فِي نَفْسِكَ Lord within yourself
تَضَرَّعًا وَخِيفَةً with humility⁵ and fear,⁶
وَدُونَ الْجَهْرِ and without publicity⁷

مِنَ الْقَوْلِ of the utterance,
بِالْفُجْدِ in the morning⁸

وَالْأَصَالِ and the afternoons⁹

وَلَا تَكُنْ and never be

مِنَ الْغَافِلِينَ of the heedless.¹⁰

1. يُوْحَىٰ *yûhâ* = it is communicated (v. iii. m. s. impfct. passive from 'awhâ, form IV of *wahâ* [wahy], to communicate. See 'ûhiya at 6:50, p. 410, n. 6). The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

2. i. e., this Qur'ân is enlightennment. بَصَائِرُ *baṣâ'ir* (pl.; s. *baṣîrah*) = enlightennment, insight, perception, perspicacity. See at 6:104, p. 435, n. 3.

3. اسْتَمِعُوا *istami'û* = you (all) listen, hear, pay attention (v. ii. m. pl. imperative from *istama'a*, form VIII of *sami'a* [sam' /samâ' /samâ'ah /masma'], to hear. See *yastami'ûna* at 6:36, p. 415, n. 2).

4. أَنْصِتُوا *'anṣitû* = you (all) pay rapt attention, hearken, give ear (v. ii. m. pl. imperative from 'anṣata, form IV of *naṣata* (*naṣt*), to hearken).

5. تَضَرَّع *taḍarru'* = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [*ḍara'*/*ḍarâ'ah*], to be humble. See at 7:55, p. 487, n. 6).

6. خِيفَةً *khifâh* = fear, dread, awe.

7. جَهْر *jahr* = publicity, publicness, publicising.

8. غَدُو *ghuduww* = morning.

9. أَصَال *'aṣâl* (pl.; s. *'aṣîl*) = afternoons. See also 50:39.

10. غَافِلِينَ *ghâfilîn* (pl.; acc./gen. of *ghâfilân*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghaflah* /*ghufûl*], to neglect, to ignore. See at 7:146, p. 520, n.2.

206. Verily those who are

عِنْدَ رَبِّكَ near your Lord¹

لَا يَسْتَكْبِرُونَ do not turn haughtily²

عَنْ عِبَادَتِهِ from worshipping Him;

وَيُسَبِّحُونَ and they sing His glory³

وَلَهُ and to Him

يَسْجُدُونَ they prostrate themselves.^{4*}

1. i. e., the angels.

2. يَسْتَكْبِرُونَ *yastakbirûna* = they turn arrogant/proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 5:82, p. 371, n. 1).

3. يَسُبِّحُونَ *yusabbiḥûna* = the sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaha* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *sabbiḥ* at 3:41, p. 172, n. 1).

4. يَسْجُدُونَ *yasjudûna* = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See *usjudû* at 7:11, p. 468, n. 4).

* One should prostrate oneself to Allah on reading this 'āyah.

يُوحَىٰ إِلَيَّ is communicated¹ to me
مِنْ رَبِّي from my Lord.

هَذَا بَصَائِرُ This is enlightennment²
مِنْ رَبِّكُمْ from your Lord,
وَهْدًى وَرَحْمَةً and guidance and mercy
لِقَوْمٍ يُؤْمِنُونَ for a people who believe.

وَإِذَا قُرِئَتْ 204. And if the Qur'ân
أُنْفِرُوا is read out,
فَاسْتَمِعُوا read out, listen³ to it
وَأَنْصِتُوا and pay rapt attention⁴ that
لَعَلَّكُمْ تُرْحَمُونَ you may be shown mercy.



وَاذْكُرْ 205. And remember your

رَبَّكَ فِي نَفْسِكَ Lord within yourself
تَضَرَّعًا وَخِيفَةً with humility⁵ and fear,⁶
وَدُونَ الْجَهْرِ and without publicity⁷
مِنَ الْقَوْلِ of the utterance,
بِالْعُدُوِّ in the morning⁸
وَالْأَصَالِ and the afternoons⁹
وَلَا تَكُنْ and never be
مِنَ الْغَافِلِينَ of the heedless.¹⁰

1. يوحى *yûhî* = it is communicated (v. iii. m. s. impfct. passive from 'awhâ, form IV of *wahâ* [wahy], to communicate. See 'ûhiya at 6:50, p. 410, n. 6). The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

2. i. e., this Qur'ân is enlightennment. بصائر *baṣā'ir* (pl.; s. *baṣīrah*) = enlightennment, insight, perception, perspicacity. See at 6:104, p. 435, n. 3.

3. استمعوا *istami'û* = you (all) listen, hear, pay attention (v. ii. m. pl. imperative from *istama'a*, form VIII of *sami'a* [sam' /samâ' /samâ'uh /masma'], to hear. See *yastami'ûna* at 6:36, p. 415, n. 2).

4. أنصتوا *'anṣitû* = you (all) pay rapt attention, hearken, give ear (v. ii. m. pl. imperative from *'anṣata*, form IV of *naṣata* (*naṣt*), to hearken).

5. تضرع *taḍarru'* = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [*ḍara'*/*ḍarâ'ah*], to be humble. See at 7:55, p. 487, n. 6).

6. خيفة *khifah* = fear, dread, awe.

7. جهرا *jahr* = publicity, publicness, publicising.

8. غدو *ghuduww* = morning.

9. أصال *'aṣāl* (pl.; s. *'aṣīl*) = afternoons. See also 50:39.

10. غافلين *ghâfilîn* (pl.; acc./gen. of *ghâfilân*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghaflah* /*ghufâl*], to neglect, to ignore. See at 7:146, p. 520, n. 2).

200. وَإِذَا يَنْزَغَنَّكَ¹ on you
مِنَ الشَّيْطَانِ نَزْغٌ any prompting² from Satan,
فَاسْتَعِذْ بِاللَّهِ seek refuge³ with Allah.
إِنَّهُ سَمِيعٌ Verily He is All-Hearing,
عَلِيمٌ All-Knowing.

201. إِنَّ الَّذِينَ
اتَّقَوْا fear Allah,⁴
إِذَا مَسَّهُمْ if there touches⁵ them a
طَیْفٌ مِّنَ الشَّيْطَانِ sudden impulse⁶ from Satan
تَذَكَّرُوا they call to mind⁷
فَإِذَا هُمْ مُبْصِرُونَ and lo! they see through.⁸

202. وَإِخْوَانُهُمْ⁹
يَعِدُّوهُمْ they assist¹⁰ them
فِي الْغَى into the error;¹¹
ثُمَّ لَا يَقْصِرُونَ then they do not stop short.¹²

203. وَإِذْ أَوْفَرَ تَأْتِيهِمْ بَآيَةٌ bring them a miracle
قَالُوا لَوْلَا they say: "Why do you not
أَجْتَبَيْتَهَا devise it?"¹³
قُلْ إِنَّمَا أَتَّبِعُ مَا Say: "I but follow¹⁴ what

1. يَنْزَغَنَّ *yanzaghanna* = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. emphatic from *nazagha* [nazgh], to incite evil / discord).

2. نَزْغٌ *nazgh* = incitement to evil, evil prompting.

3. اسْتَعِذْ *ista'idh* = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'adha* [awdh/'iyâdh / ma'âdh], to seek protection).

4. اتَّقُوا *ittaqaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [wag'y/wiqâyah], to guard, to preserve. See at 7: 96, p. 503, n. 8).

5. مَسَّ *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass* / *masis*, to feel, to touch. See at 7:188, p. 539, n. 4).

6. طَافٌ *ṭâ'if* = sudden impulse/ urge, one making circuit, roving, migrant (act. participle from *ṭâfa* [ṭawf/ṭawâf], to go about, to run round).

7. i. e., they call to mind Allah and His warnings against Satan. تَذَكَّرُوا *tadhakkarû* = they called to mind, recalled, remembered (v. iii. m. pl. past from *tadhakka*, form V of *dhakara* [dhikr /tadhkâr], to remember, to mention. See *yadhhdhakkarûna* at 7:130, p. 512, n. 12).

8. i. e., the game of Satan. مُبْصِرُونَ *mubsirûna* (pl.; s. *mubṣir*) = those who see through/perceive/ discern (act. participle from *'abṣara*, form IV of *baṣura* / *baṣira* [baṣar], to see, to understand. See *yubṣirûna* at 7:195, p. 541, n. 8).

9. i. e., the brethren of devils, the unbelieving and sinful ones, who do not fear Allah.

10. يَمُدُّونَ *yamudûna* = the extend, dilate, prolong, respite, assist (v. iii. m. pl. impfct. from *madda* [madd], to extend, expand, See *yamuddu* at 2:15, p. 9, n. 2).

11. غَى *ghayy* = error, sin, transgression, offence. See at 7:146, p. 519, n. 11.

12. يَقْصِرُونَ *yuqṣirûna* = they make short, desist, refrain, stop short (v. iii. m. pl. impfct. from *'aqṣara*, form IV of *qaṣura* / *qaṣara* [qīṣar/ qaṣr/ qaṣārâh/ quṣûr], to be short, make short, to miss. See *taqṣurû* at 4:101, p. 288, n. 8.).

13. اجْتَبَيْتَ *ijtabayta* = you chose, selected, devised, concocted (v. ii. m. s. past from *ijtabâ*, form VIII of *jabâ* [jibâyah/jibwah/jibâwah], to collect. See *yajtabî* at 3:179, 226, n. 2).

206. Verily those who are

عِنْدَ رَبِّكَ¹ near your Lord¹

لَا يَسْتَكْبِرُونَ² do not turn haughtily²

عَنْ عِبَادِيهِ from worshipping Him;

وَيُسَبِّحُونَ³ and they sing His glory³

وَلَهُ and to Him

يَسْجُدُونَ^{4*} they prostrate themselves.^{4*}

1. i. e., the angels.

2. يَسْتَكْبِرُونَ *yastakbirûna* = they turn arrogant/proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 5:82, p. 371, n. 1).

3. يَسَبِّحُونَ *yusabbiḥûna* = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabaha* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *sabbiḥ* at 3:41, p. 172, n. 1).

4. يَسْجُدُونَ *yasjudûna* = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See *usjudu* at 7:11, p. 468, n. 4).

* One should prostrate oneself to Allah on reading this 'âyah.

8. SŪRAT AL-'ANFĀL (The Spoils of War)

Madinan : 75 'āyahs

This *sūrah* was revealed in the context of the Battle of Badr which took place on 17 Ramaḍān, 2 H. This battle marked the first victory of the Muslims against the forces of unbelief and infidelity. The *sūrah* refers to a number of events and aspects of that battle and lays down rules of conduct for fighting in the way of Allah and for distributing any spoils that might accrue to the Muslims, and for the treatment of the prisoners of war. It is stressed that victory comes from Allah Alone as a reward for unflinching faith in Him and in His cause, and not by virtue of superiority in number and arms and ammunitions. In this battle a small band of some three hundred ill-equipped Muslim infantry inflicted a crushing defeat upon an army of the unbelievers numbering more than a thousand including a sizeable cavalry and equipped with the best types of arms of the time.

Among the instructions contained in this *sūrah* are:

- (a) "O you who believe, when you meet those who disbelieve in an onslaught, do not turn your backs to them" ('āyah 15).
- (b) "O you who believe, obey Allah and His Messenger; and do not turn away from him while you hear" ('āyah 20).
- (c) "O you who believe, respond to Allah and His Messenger when they call you to that which will give you life" ('āyah 24).
- (d) "O you who believe, do not betray Allah and His Messenger nor betray your trusts while you know" ('āyah 27).
- (e) "O you who believe, if you fear Allah He will grant you discernment and will obliterate your sins and will forgive you..." ('āyah 29).

The *sūrah* ends by reminding that the believers are, irrespective of their race, colour or domicile, are one community and that the unbelievers are, irrespective of their race, colour and country, one community. The *surah* is named '*anfal*' (spoils of war) which word occurs in its first 'āyah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- يَسْأَلُونَكَ 1. They ask¹ you
عَنِ الْأَنْفَالِ about the spoils of war.²
قُلِ الْأَنْفَالُ Say: "The spoils of war
لِلَّهِ belong to Allah
وَالرَّسُولِ and the Messenger.³
فَاتَّقُوا اللَّهَ Hence fear⁴ Allah
وَأَصْلِحُوا ذَاتَ and make up⁵ matters

1. يَسْأَلُونَ *yas'alūna* = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'āl/ mas'alah/tas'āl*], to ask. See at 5:4, p. 328, n. 9). The occasion was the question of dividing the booty obtained at the battle of Badr; but the instructions are general.
2. أَنْفَال *'anfal* (pl.; *s.nafal*) = spoils of war, booty.
3. i. e., they are to be utilized or disposed of by the Messenger of Allah according to His directives.
4. i. e., fear Allah and do not quarrel in the matter.
5. اتَّقُوا *ittaquū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 6:156, p. 459, n. 10).
5. أَصْلِحُوا *'asliḥū* = you (all) make up, put right, reform (v. ii. m. pl. imperative from *'aslaḥa*, form IV of *ṣalaḥa* [*ṣalāḥ/ṣulūḥ/ maṣlahah*], to be good, proper. See *'asliḥ* at 7:142, p. 517, n. 9).

بَيْنَكُمْ between yourselves.

وَأَطِيعُوا اللَّهَ And obey¹ Allah

وَرَسُولَهُ إِن كُنْتُمْ and His Messenger if you are

مُؤْمِنِينَ believers.²

إِنَّمَا الْمُؤْمِنُونَ 2. Believers are

الَّذِينَ but those who,³

إِذَا ذُكِرَ اللَّهُ if mention is made of Allah,

وَجَلَّتْ قُلُوبُهُمْ awe-struck⁴ are their hearts;

وَإِذَا نِيلَتْ عَلَيْهِمْ and if recited⁵ unto them

آيَاتُهُ are His revelations,⁶

زَادَتْهُمْ إِيمَانًا these increase⁷ them in faith;

وَعَلَى رَبِّهِمْ and on their Lord

يَتَوَكَّلُونَ they rely⁸ –

الَّذِينَ يُقِيمُونَ 3. Who properly perform⁹

الصَّلَاةَ وَمِمَّا the prayers; and out of what

رَزَقْنَاهُمْ We provide¹⁰ for them

يُنْفِقُونَ they spend.¹¹

أُولَئِكَ هُم 4. Such are the ones who are

الْمُؤْمِنُونَ حَقًّا the believers in truth.

هُمْ دَرَجَاتٌ They will have ranks¹²

1. أَطِيعُوا 'atî'û = you (all) obey, be obedient (v. ii. m. pl. imperative from 'atâ'a, form IV of î'â'a [îaw'], to obey. See at 5:91, p. 375, n. 3).

2. It is the duty as well as the sign of a true believer to obey Allah and His Messenger in all matters without questioning and without any misgivings. The next two 'âyahs mention the characteristics of true believers.

3. Here follow the mention of five qualities that characterize a true and sincere believer.

4. وَجَلَّتْ wajilat = she or it is afraid/ scared/ awe-struck (v. iii. f. s. past from wajala [wajal/ mawjal], to be afraid).

5. تَلَيْتْ tuliya = it is recited, read out (v. iii. f. s. past passive from talâ [tilâwah], to recite. See 'atlu at 6:151, p. 456, n. 11).

6. i. e., the Qur'ân or parts of it.

7. زَادَتْ zâdat = she or it increases, augments, adds to (v. iii. f. s. past from zâda [ziyâdah], to be more. See zâda at 7:169, p. 492, n. 9).

8. يَتَوَكَّلُونَ yatawakkalûna = they depend, rely, put their trust in, appoint as representative (v. iii. m. pl. impfct. form tawakkala, form V of wakala [wakl/ wukâl], to entrust. See tawakkalnâ at 7:89, p. 501, n. 3).

9. يَقِيمُونَ yuqîmûna = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from 'aqâma, form IV of qâma [qiyâm/ qawmah], to get up, to stand up, to be erect. See at 5:55, p. 358, n. 1). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

10. رَزَقْنَا razaqnâ = we provided with the means of subsistence, bestowed, gave, endowed, blessed (v. i. pl. past from razaqa [rizq], to provide, bestow. See at 2:254, p. 130, n. 4).

11. i. e., pay zakâh and sadaât in the way of Allah. It is to be noted that to perform prayers (salât) and to pay zakâh are two postulates for being a true believer. يَنْفِقُونَ yunfiqûna = they spend, expend (v. iii. m. pl. impfct. from 'anfaqa, form IV of nafaqa [nafaq], to be used up. See at 4:37, p. 257, n. 14).

12. i. e., ranks of distinction in paradise. دَرَجَاتِ

darajât (sing. درجة darajah) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:165, p. 464, n. 3).

عِنْدَ رَبِّهِمْ near their Lord

وَمَغْفِرَةً and forgiveness¹ and a

وَرِزْقٌ كَرِيمٌ generous² provision .



كَمَا أَخْرَجَكَ رَبُّكَ 5. Just as your Lord made

مِنْ بَيْتِكَ you set out³ from your home

بِالْحَقِّ وَإِنْ فَرِيقًا in truth⁴ while a section

مِنَ الْمُؤْمِنِينَ of the believers

لَكَرِهُونَ were indeed unwilling.⁵



يُحَادِلُونَ 6. They were arguing⁶ with

فِي الْحَقِّ بَعْدَ you about the truth⁷ after

مَا بَيَّنَّ that it had become obvious,⁸

كَأَنَّمَا يُدْرَبُونَ as if they were being driven⁹

إِلَى الْمَوْتِ towards death

وَهُمْ يَنْظُرُونَ while they were looking on.



وَإِذْ 7. And [recall] when Allah

يَعِدُّكُمْ الله promised¹⁰ you

إِحْدَى الطَّائِفَتَيْنِ one of the two parties¹¹

أَنَّهَا لَكُمْ that it would be yours,

وَتَوَدُّونَ while you were wishing

أَنْ غَيْرَ ذَاتِ الشَّوْكَةِ that the one without sting¹²

1. Allah's forgiveness is the most precious reward for a believer.

2. كريم *karīm* (s.; pl. *kirām/kuramā'*) = noble, generous, liberal, munificent, decent, gracious.

3. i. e., just as Allah gave the right directive in the matter of the spoils of war in spite of some differences of opinion among the Muslims regarding the matter, similarly Allah gave the Prophet the right directive in marching out against the enemy though some of the Muslims disliked it. أخرج *'akhraja* = he ousted, dislodged, got

out, made [someone] set out (v. iii. m. s. past in form IV of *kharaja* [*khurāj*], to go out, to leave. See at 7:27, p. 473, n.9).

4. i. e., rightly and for the right cause.

5. i. e., were unwilling to march out against the vastly more numerous and better equipped army of the unbelievers, thinking it to be proceeding to certain death. كارهون *kārihūn* (pl.; s. *kārih*) = unwilling, reluctant, averse. See *kārihīn* at 7:88, p. 500, n. 9.

6. يحدلون *yujādilūna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jādala*, form III of *jadala* [حدل *jadl*], to tighten. See at 6:25, p. 400, n. 9).

7. i. e., the inevitability of armed conflict with the unbelievers.

8. تبين *tabayyana* = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bāna* [*bayn/bayān*], to be clear, evident. See at 4:115, p. 295, n. 8).

9. يساقون *yusāqūna* = they are driven, conducted (v. iii. m. pl. impfct. passive from *sāqa* [*sawq/ siyāqah/ masāq*], to drive, to urge on. See *suqnā* at 7:57, p. 488, n.7).

10. يعد *yu'idu* = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 4:120, p. 297, n. 8).

11. i. e., the Quraysh trade caravan returning from Syria and the forces advancing from Makka to crush the Muslims at Madina. These three 'āyahs (5-7) make it clear that the Prophet had received information about the advance of the Makkian forces before he left Madina for Badr. The fear and unwillingness of some of the Muslims alluded to in 'āyah 6 relate to the situation on the eve of the departure from Madina.

12. شوكة *shawkah* = thorn, spike, sting, prong.

تَكُونُ لَكُمْ should be yours;¹

وَرِيدَ اللَّهِ but Allah intended²

أَنْ يُحَقِّقَ الْحَقَّ to accomplish³ the truth⁴

بِكَلِمَتِهِ وَيَقْطَعَ by His words and to cut off⁵

دَابِرَ الْكَافِرِينَ the root⁶ of the unbelievers.



لِيُحَقِّقَ 8. That He may accomplish

الْحَقَّ the truth

وَيَبْطِلَ الْبَاطِلَ and nullify⁷ the untruth,⁸

وَلَوْ كَرِهَ even though the culprits⁹

الْمُجْرِمُونَ detested.¹⁰

إِذْ تَسْتَغِيثُونَ 9. [Recall] when you prayed

رَبَّكُمْ for help¹¹ to your Lord

فَاسْتَجَابَ لَكُمْ so He responded¹² to you:

أَنِّي مُيَدِّدُكُمْ "I am going to reinforce¹³ you

بِأَلْفٍ مِنَ الْمَلَائِكَةِ with a thousand of the angels

مُرْدِفِينَ coming in succession."¹⁴

وَمَا جَعَلَ اللَّهُ 10. And Allah set it not

إِلَّا بَشَرَى but as good tidings and that

وَلَتَطْمَئِنَّ بِهِ calm may become thereby

قُلُوبُكُمْ your hearts.

1. i. e., the caravan should be the object of attack..

2. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arâda, form IV of râda [rawd], to walk about. See at 5:49, p. 355, n. 1).

3. يَحَقِّقُ *yuhiqqa(u)* = he accomplishes, effectuates, enforces (v. iii. m. s. impfct. from 'ahaqqa, form IV of haqqa, to be true. The final letter takes fathah for the particle 'an being before the verb.

4. i. e., Islam.

5. يَقْطَعُ *yaqta'a(u)* = he cuts, cuts off, severs (v. iii. m. s. impfct. from qata'a [qaʿʾ], to cut. The final letter takes fathah because the verb is conjunctive to the previous verb, yuhiqqa, governed by the particle 'an.

6. i. e., to eradicate them. دَابِر *dâbir* = root, extremity, past. qata'a *dâbir al-shay* = to destroy the thing. See at 7:71, p. 493, n. 15).

7. يَبْطِلُ *yubtila(u)* = he nullifies, renders void (v. iii. m. s. impfct. from 'abatala, form IV of batala [buṭl/buṭlân], to be null/void. See *mubtilân* at 7:173, p. 533, n. 7).

8. i. e., the untruth of unbelief and polytheism.

9. i. e., the sinful unbelievers. مُجْرِمُونَ *mujrimûn* (pl.; s. *mujrim*) = culprits, evildoers (act. participle from 'ajrama, form IV of jarama[jarm], to commit a crime. See at 7:133, p. 514, n. 1).

10. كَرِهَ *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root karh/ kurh/ karâhah/ karâhiyah, to detest. See *karihtum* at 4:19, p. 247, n. 8).

11. The allusion is to the Prophet's prayer to Allah for help during the battle of Badr and the help Allah gave on that occasion. تَسْتَغِيثُونَ

tastaghithûna = you seek help, pray for help (v. ii. m. pl. impfct. from istaghâtha, form X from the root ghawth, help, aid.

12. اسْتَجَابَ *istajâba* = he responded, answered (v. iii. m. s. past in form X of jâba [jawb], to travel. See *li-yastajibû* at 7:194, p. 541, n. 3).

13. مَدَّ *mumidd* = one who reinforces, helps, assists (act. participle from 'amadda, form IV of madda [madd], to extend, to stretch. See *yumidda* at 3:124, p. 205, n. 3).

14. مُرْدِفِينَ *murdifîn* = those coming one after another/in succession (act. participle from 'ardafa, form IV of radafa/ radifa [radf], to come next).

وَمَا النَّصْرُ And no victory¹ can there be
إِلَّا مِنْ عِنْدِ اللَّهِ except from Allah.

إِنَّ اللَّهَ عَزِيزٌ Verily Allah is All-Mighty,
حَكِيمٌ All-Wise.

Section (Rukû') 2

إِذْ يُغَشِّيكُمْ 11. [Recall] when He
الْغُشَاةَ covered² you with slumber³
أَمْنَهُ as security⁴ from Him

وَيُنَزِّلُ عَلَيْكُمْ and sent down on you
مِنَ السَّمَاءِ from the sky

مَاءً لِيُطَهِّرَكُمْ بِهِ water to purify⁵ you therewith

وَيَذْهَبَ عَنْكُمْ and to remove⁶ from you
رِجْسَ الشَّيْطَانِ the filth⁷ of Satan,

وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ and to fortify⁸ your hearts,
وَيُثَبِّتَ بِهِ and to make firm⁹ thereby

أَلْقَادَكُمْ your feet.

إِذْ 12. [Recall] when

يُوحَىٰ رَبُّكَ your Lord communicated

إِلَى الْمَلَائِكَةِ to the angels:

أَنَا مَعَكُمْ فَمَبْتَثُوا "I am with you, so make firm
الَّذِينَ آمَنُوا those who believe.

سَأُلْقِي فِي قُلُوبِ I shall cast in the hearts of

1. Victory is given by Allah. So depend on Him, seek His help and do not count on your number and resources. 'Āyahs 9-12 mention how Allah helped the Muslims on the occasion of the battle of Badr. نصر *naṣr* = help, support, victory, triumph. See at 7:191, p. 540, n. 9.

2. The night before the battle of Badr Allah provided a good sleep for the Muslims which helped them recoup their energy and also sent down a good shower of rain which provided water for their full bath and ablution and made the sandy ground stable enabling them to make a firm stand against their enemy. يَغْشَى *yughashshī* = he covers, wraps up, veils, envelops (v. iii. m. s. impfct. from *ghashshā*, form II of *ghashiya* [*ghishāwah*], to cover. See *taghashshā* at 7:189, p. 539, n. 9).

3. نَعَى *nu'ās* = somnolence, sleepiness, drowsiness, slumber. See at 3:154, p. 215, n. 8.

4. It was a security in the face of anxiety and fear and was as such a great favour from Allah. أَمْنٌ

'amanah' = 'amn = security, safety, peace. See at 3:154, p. 215, n. 7.

5. يَطْهِّرُ *yutahhira(u)* = he purifies, cleanses (v. iii. m. s. impfct. from *tahhara*, form II of *tahara*/*tahura* [*tuhr/tahārah*], to be clean. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 5:41, p. 349, n. 4).

6. يَذْهَبُ *yudh-hiba(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhababa* [*dhihāb /madh- hab*], to go. The final letter takes *fathah* for the verb is conjunctive to the previous verb which is governed by a hidden 'an. See *yudh-hib* at 6: 13, p. 447, n. 7).

7. i. e., the fear and misgivings instigated by Satan. رِجْسٌ *rījz* = retribution, punishment, dirt, filth. See at 7:134, p. 514, n. 3.

8. يَرْبِطُ *yarbiṭa(u)* = he strengthens, fortifies, binds, ties up, fastens (v. iii. m. s. impfct. from *rabata* [*rabī*], to bind, to fasten. See *rābīṭu* at 3:200, p. 235, n. 3).

9. يُثَبِّتُ *yuthabbita(u)* = he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from *thabbata*, form II of *thabata* [*thabāt / thubūt*], to be firm, fixed. See *tathbīt* at 4:66, p. 270, n. 11).

الَّذِينَ كَفَرُوا those who disbelieve

الرُّعْبَ terror.¹

فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ So strike² above the necks³

وَأَضْرِبُوا مِنْهُمْ and smite of them

كُلَّ بَنَانٍ every finger-tips.⁴

ذَلِكَ بِأَنَّهُمْ 13. That is because they

شَاؤُوا اللَّهَ turned against⁵ Allah

وَرَسُولَهُ and His Messenger.

وَمَنْ يُشَاقِقِ And whoever turns against⁶

اللَّهَ وَرَسُولَهُ Allah and His Messenger,

فَإِنَّ اللَّهَ شَدِيدُ Allah indeed is severe

الْعِقَابِ in punishing.⁷

ذَلِكَ فَذُوقُوا 14. Thus then you taste⁸ it;

وَأَنَّ and that

لِلْكَافِرِينَ there is for the unbelievers

عَذَابُ النَّارِ the punishment of the fire.

يَا أَيُّهَا الَّذِينَ آمَنُوا 15. O you who believe,

إِذَا لَقِيتُمْ when you meet⁹

الَّذِينَ كَفَرُوا those who disbelieve

رَحَقًا making advance,¹⁰

1. *ru'b* = terror, panic, fright, alarm. See at 3:151, p. 213, n. 9.

2. *idribû* = you (all) strike, hit, smite (v. ii. m. pl. imperative from *daraba* [*darb*], to beat, to strike. See at 2:73, p. 34, n.9).

3. i. e., at the heads. *'a'nâq* (pl.; s. عنق *'unuq*) = necks.

4. So that they are incapacitated for fighting and may easily be captured. *banân* (pl.; s. بئانة *banânah*) = finger-tips.

5. *shâqqû* = the turned against, turned hostile, broke away (v. iii. m. pl. past from *shâqqa*, form III of *shaqqa* [*shaqq/mashaqqah*], to be hard, also to split. See n. 6 below).

6. *yushâqqi(u)* = he turns hostile, opposes, breaks away (v. iii. m. s. impfct. from *shâqqa*, form III of *shaqqa* [*shaqq/mashaqqah*], to be hard; also, to split. The last letter is vowelless because the verb is in a conditional clause [preceded by *man*] See at 4:115, p. 295, n. 7).

7. i. e., in punishing such opponents of Allah and His Messenger. *'iqâb* = infliction of punishment, penalty. See at 7:167, p. 530, n. 12.

8. *dhâqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 7:39, p. 479, n. 11).

9. *laqîtum* = you (all) met, came across (v. ii. m. pl. past from *laqiya* [*liqâ' / luqyân /luqy /luqyah/ luqan*] to meet. See *laqû* at 3:119, p. 203, n. 3).

10. i. e., to fight you. *zahf* = marching, making advance, crawling.

فَلَا تُؤْثِرُوهُم never turn to them¹

الْأَدْبَارَ the backs.²

وَمَنْ يُؤْلِهِمْ 16. And whoever turns to

يَوْمَئِذٍ ذُبُرُهُ them that day his back

إِلَّا مَتَحَرِّفًا except as a manoeuvre³

لِقِتَالٍ for the fighting

أَوْ مُتَحِدًا إِلَى فِئَةٍ or to join⁴ his company, does

فَقَدْ بَاءَ بِغَضَبٍ مِنْ incur⁵ the wrath⁶ of Allah,

وَاللَّهُ وَمَأْوَاهُ جَهَنَّمُ and his abode⁷ will be hell,

وَبِئْسَ الْمَصِيرُ and evil is the destination.⁸

فَلَمْ تَقْتُلُوهُمْ 17. So you did not kill them

وَلَكِنَّ اللَّهَ قَتَلَهُمْ but Allah killed them;⁹

وَمَا رَمَيْتَ and you did not throw¹⁰

إِذْ رَمَيْتَ when you threw,

وَلَكِنَّ اللَّهَ رَمَى but Allah threw; and that

وَلِيَسْتَبْلِي الْمُؤْمِنِينَ He might try¹¹ the believers

مِنْهُ بِبَلَاءٍ حَسَنًا with a good trial from Him.

إِنَّ اللَّهَ سَمِيعٌ Verily Allah is All-Hearing,

عَلِيمٌ All-Knowing.

ذَلِكَ 18. That was it,

1. *lâ tuwallû* = you (all) do not turn (v. ii. m. pl. imperative {prohibition} from *wallâ*, form II of *waliya*, to be close, to follow. See *tuwallû* at 2:177, p. 86, n. 5).

2. Muslims are asked not to turn their backs in the face of the enemy attack but to persevere and fight on; for if they sincerely fight for the sake of Allah, He is sure to help them. *adbâr* (pl.; sing. *dubr/dubur*) = backs, backsides, rear parts. See at 5:21, p. 350, n. 3.

3. *mutaharrif* = one who digresses / takes a turning / deviates / deflects/ manoeuvres (act. participle from *taharrafâ*, form V of *harafa* [*harf*], to deflect, to change. See *yuharrifûna* at 5:41, p. 348, n. 8).

4. *mutahayyiz* = one who inclines/ leans/ joins; a partisan, biased (act. participle from *tahayyaza*, form V of *hâza* [*hawz/hiyâzah/hayz*], to get, to win, to drive on).

5. *bâ'a* = he returned, came back, incurred (v. iii. m. s. past from *baw'*, to come back, to return. See at 3:162, p. 219, n. 8).

6. *ghaḍab* = wrath, fury, anger, indignation. See at 7:154, p. 523, n. 2.

7. *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiya*], to seek shelter. See at 5:72, p. 366, n. 14).

8. *maṣîr* = destination, place at which one arrives, destiny, end. See at 5:18, p. 338, n. 5).

9. This *'âyah* reminds the Muslims that the victory they won was Allah's act, i. e., due to His help.

10. The allusion is to the throwing of a handful of dust during the Battle of Badr by the Prophet, peace and blessings of Allah be on him, which by Allah's will affected the vision of the enemy host in general. *ramiya* = you threw (v. ii. m. past from *ramâ* [*ramy/rimâyah*], to throw. See *yarmi* at 4:112, p. 294, n. 1).

11. *yubliya(lî)* = he tries, tests (v. iii. m. s. impfct. from *'ablâ*, form IV of *balâ* [*balw / balâ*], to test, to try. See *yablûa* at 6:165, p. 464, n. 4). The final letter takes *fathah* for a hidden 'an in *lî* (of motivation) coming before the verb. See *nablûa* at 7:163, p. 529, n. 5).

وَأَنَّ اللَّهَ مُوهِنٌ
كَيْدَ الْكَافِرِينَ ۝

and that Allah¹ does cripple
the plot² of the unbelievers.

إِنْ تَسْتَفْتِحُوا 19. If you sought a decision,³
فَقَدْ جَاءَكُمْ
الْفَتْحُ then there has already come
to you the decision;⁴

وَأِنْ تَنْهَوْا
فَهُوَ خَيْرٌ لَكُمْ and if you cease,⁵
وَأِنْ تَعُودُوا it will be good for you;
but if you come back⁶

نَعُدُّ we will come back⁷
وَلَنْ نَقِيَّ عَنْكَ and it shall not avail⁸ you

فَمَنْكُمْ شَيْئًا your host whatsoever
وَلَوْ كَثُرَتْ even if it were numerous;⁹

وَأَنَّ اللَّهَ مَعَ
الْمُؤْمِنِينَ and that Allah is with
the believers.

Section (Rukû') 3

يَا أَيُّهَا الَّذِينَ آمَنُوا 20. O you who believe,
أَطِيعُوا اللَّهَ obey⁹ Allah

وَرَسُولَهُ and His Messenger and
وَلَا تَوَلَّوْا عُنْفُهُمْ do not turn away from him
وَأَسْمِعُوا سَمْعَكُمْ while you hear.

1. موهن *mûhin* = one who weakens, enfeebles, disables, cripples (act. participle from *'awhana*, form IV of *wahana* / *wahina* [wahn], to be weak. See *tahinû* at 4:104, p. 291, n. 1).

2. كيد *kayd* = scheme, plot, plan, stratagem. See at 7:183, p. 537, n.2.

3. The address is to the unbelievers in the context of the Battle of Badr. تَسْتَفْتِحُوا *tastaftihû(na)* = you seek a decision/ decree/ opening/ victory, (v. ii. m. pl. impfct. from *istafatâha*, form X of *fataha* [fatḥ], to open, to conquer. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See *yastaftihûna* at 2:89, p. 42, n. 4).

4. فَتْحُ *fath* (s., pl. فَتُوحَاتُ *futûḥāt*) = decision, opening, victory. See at 5:52, p.356, n. 6.

5. i. e., if you cease your hostility to and war against Islam. تَنْهَوْا *tantahû(na)* = you (all) cease, refrain, desist, terminate (v. ii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [nahy/nahw], to forbid, prohibit. The terminal *nûn* is dropped for the reason stated at n. 3 above. See *yantahû* at 5:73, p. 366, n. 7).

6. i. e., if you come back to fight Islam and the Muslims. تَعُودُوا *ta'ûdû(na)* = you (all) come back (v. ii. m. pl. impfct. from *'âda* ['awd/'awdah], to return. The terminal *nûn* is dropped for the reason stated at n. 3 above. See *ta'ûdûna* at 7:29, p.475, n. 1).

7. i. e., with help against you. نَعُدُّ *na'ûd* (*na'ûdu*) = we come back, return (v. i. pl. impfct. from *'âda* ['awd/'awdah], to return. The final letter is vowelless and hence the medial *waw* is dropped for the verb is conclusion of a conditional clause. See *na'ûda* at 7:89, p. 501, n. 1).

8. تَغْنِي *tughniya(nî)* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghna*, form IV of *ghaniya* [ghinan / ghanâ], to be free from want, to be rich. The final letter takes *fathah* for the particle *lan* coming before the verb. See at 3:116, p. 201, n. 6).

9. كَثُرَتْ *kathurat* = she or it became numerous, more (v. iii. f. s. past from *kathura* [kathrah], to be much. See *istakthartu* at 7:188, p. 539, n. 2).

10. أَطِيعُوا *'afî'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'atâ'a*, form IV of *tâ'a* [taw], to obey. See at 8:1, p. 547, n. 1).

وَلَا تَكُونُوا كَالَّذِينَ 21. Nor be like those who

قَالُوا سَمِعْنَا وَهُمْ said: "We hear" while
لَا يَسْمَعُونَ they were not listening.¹

إِنَّ شَرَّ 22. Verily the worst² of
الْدَّوَابِّ عِنْدَ اللَّهِ creatures³ to Allah are
أَصُمُّ الْبُكْمِ the the deaf⁴ and the dumb⁵
الَّذِينَ لَا يَعْقِلُونَ who do not understand.⁶

وَلَوْ عَلِمَ اللَّهُ 23. And if Allah Knew
فِيهِمْ خَيْرًا in them any good He would
لَأَسْمَعَهُمْ have made them listen;⁷ and
وَلَوْ أَسْمَعَهُمْ if He had made them listen
لَنَوَلَّوْا they would have turned
وَهُمْ مُعْرِضُونَ away⁸ being evasive.⁹

يَا أَيُّهَا الَّذِينَ آمَنُوا 24. O you who believe,
اسْتَجِبُوا لِلَّهِ respond¹⁰ to Allah
وَلِلرَّسُولِ and to the Messenger
إِذَا دَعَاكُمْ when he calls you to that
بِمَا حَيَّيْكُمْ which will revivify¹¹ you;
وَأَعْلَمُوا أَنَّ اللَّهَ and know that Allah
يَحُولُ بَيْنَ interposes¹² between

1. i. e., like the unbelievers and hypocrites who hear Allah's words but do not pay heed to them. يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' / samâ' / samâ'ah / masma'*], to hear. See *sami'û* at 7:179, p. 535, n. 8).

2. شر *sharr* (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 5:61, p. 360, n. 6.

3. دواب *dawwâb* (pl.; s. *dâbbah*) = beasts, animals, creatures, crawling creatures. See *dâbbah* at 6:38, p. 415, n. 9.

4. i. e., not paying attention to Allah's words and guidance. صم *ṣumm* (pl.; sing. *aṣamm*) deaf. See at 6:39, p. 416, n. 3.

5. i. e., unwilling to or incapable of speaking out the truth. بكم *bukm* (pl.; sing. *abkam*) = dumb. See at 6:39, p. 416, n. 4.

6. i. e., if they understood and exercised reason they would have heeded the guidance given them.

يعقلون *ya'qilûna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aq*], to understand, to be reasonable, to have intelligence. See at 5:103, p. 381, n. 1).

7. أسمع *'asma'a* = he made listen, let know (v. iii. m. s. past in form IV of *sami'a* [*sam' / samâ' / samâ'ah / masma'*], to hear. See *yasma'ûna* at n. 1 above).

8. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 5:49, p. 354, n. 11).

9. معرضون *mu'riḍûn* (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'arada*, form IV of *'arada* [*'arḍ*], to be broad, wide, to appear, to show. See at 2:83, p. 39, n. 6).

10. استجبوا *istajibû* = you (all) respond, answer (v. ii. m. pl. imperative from *istajaba*, form X of *jâba* [*jawb*], to travel. See *istajaba* at 8:8, p. 548, n. 12).

11. Islam and *jihâd* for the sake of Allah to which the believers were called are the means of their righteous life in this world and eternally blissful life in the hereafter.

12. يحول *yaḥûlu* = he interposes, interferes, prevents (v. iii. m. s. impfct. from *hâla* [*haylûlah*], to prevent).

الْمَرْءَ وَقَلْبِهِ a man and his heart¹

وَأَنَّهُ إِلَيْهِ and that to Him

تُحْشَرُونَ you shall all be mustered.²

وَأَتَقُوا فَتْنَةً 25. And beware³ of the trial⁴

لَا تُصِيبُ الَّذِينَ that will not afflict⁵ those

ظَلَمُوا مِنْكُمْ who do wrong of you

خَاصَّةً in particular;⁶

وَأَعْلَمُوا أَنَّ اللَّهَ and know that Allah is

شَدِيدُ الْعِقَابِ severe in punishing.⁷

وَأَذْكُرُوا إِذْ 26. And remember when

أَنْتُمْ قَلِيلٌ you were a few

مُسْتَضْعِفُونَ and deemed weak⁸ in the

الْأَرْضِ خَافُونَ أَنْ land and fearing that people

يَحْطِفَكُمْ النَّاسُ would sweep⁹ you away,

فَأَوَّكَكُمْ then He gave you shelter¹⁰

وَأَيَّدَكُمْ بِنَصْرِهِ and aided¹¹ you with His help

وَرَزَقَكُمْ and gave you sustenance

مِنَ الْغَايِبِ of good things¹² that

لَمَّا كُنْتُمْ تَشْكُرُونَ you may express gratitude.



يَا أَيُّهَا الَّذِينَ آمَنُوا 27. O you who believe,

1. i. e., Allah knows your intentions and may direct them as He wills.

2. i. e., on the Day of Judgement. تُحْشَرُونَ *tuhsharūna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 6:72, p. 420, n. 12).

3. اتَّقُوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 8:1, p. 546, n. 4).

4. i. e., Allah's retribution. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 7:155, p. 524, n. 1.

5. *lā tusibanna* = she or it will not afflict, affect, hit, befall (v. iii. f. s. impfct. emphatic from *'asaba*, form IV of *sāba* [*sawb* / *saybūbah*], to hit the mark, to be right).

6. i. e., if Allah's punishment befalls a people, it afflicts both the wrong-doing people and the others.

7. عِقَابٌ *'iqāb* = infliction of punishment, punishment, penalty. See at 8:13, p. 551, n. 7.

8. The address is to the Muslims, particularly to the *muhājirs*, and the reference is to their situation at Makka before the migration. مُسْتَضْعِفُونَ

mustaḍ'afūn (pl.; s. *mustaḍ'af*) = those deemed weak, made helpless, the oppressed. Passive participle from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *mustaḍ'afin* at 4:127, p. 300, n. 6).

9. يَحْطِفُ *yatakhaffa(u)* = he carries away, sweeps away (v. iii. m. s. impfct. from *takhaffa*, form V of *khaṭafa/khaṭifa* [*khaṭf*], to snatch, to seize. The final letter takes *fathah* for the particle *'an* coming before the verb. See *yakhtafu* at 2:20, p. 10, n. 13).

10. i. e., at Madina. أَوَّى *'awā* = he gave shelter, housed, lodged, accommodated (v. iii. m. s. past in form IV of *'awā* [*'awy*], to seek shelter).

11. The reference is especially to Allah's help at the Battle of Badr. أَيَّدَ *'ayyada* = he aided, strengthened assisted, helped (v. iii. s. past in form II of *'āda* [*'ayd*], to be strong. See *'ayyadtu* at 5:110, p. 385, n. 2).

12. طَيِّبَاتٌ *ṭayyibāt* (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 7:32, p. 476, n. 1.

لَا تَخُونُوا اللَّهَ do not betray¹ Allah

وَالرَّسُولَ and the Messenger,

وَتَخُونُوا أَمْنَكُمْ nor betray your trusts²

وَأَنْتُمْ تَعْلَمُونَ while you know.³

وَأَعْلَمُوا 28. And know that

أَنْتُمْ أَمْوَالُكُمْ your properties³

وَأَوْلَادُكُمْ and your children are but

فِتْنَةٌ a trial,⁴

وَأَنَّ اللَّهَ عِنْدَهُ and that Allah, with Him

أَجْرٌ عَظِيمٌ is an immense⁵ reward.

Section (Rukû') 4

يَا أَيُّهَا الَّذِينَ آمَنُوا 29. O you who believe,

إِنْ تَتَّقُوا اللَّهَ if you fear Allah,⁶

يَجْعَلَ لَكُمْ He will provide for you

فُرْقَانًا a distinguishment,⁷

وَيَكْفِرْ عَنْكُمْ and will efface⁸ from you

سَيِّئَاتِكُمْ your sins⁹

وَيَغْفِرْ لَكُمْ and will forgive you;

وَاللَّهُ ذُو and Allah possesses

الْفَضْلِ الْعَظِيمِ magnificent grace.



1. لا تحونوا *lâ takhûnû* = you (all) do not betray, do not be treacherous (v. ii. m. pl. imperative from *khâna* [khwn/ khiyânah], to betray, to be treacherous. See *takhtânâna* at 4:107, p. 292, n. 2).

2. i. e., do not fail to perform the duties and obligations imposed by Allah and His Messenger and to abide by their prohibitions; as well as do not betray the trusts reposed in you of things and secrets. أمانات *'amânât* (pl.; s. pl. *'amânah*) = trusts, things deposited in trust. See *'amânah* at 2:283, p. 150, n. 8.

3. i. e., knowingly.

4. أموال *'amwâl* (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 4:95, p. 285, n. 7.

4. i. e., for seeing whether you be grateful to Allah for His having given you all these or whether you be engrossed with these and be forgetful of Allah and His instructions; for these two often make man arrogant and oblivious of Allah and the hereafter.

5. It is always to be remembered that Allah's reward in the hereafter is immensely and incomparably greater than children and wealth that are also given by Him in this world. عظيم

'aẓîm = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:141, p. 53, n. 4).

6. تتقوا *tattaqû(na)* = you (all) beware, be on your guard, act righteously, fear Allah (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqy* (*waqy* /*wiqâyah*), to guard. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See at 7:63, p. 490, n. 9).

7. i. e., victory, for it will mark out the truth from the untruth. فرقان *furqân* = distinguishment, evidence, Qur'ân. See at 2:185, p. 87, n. 13.

8. يكفر *yukaffir(u)* = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [kuf], to cover, to hide. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See *yukaffiru* at 2:171, p. 142, n. 4).

9. سيئات *sayyi'ât* (pl.; s. *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 7:168, p. 531, n. 5.

وَإِذْ 30. And [recall] when there
يَمْكُرُوكَ conspired¹ against you

الَّذِينَ كَفَرُوا those who disbelieve
لِيُضِلُّوكَ to confine² you

أَوْ يَقْتُلُوكَ or to kill you
أَوْ يُخْرِجُوكَ or to expel³ you.

وَيَمْكُرُونَ They conspire
وَيَمْكُرُ اللَّهُ and Allah plans,

وَاللَّهُ خَبِيرٌ and Allah is the Best of
الْمَكْرُورِينَ Planers.⁴

وَإِذَا شِئْنَا عَلَيْهِمْ 31. And if recited⁵ unto them
ءَايَاتُنَا قَالُوا are Our revelations they say:

قَدْ سَمِعْنَا "We have heard."⁶
لَوْ شَاءَ لَقُلْنَا If we will, we can say

مِثْلَ هَذَا like this.
إِنَّ هَذَا إِلَّا This is naught but

أَسْطُورُ الْأَوَّلِينَ the legends⁷ of the ancients."⁸
﴿٣١﴾

وَإِذْ 32. And [recall] when
قَالُوا اللَّهُمَّ they said:⁹ "O Allah,

إِنْ كَانَتْ هَذَا هُوَ if this were the truth
الْحَقُّ مِنْ عِنْدَكَ from you

1. The 'ayah alludes to the conspiracy of the unbelieving Quraysh leaders of Makka against the Prophet, Peace and blessings of Allah be on him, on the eve of his migration to Madina. يَمْكُرُ

yamkuru = he conspires, plots, schemes, plans, plays trickery, has recourse to a ruse (v. iii. m. s. impfct. from makara [makr], to deceive, to delude. See yamkurû, p. 6:123, p. 443, n. 4).

2. يَضِلُّونَ yuthbitû(na) = they make firm/immovable (i. e., they confine), substantiate (v. iii. m. pl. impfct. from 'athbata, form IV of thabata [thabât/ thubât], to be firm, stable. The terminal nûn is dropped for a hidden 'an in li (of motivation) coming before the verb. See yuthabbita at 8:11, p. 550, n. 9).

3. يُخْرِجُونَ yukhrujû(na) = they expel, drive out, dislodge (v. iii. m. pl. impfct. from 'akhraja, form IV of kharaja [kharû], to go out. The terminal nûn is dropped because the verb is conjunctive to the previous verb which is governed by a hidden 'an. See tukhrijû at 7:123, p. 510, n. 4).

4. مَكْرُورِينَ mākirîn (pl.; acc./gen. of mākirûn; s. mākir) = conspirators, planners (act. participle from makara. See n. 1 above).

5. This 'ayah further refers to the attitude and conduct of the unbelievers. تَلَى tuttâ = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from talâ [tilâwah], to recite. See at 3:101, p. 195, n. 4).

6. سَمِعْنَا sami'nâ = we listened, heard (v. i. pl. past from sami'a [sam' /samâ' /samâ'ah /masma'], to hear. See at 4:45, p. 261, n. 4).

7. أَسْطُورٍ asâtîr (pl.; s. 'ustûrah) = legends, myths, fables, tales. See at 6:15, p. 400, n. 10.

8. The same attitude to and remarks about the Qur'ân are expressed by many a modern unbeliever and critic, especially by the orientlists.

أَوَّلِينَ 'awwalîn (pl.; acc./gen. of 'awwalûn; s. 'awwal) = the first ones, the previous or former ones, the ancients.

9. The Makkian unbelievers not only boasted of their ability to compose the like of the Qur'ân but, in the height of their unbelief and disobedience, challenged to be immediately punished by Allah for their unbelief and rejection of the Prophet and the Qur'ân. Such attitudes are characteristic of unbelievers of all times and places. Allah has His own plan and time for punishing any people.

فَأَمْطِرْ عَلَيْنَا then rain¹ on us

حِجَارَةً مِّنَ السَّمَاءِ stones² from the sky

أَوْ أَرْثِنَا يُعَذِّبُ or bring us a punishment

أَلِيمٌ most painful.³

وَمَا كَانَتِ اللَّهُ 33. But Allah is not

لِيُعَذِّبَهُمْ to punish⁴ them

وَأَنْتَ فِيهِمْ while you are amidst them;⁵

وَمَا كَانَتِ اللَّهُ nor is Allah

مُعَذِّبَهُمْ going to punish⁶ them

وَهُمْ يَسْتَغْفِرُونَ while they seek forgiveness.⁷



وَمَا لَهُمْ 34. And what is for them⁸

أَلَّا يُعَذِّبَهُمُ اللَّهُ that Allah should not punish

وَهُمْ يَصُدُّونَ them while they deter⁹

عَنِ الْمَسْجِدِ الْحَرَامِ from the Sacred Mosque

وَمَا كَانُوا while they were not

أَوْلِيَاءَهُ its guradians?¹⁰

إِنْ أَوْلِيَائِهِمْ Verily its guardians are none

إِلَّا الْمُنْفِقُونَ but the godfearing ;¹¹

وَلَكِنْ أَكْثَرُهُمْ but most of them

لَا يَعْلَمُونَ do not know.

وَمَا كَانَ صَلَاتُهُمْ 35. Nor are their prayers

1. أَمَطَرُ 'amtir = rain, shower, pour out (v. ii. m. s. imperative from 'amtara, form IV of matara, to rain. See 'amtarnâ at 7:84, p. 498, n. 4).

2. Obviously the Quryash unbelievers were aware of the punishment by the sijjil stones that were rained on the invaders of the Ka'ba. hijârah (sing. hajar) = stones. See at 2:24, p. 13, n. 2.

3. أَلِيمٌ 'alim = agonizing, anguishing, excruciating, most painful. See at 5:73, p. 366, n. 9.

4. يُعَذِّبُ yu'adhhdhiba(u) = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from 'adhhdhaba, form II [ta'dhib] of 'adhaba ['adhb], to impede, to obstruct. The final letter takes fathah because of a hidden 'an in li (of motivation) coming before the verb. See at 3:128, p. 206, n. 7).

5. i. e., while the Prophet, peace and blessings of Allah be on him, had still been trying to convince them of the truth and had not yet given up hope of their ultimate acceptance of it.

6. مُعَذِّبٌ mu'adhhdhib = one who punishes/ is going to punish (act. participle from 'adhhdhaba. See n. 4 above).

7. i. e., the believers and the weak among them seek Allah's forgiveness. يَسْتَغْفِرُونَ yastaghfirûna = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from istaghfara, form X of ghafara [ghafir /maghfirah /ghufrân], to forgive. See at 5:74, p. 367, n. 2).

8. i. e., what plea have they in their favour.

9. i. e., deter believers and others from going to the Ka'ba. يَصُدُّونَ yasuddûna = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from şadda [şadd/şudûd], to turn away. See at 7:45, p. 482, n. 9).

10. Their conduct was all the more reprehensible because the guardianship of the Ka'ba did not belong to them but to the godfearing, as mentioned in the next clause of the 'âyah. أَوْلِيَائِهِمْ 'awliyâ' (pl.; sing. waliyy) = helpers, friends,

allies, patrons, protectors, legal guardians. See at 5:56, p. 358, n. 9.

11. مُتَّقِينَ muttaqîn (sing. muttaqin) = godfearing, those who are on their guard, righteous (active participle from ittaqâ [to be on one's guard], form VIII of waqâ [waqy/wiqâyah], to guard, to protect). See at 2:177, p. 84, n. 6.

عِنْدَ الْبَيْتِ near the House

إِلَّا مَكَاً aught but whistling¹

وَتَصْدِيَهُ and clapping.²

فَذُوقُوا الْعَذَابَ Hence taste³ the punishment⁴

بِمَا كُنْتُمْ because you used

تَكْفُرُونَ to disbelieve.

36. Those who disbelieve

يُسِفِقُونَ آمُولَهُمْ are spending⁵ their funds

لِيَصُدَّوْا عَنْ

سَبِيلِ اللَّهِ the way of Allah.

سَيُفْقِدُونَهَا So they will spend them

ثُمَّ يَكُونُ and then these will become

عَلَيْهِمْ حَسْرَةٌ a regret⁷ on their part, then

ثُمَّ يُغْلَبُونَ they will be vanquished.⁸

وَالَّذِينَ كَفَرُوا And those who disbelieve,

إِلَى جَهَنَّمَ to hell

يُخْتَرُونَ they will be herded.⁹

37. That Allah may mark

الْحَيِّثَ مِنَ الطَّيِّبِ out¹⁰ the bad from the good

وَيَجْعَلَ الطَّيِّبَ and put the bad

بَعْضَهُ عَلَى بَعْضٍ one over the other,

1. مَكَا. *mukâ* = whistling.

2. تصدیه. *taşdiyyah* = clapping. The polytheists of Makka used to go round the Ka'ba whistling and clapping.

3. ذُوقُوا *dhûqu* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 8:14, p. 551, n. 8).

4. The punishment alluded to here is that which befell the Makkan unbelievers at the Battle of Badr.

5. The reference is to the preparations that were being made by the Makkan unbelievers after the Battle of Badr for invading Madina. They were spending their capital as well as profits made from their late trip to Syria for collecting and equipping an army for the purpose. The 'ayah refers to that preparation of the unbelievers and foretells their ultimate failure. ينفقون *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from '*anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 4:37, p. 257, n. 14).

6. i. e., to deter others. يصدوا *yaşuddû(na)* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *şadda* [*şadd/şudûd*], to turn away. The terminal *nûn* is dropped because of a hidden '*an* in *li* (of motivation) coming before the verb. See *yaşuddûna* at 8:34, p. 558, n. 9).

7. i. e., because all their preparations and spending of money will fail to achieve their objective of crushing the Muslims. حسرة *ḥasrah* (pl. *ḥasarât*) = regret, lamentation, grief, sorrow, distress. See at 3:156, p. 217, n. 5).

8. يغلون *yughlabûna* = they are vanquished, defeated, overcome, overpowered, subdued, conquered (v. iii. m. pl. impfct. passive from *ghalaba* [*ghalb/ghalbah*], to conquer, to defeat. See *tughlabûna* at 3:12, p. 158, n. 6).

9. يجمعون *yuhşharûna* = they are gathered, collected, assembled, mustered, herded (v. iii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 6:38, p. 406, n. 1).

10. يميز *yamîza(u)* = he isolates, distinguishes, marks out (v. iii. m. s. impfct. from *mâza* [*mayz*], to separate, to distinguish. The final letter takes *fathah* because of an implied '*an* in *li* (of motivation) coming before the verb. See at 3:179, p. 225, n. 8).

فَرَكُمَهُ جَمِيعًا thus piling¹ them up all;
يَجْعَلُهُ فِي جَهَنَّمَ then He will put² it into hell.
أُولَئِكَ هُم Those are the ones
الْخَيْرُونَ doomed to loss.³

Section (Rukû') 5

قُلْ لِلَّذِينَ 38. Say to those who
كَفَرُوا disbelieve,
إِنْ يَنْتَهُوا if they desist⁴
يُغْفَرْ لَهُمْ they will be forgiven
مَا قَدْ سَلَفَ for what has been past.⁵
وَإِنْ يَبْهُدُوا But if they revert,⁶ then
فَقَدْ مَضَتْ there already has gone by⁷
سُنَّتُ الْأَوَّلِينَ the practice⁸ with ancients.



وَقَاتِلُوهُمْ حَتَّى 39. And fight⁹ them
لَا تَكُونَ فِتْنَةً till there be no discord¹⁰
وَيَكُونَ الَّذِينَ and the worship¹¹ becomes
كُلُّهُمْ لِلَّهِ entirely for Allah.
فَإِنْ أَسْتَهْوُوا But if they cease,¹¹
فَإِنَّ اللَّهَ then Allah indeed is
يَسْمِعُ مَا عَمِلُوا of what they do
بَصِيرٌ All-Seeing.

1. يركم *yarkuma(u)* = he piles up, heaps up (v. iii. m. s. impfct. from *rakuma* [*rakm*], to pile up).
2. يجعل *yaj'ala(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 4:141, p. 308, n. 3).
3. خاسرون *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khâsara* [*khusr* /*khâsâr* /*khâsârah* /*khusrân*] to lose. See at 7:177, p. 535, n. 4).
4. ينتهوا *yantahû(na)* = they cease, refrain, desist, terminate (v. iii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See *tantahû* at 8:19, p. 553, n. 5).
5. سلف *salafa* = he or it was over, past (v. iii. m. s. past from *salaf*, to be over. See at 5:95, p. 377, n. 9).
6. i. e., if they revert to unbelief and to fighting Islam and the Muslims. يعودوا *ya'ûdû (na)* = come back, return, revert (v. iii. m. pl. impfct. from 'âda [*'awd*/'*awdah*], to return. The terminal *nûn* is dropped for the reason stated at n. 4 above. See *ta'ûdû* at 8:19, p. 553, n. 6).
7. مضت *maḍat* = she or it passed, went by, was past (v. iii. f. s. past from *maḍâ* [*mudîy*], to pass, to go by).
8. i. e., how Allah punished the persistently unbelieving and disobedient peoples. سنة *sunnah* (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See *sunan* at 4:26, p. 252, n. 5).
9. قاتلوا *qâtîlû* = you (all) fight (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. See at 2:190, p. 91, n. 11).
10. i. e., opposition to worshipping Allah Alone and persecution of the Muslims. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 8:25, p. 555, n. 4.
11. دين *dîn* (s.; pl. *adyân*) = religion, faith, belief, creed, worship. See at 4:1146, p. 310, n. 2.
12. انتهوا *intahaw* = they came to an end, gave up, terminated, desisted, ceased, stopped (v. iii. m. pl. past from *intahâ*, form VIII of *nahâ* [*nahw/nahy*], to forbid, ban. See n. 4 above).

وَأِنْ تَوَلَّوْا 40. But if they turn away¹

فَاعْلَمُوا أَنَّ اللَّهَ

مَوْلَانَا is your Guardian-Protector.²

نِعْمَ الْمَوْلَى Excellent is the Guardian,

وَنِعْمَ النَّصِيرُ and Excellent is the Helper.³

Part (juz') 10

وَأَعْلَمُوا أَنَّمَا 41. And know that whatever

غَنِمْتُمْ مِنْ شَيْءٍ thing you gain as booty,⁴

فَإِنَّ لِلَّهِ خُمُسَهُ to Allah belongs its fifth,⁵

وَلِلرَّسُولِ and to the Messenger

وَلِذِي الْقُرْبَى and to the near relatives,⁶

وَالْيَتَامَى and the orphans and the poor

وَأَبْنَى السَّبِيلِ and the wayfarer,⁷

كُتِبَ عَلَيْكُمْ أَنْ تَعْلَمُوا أَنَّ اللَّهَ

وَمَا أَرْزَلْنَا and in what We sent down⁸

عَلَى عَبْدِنَا on Our servant on

يَوْمَ الْفُرْقَانِ the day of distinguishment⁹ –

يَوْمَ الْتَقَى الْجَمْعَانِ the day the two hosts met.¹⁰

وَاللَّهُ عَلَى كُلِّ شَيْءٍ And Allah is over everything

قَدِيرٌ All-Powerful.¹¹

إِذْ أَنتُمْ 42. When you were at the

1. i. e., if they turn away from the truth (Islam) to which they are called. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 5:49, p. 354, n. 11).

2. مَوْلَى *mawlâ* = Lord-Protector, Guardian-Protector, Sovereign. See at 3:150, p. 213, n. 6.

3. نَصِير *naṣîr* = (s.; pl. *nuṣarâ*) = helper, defender, supporter, ally, protector, patron. See at 4:173, p. 323, n. 2).

4. غَنِمْتُمْ *ghanimtum* = you (all) gained booty, captured (v. ii. m. pl. past from *ghanima* [*ghunm* / *ghanm* / *ghanam* / *ghanimah*], to gain booty).

5. The 'âyah was revealed in the context of the victory of the Muslims at Badr and the booty they gained then. It lays down the rules for the division of the booty and directs that one-fifth of it belongs to Allah and His Messenger. This one fifth is meant for (a) the Messenger, (b) his near relatives [Banû Hâshim and Banû 'Abd al-Muttalib], (c) the orphans, (d) the poor and (e) the wayfarer who is stranded and needs funds for returning to his home. The rest of the booty (four fifths) is to be divided among the participants in the fighting. The share of the Prophet, peace and blessings of Allah be on him, is now to be applied for the well-being of the Muslims in general.

6. ذِي الْقُرْبَى *dhî al-qurbâ* = near relations, those close by. See at 4:36, p. 257, n. 2.

7. ابْنِ السَّبِيلِ *ibn al-sabîl* = wayfarer, traveller. See at 2:215, p. 104, n. 6.

8. i. e., of *wahy*, angels and victory. أَرْزَلْنَا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzâl*], to come down. See at 6:155, p. 459, n. 7).

9. i. e., on the day of the Battle of Badr. It was a day of distinguishment because it marked out the truth from the untruth. فُرْقَان *furqân* = Qur'ân, distinguishment, evidence. See at 8:29, p. 556, n. 7.

10. i. e., the Muslim army and the Makkan unbelievers' army. التَقَى *iltaqa* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ* ' / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See at 3:166, p. 221, n. 2).

11. Such as making a small band rout a vastly large and well equipped army.

بِالْعُدْوَةِ الدُّنْيَا the slope¹ on the nearer side²
 وَهُمْ بِالْعُدْوَةِ and they were at the slope
 الْفُصْوَى وَالرَّصْبِ on the farther side,³
 أَسْفَلَ مِنْكُمْ and the caravan⁴ below you.
 وَلَوْ And if you had
 تَوَاعَدْتُمْ made an appointment⁵ you
 لَأَخْلَفْتُمْ would surely have failed⁶
 فِي الْإِيعَادِ in the appointment;⁷
 وَلَكِنَّ يَفْقِضَ اللَّهُ but that Allah might execute⁸
 أَمْرًا كَانَ a matter that was
 مَفْعُولًا already done,⁹
 لِيُهْلِكَ that there might perish¹⁰
 مَنِ هَلَكَ those who perished
 عَنْ بَيِّنَةٍ on a clear evidence¹¹
 وَيَحْيِيَ مَنْ مَاتَ and live those who live
 عَنْ بَيِّنَةٍ on a clear evidence.
 وَإِنَّ اللَّهَ And Allah indeed is
 سَمِيعٌ عَلِيمٌ All-Hearing, All-Knowing.
 إِذْ 43. And [recall] when
 يُرِيكَهُمُ اللَّهُ Allah showed¹² them to you
 فِي مَنَامِكَ قَلِيلًا in your dream as a few;
 وَلَوْ أَرَأَيْتَهُمْ and if He had shown them
 كَثِيرًا to you as many, surely you

1. عدوة 'udwah = slope (of a valley), bank.
2. i. e., of the valley of Badr. The 'āyah refers to the respective positions of the Muslim army, the Makkan army and the Quraish caravan under 'Abū Sufyān returning from Syria. دنيا dunyā (f. of 'adnā) = closer, nearer, lower, inferior, world.
3. فُصْوَى quṣwā (f. of 'aqṣā) = farther, remoter, more distant.
4. This 'āyah proves that when the Muslim army and the Makkan forces confronted each other at Badr, the caravan under 'Abū Sufyān had not been far away from that place. ركب rakk = caravan, riders, travelling party.
5. The Battle of Badr took place without any appointment made by the two sides but the marching out of each party was known to the other and the circumstances so converged by Allah's will that they inevitably confronted each other at Badr. تَوَاعَدْتُمْ tawā'adtum = you made an appointment (v. ii. m. pl. past from tawā'ada, form VI of wa'ada [wa'd], to make a promise. See lā tuwā'idū at 2:235, p. 118, n. 9).
6. اِخْتَلَفْتُمْ ikhtalaftum = you differed, disagreed, failed (v. ii. m. pl. past from ikhtalafa, form VIII of khalafa [khalaf/khilāfah], to come after, to follow, to succeed. See khalaftum at 7:150, p. 521, n. 6).
7. مِيعَادِ mī'ād (pl. مَوَاعِدِ mawā'id) = promise, time agreed on, appointment. See at 3:194, p. 232, n. 12.
8. يَفْقِضُ yaqḍī (dī) = he spends, settles, concludes, executes, decrees (v. iii. m. s. impfct. from qadā [qadā], to settle, to decide. See yuqḍā at 6:61, p. 415, n. 5).
9. i. e., in Allah's knowledge.
10. يَهْلِكُ yahlīka (u) = he perishes, is destroyed (v. iii. m. s. impfct. from halaka [halk/ hulk/ halāk/ tahlukah], to perish. See yuhlika at 7:129, p. 512, n. 6).
11. i. e., after having seen and known the clear evidence of the truth. بَيِّنَةٍ bayyīnah (f. s.; pl. bayyīnāt) = clear, clear proof, clear evidence, obvious, manifest. See at 7:73, p. 494, n. 7.
12. يُرِي يurī = he shows, makes see (v. iii. m. s. impfct. from arā, form IV of ra'ā [ra'y/ru'yah], to see. See yuriya at 7:27, p. 473, n. 12).

لَفَشِلْتُمْ would have been dismayed¹

وَلَنَنزَعَنَّ and would have wrangled²

فِي الْأَمْرِ over the matter;

وَلَكِنَّ اللَّهَ سَلَّمَ but Allah saved.³

إِنَّهُ عَلِيمٌ Verily He is All-Knowing

بِذَاتِ الصُّدُورِ of what is in the hearts.⁴



وَإِذْ 44. And [recall] when

رُبِّكُمُوهُمْ He showed them to you

إِذْ التَّفَيْتُمْ while you met⁵

فِي أَعْيُنِكُمْ قَلِيلًا as a few in your eyes,

وَقَلَّلَكُمْ and lessened⁶ you

فِي أَعْيُنِهِمْ in their eyes,

لِيَقْضِيَ اللَّهُ أَمْرًا that Allah might execute⁷

كَانَ مَفْعُولًا a matter already done.⁸

وَالِىَ اللَّهُ And to Allah

تُرْجَعُ الْأُمُورُ are returned⁹ all matters.

يَا أَيُّهَا الَّذِينَ آمَنُوا 45. O you who believe,

إِذَا لَقِيتُمْ فِئَةً when you meet¹⁰ a party,¹¹

قَائِمُوا وَادْكُرُوا stand firm¹² and remember

اللَّهُ كَثِيرًا Allah much that you might

لَعَلَّكُمْ تَفْلِحُونَ attain success.¹³



1. *fashiltum* = you (all) were dismayed, lost heart, despaired, failed, (v. ii. m. pl. past from *fashila* [*fasha*], to lose heart, be cowardly, fail. See at 3:152, p. 214, n. 2).

2. *tanāza'tum* = you (all) wrangled, disputed, contested (v. ii. m. pl. past from *tanāza'a*, form VI of *naza'a* [*naz'*], to remove. See at 4:59, p. 266, n. 14).

3. i. e., saved from being dismayed. *sallama* = he saved, preserved, protected from harm, surrendered (v. iii. m. s. past in form II of *salima* [*salāma/salāmah*], to be safe and sound. See *nuslīma* at 6:71, p. 420, n. 9).

4. i. e., of intentions, fears and tendencies.

5. *iltaqaytum* = you met, encountered, confronted (v. ii. m. pl. past in form VIII of *laqiya* [*liqā'* / *luqyān* / *luqy* / *luqyah* / *luqan*], to meet. See *iltaqā'* at 8:41, p. 561, n. 10).

6. i. e., before the engagement; but made you appear many to them during the fighting. *yuqallilu* = he lessens, makes little, diminishes, reduces (v. iii. m. s. impfct. from *qallala*, form II of *qalla* [*qill/qull/qillah*], to be little).

7. *yaqḍiya(dī)* = he spends, settles, concludes, executes, decrees (v. iii. m. s. impfct. from *qaḍā* [*qaḍā'*], to settle, to decide. The terminal letter takes *faṭḥah* because of a hidden 'an' in *li* (of motivation coming before the verb. See at 8:42, p. 562, n. 8).

8. i. e., in Allah's knowledge.

9. i. e., for final judgement and award of rewards or punishment. *turja'u* = she is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [*rujā'*], to return). See at 3:109, p. 198, n. 9).

10. *laqitum* = you (all) met, came across (v. ii. m. pl. past from *laqiya* [*liqā'* / *luqyān* / *luqy* / *luqyah* / *luqan*] to meet. See at 8:15, p. 551, n. 9).

11. *fi'at* (pl. *fi'āt*) = party, group, band, class.

12. *uthbutū* = you (all) stand firm, be fixed/stable/unshakeable (v. ii. m. pl. imperative from *thabata* [*thabāt* / *thubūt*], to stand firm, to be fixed. See *yuthbinū* at 8:30, p. 557, n. 2).

13. *tufliḥūna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from 'aslaḥa, form IV of *falaḥa* [*falḥ*], to split. See at 7:69, p. 492, n. 13).

Section (Rukû') 6

وَأَطِيعُوا اللَّهَ 46. And obey¹ Allah

وَرَسُولَهُ and His Messenger

وَلَا تَنَزَعُوا and do not wrangle,² then

فَنَفْسُكُمُ you will loose heart³ and

وَيَذْهَبَ رِيحُكُمْ your spirit⁴ will go away;

وَأَصْبِرُوا and persevere.⁵

إِنَّ اللَّهَ مَعَ Verily Allah is with

الصَّابِرِينَ the persevering ones.

وَلَا تَكُونُوا كَالَّذِينَ 47. And be not like those who

خَرَجُوا مِنْ دِيَارِهِمْ set out⁶ from their homes

بَطْرًا boasting⁷ and

وَرِثَاةَ النَّاسِ showing off⁸ to men,

وَيَصُدُّونَ and turning away⁹

عَنْ سَبِيلِ اللَّهِ from the way of Allah.

وَاللَّهُ يَمَّا يَعْمَلُونَ Allah is of what they do

مُحِيطٌ All-Encompassing.¹⁰

وَإِذْ 48. And [recall] when

زَيْنَ لَهُمُ الشَّيْطَانُ Satan embellished¹¹ to them

أَعْمَالَهُمْ وَقَالَ their deeds and said: "None

لَا غَالِبَ لَكُمْ is there to overcome¹² you

1. اَطِيعُوا 'aṭī'û = you (all) obey, be obedient (v. ii. m. pl. imperative from 'aṭā'a, form IV of ṭā'a [ṭaw'], to obey. See at 8:20, p. 553, n. 10).

2. i. e., amongst yourselves. لَا تَنَازَعُوا 'lā tanāza'û = you (all) do not wrangle, quarrel, dispute (v. ii. m. pl. imperative prohibition) from tanāza'a, form VI of naza'a [naz'], to remove. See tanāza'tum at 8:43, p. 563, n.2).

3. تَفَشَّلُوا tafshalû (na) = you loose heart, be despaired, dispirited (v. ii. m. s. impfct. from fashila [fashal], to lose heart, be cowardly, fail. The terminal nûn is dropped because of a hidden 'an in the causal fa coming before the verb. See fashiltum at 8:43, p. 563, n. 1).

4. رِيح rīḥ (pl. riyāḥ/arwāḥ/aryāḥ) = wind, smell, spirit. See at 3:117, p. 202, n. 1).

5. اَصْبِرُوا iṣbirû = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from ṣabara [ṣabr], to be patient, to bind. See at 7:128, p. 511, n. 10).

6. This 'āyah points out the motives and intentions of the unbelieving forces that came from Makka to Badr. خَرَجُوا kharajû = they (all) went out, left, emerged, set out (v. iii. m. pl. past from kharaja [kharuj], to go out. See at 2:243, p. 122, n. 6).

7. بَطْرًا baṭar = arrogance, boast, pride.

8. رِثَاةَ rī'ā' = showing off, parading. See at 4:37, p. 257, n. 15.

9. i. e., turning away others. يَصُدُّونَ yaṣuddûna = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from ṣadda [ṣadd/ṣudūd], to turn away. See at 8:34, p. 558, n. 9).

10. i. e., in knowledge. مُحِيطٌ muḥīṭ = one who closes in on, surrounds, encompasses, comprehensive (active participle from 'ahāta, form IV of hāta [hawt/hītah/hiyātah], to encircle, enclose, guard. See at 4:108, p. 292, n. 9).

11. زَيْنَ zayyana = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of zāna [zayn], to decorate, adorn. See at 6:137, p. 449, n. 11).

12. غَالِبَ ghālib (s.; pl. ghālibūn) = victorious, conquerors, dominant (active participle from ghalaba [ghalib/ghalbah], to subdue, to conquer. See ghālibūn at 5:23, p. 340, n. 10).

أَلْيَوْمَ مِنَ النَّاسِ today from among men
وَإِنِّي جَارِلٌ لَكُمْ and I am your protégé.¹

فَلَمَّا تَرَأَتْهُ فَلَمَّا تَرَأَتْهُ But when the two hosts
السِّتَانِ sighted each other²

نَكَصَ عَلَى عَقَبَيْهِ he turned away³ on his heels⁴

وَقَالَ إِنِّي بَرِيءٌ and said: "I am absolved⁵
مِنْكُمْ of you;

إِنِّي أَرَى مَا لَا تَرَوْنَ I see what you do not see;

إِنِّي أَخَافُ اللَّهَ I fear⁶ Allah,

وَاللَّهُ شَدِيدٌ for verily Allah is severe

الْعِقَابِ in punishing.⁷

Section (Rukû') 7

إِذْ يَقُولُ 49. When there said

الْمُنَافِقُونَ the hypocrites⁸

وَالَّذِينَ فِي قُلُوبِهِمُ and those in whose hearts
مَرَضٌ was a disease.⁹

عَرَّهَوْا لَهُ "There has deceived¹⁰ these
دِينَهُ people their religion;¹¹

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ but whoever relies¹² on Allah,

فَإِنَّ اللَّهَ عَزِيزٌ Allah indeed is All-Mighty,

حَكِيمٌ All-Wise.

1. On the eve of the Battle of Badr Satan appeared in the form of a man and encouraged and instigated the unbelievers against the Muslims; but when during the battle he saw angels fighting on the side of the Muslims he left the unbelievers saying what is mentioned in this 'āyah. جار *jār*

(s.; pl. جيران *jirān*) = neighbour, protégé, refugee. See at 4:36, p. 257, n. 1.

2. تَرَأَتْهُ *tarā'at* = they (fem.) saw each other, sighted each other (v. iii. f. s. past in form VI of *ra'ā* [ra'y/ru'yah], to see. See *yurikum* at 8:43, p. 562, n. 12).

3. نَكَصَ *nakaṣa* = he turned away, withdrew, recoiled (v. iii. m. s. past from *nakṣu* / *nukūṣu* / *munkaṣu*, to turn away, to shrink).

4. عَقَبَيْهِ *'aqibay+hi* (dual; sing. *'aqib*; pl. *a'qāb*) = his two heels. See at 2:143, p. 68, n. 2.

5. بَرِيءٌ *barī'* (s.; pl. *abriyā'* / *burā'* / *birā'*) = innocent, guiltless, free, exempt, absolved. See at 6:77, p. 423, n. 1.

6. أَخَافُ *'akhāfu* = I fear, am afraid, dread (v. i. s. impfct. from *khāfa* [khawf], to fear. See at 7:59, p. 489, n. 3).

7. عِقَابِ *'iqāb* = infliction of punishment, punishment, penalty. See at 8:25, p. 555, n. 7.

8. *munāfiqūn* (pl.; s. *munāfiq*) = hypocrites, dissemblers (active participle from *nāfaqa*, form III of *nafaqa* [nafaq/nufūq], to be used up, to perish). See *munāfiqūn* at 4:138, p. 306, n. 2.

9. مَرَضٌ *marad* (pl. *'amrād*) = disease, sickness, ailment, illness, malady. The disease meant here is that of jealousy and hypocrisy.

10. غَرَّ *gharra* = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past from *ghurâr*, to mislead, to deceive. See at 3:24, p. 164, n. 5).

11. The hypocrites said so in view of the small number of the Muslims daring to confront a vastly outnumbering force of the unbelievers; but those who rely on Allah they are helped by Him. He is All-Mighty and victory is given only by Him.

12. يَتَوَكَّلُ *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [waki/wukāl], to entrust). The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See at 5:11, p. 333, n. 10).

وَتَوَسَّرَ 50. And if you could see

إِذْ تَوَفَّى الَّذِينَ when the angels took fully¹

كَفَرُوا الْمَلٰٓئِكَةَ those who disbelieve,

يَضْرِبُونَ وُجُوهُهُمْ striking² their faces³

وَأَدْبَرَهُمْ and their backs⁴ and [saying]

ذُوقُوا عَذَابَ "Taste you all⁵ the punish-

الْحَرِيقِ ment of the blazing fire."⁶

ذٰلِكَ بِمَا 51. "This is because of what

قَدَّمْتُمْ أَيْدِيَكُمْ your hands had forwarded⁷

وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ and that Allah is not unjust⁸

لِّلْعَبِيدِ to the serfs.⁹

كَذٰبٍ 52. As¹⁰ was the wont¹¹ of

مَا لِي وَرَعَوْتُ the people of the Pharaoh

وَالَّذِينَ مِن قَبْلِهِمْ and those before them –

كَفَرُوا they disbelieved

فَبَيَّنَّا لِلَّهِ in the revelations of Allah.

فَأَخَذَهُمُ اللَّهُ Hence Allah seized¹² them

بِذُنُوبِهِمْ for their sins.¹³

إِنَّ اللَّهَ قَوِيٌّ Verily Allah is All-Powerful,

شَدِيدُ الْعِقَابِ severe in punishing.



1. i. e., caused the death of the unbelievers at the Battle of Badr. يَتَوَفَّى *yatawaffā* = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffā*, from V of *wafā* [*wafā*/'*wafy*], to be perfect, to fulfil. See at 6:61, p. 415, n. 1).

2. يَضْرِبُونَ *yadribūna* = they strike, hit, beat (v. iii. m. pl. impfct. from *daraba* [*darb*], to hit. See *darabtum* at 5:106, p. 382, n. 6).

3. وَجُوهُ *wujūh* (sing. وجه *wajh*) = faces, countenances. See at 2:177, p. 83, n. 6).

4. i. e., striking them from their front and from their rear. أَدْبَار *'adbār* (pl.; sing. دُبُر *dubr/ dubur*) = backs, backsides, rear parts. See at 8:15, p. 552, n. 2.

5. ذُوقُوا *dhūqū* = you (all) taste (v. ii. m. pl. imperative from *dhāqa* [*dhawq/ madhūq*], to taste. See at 8:35, p. 559, n. 3).

6. حَرِيقٍ *ḥarīq* (s.; pl. حَرَارٍ *ḥarār'iq*) = fire, conflagration, blazing fire (active participle on the scale of *fa'il* from *ḥaraqa* [*ḥarq*], to burn. See at 3:181, p. 227, n. 6).

7. قَدَّمْتُ *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama* / *qadima* [*qadm/ qudūm/ qidmān/ maqdam*] to precede, to arrive. See at 5:80, p. 369, n. 6).

8. ظَلَمَ *ẓallām* = unjust, oppressor, evildoer (act. participle in the scale of *fa'āl* from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓālimīn* at 7:150, p. 522, n. 2).

9. عِبِيدٍ *'abīd* (pl.; s. عَبْد *'abd*) = serfs, servants, slaves, bondsmen. See *'ibād* at 7:194, p. 541, n. 2.

10. i. e., the case of the unbelievers and their disaster at the Battle of Badr was like that of the Pharaoh and his people who persistently rejected of the truth and opposed the Messenger of Allah and were as such punished by Him

11. دَابَّ *da'b* = habit, wont, persistence, eagerness. See at 3:11, p. 158, n. 2.

12. أَخَذَ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhadh*. See at 3:11, p. 158, n. 4).

13. ذُنُوبٍ *dhunūb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 5:49, p. 355, n. 3.

ذَٰلِكَ بِأَنَّ اللَّهَ 53. That is¹ because Allah
لَمْ يَكُ مُغَيِّرًا نِّعْمَةً is not to change² a garce He
أَنْصَحَهَا عَلَىٰ قَوْمٍ has bestowed³ on a people
حَتَّىٰ يَغْيُرُوا unless they change⁴
مَا بِأَنْفُسِهِمْ what is with themselves;⁵
وَأَنَّ اللَّهَ and that Allah is
سَمِيعٌ عَلِيمٌ All-Hearing, All-Knowing.

كَذَّابٍ 54. Like the wont⁶ of
عَالِ فِرْعَوْنَ the people of the Pharaoh
وَالَّذِينَ مِنْ قَبْلِهِمْ and those before them – they
كَذَّبُوا بِآيَاتِنَا cried lies⁷ to the revelations⁸
رَبِّهِمْ of their Lord.
فَأَهْلَكْنَاهُمْ Hence We destroyed⁹ them
يَذْنُوبِينَ وَأَعْرَفْنَا for their sins and drowned¹⁰
عَالِ فِرْعَوْنَ the people of the Pharaoh.
وَكُلٌّ كَانُوا ظَالِمِينَ And all were transgressors.

إِنَّ شَرَّ الدَّوَابِّ 55. The worst¹¹ of creatures¹²
عِنْدَ اللَّهِ in the sight of Allah
الَّذِينَ كَفَرُوا are those who disbelieve;¹³
فَهُمْ لَا يُؤْمِنُونَ so they will not believe.¹⁴

1. The allusion is to the punishment inflicted on the unbelievers at the Battle of Badr.

2. *mughayyir* = one who changes/ alters/ modifies (act. participle from *ghayyara*, form II of *ghâra* [*ghayrah*], to be jealous).

3. *'an'ama* = he graced, blessed, bestowed (v. iii. m. s. past in form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 5:23, p. 340, n. 9).

4. *yughayyirû(na)* = they change, alter, modify (v. iii. m. pl. impfct. from *ghayyara*. The terminal *nûn* is dropped because of a hidden 'an in *hattû* coming before the verb. See n. 1 above).

5. i. e., of gratefulness, belief and acts commensurate with the grace bestowed on them.

6. i. e., the case of the Makkan unbelievers was like that of the people of the Pharaoh. *da'b* = habit, wont, persistence, eagerness. See at 8:54, p. 567, n. 6.

7. *kadhhabû* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:182, p. 536, n. 9).

8. *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 7:175, p. 534, n. 1.

9. *ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 7:4, p. 466, n. 5).

10. *'aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 7:64, p. 490, n. 14).

11. *sharr* (pl. *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 8:22, p. 554, n. 2.

12. *dawwâb* (pl.; s. *dâbbah*) = beasts, animals, creatures, crawling creatures. See *dâbbah* at 8:22, p. 554, n. 3.

13. i. e., those who persist in their disbelief and rejection of the truth.

14. i. e., their acceptance of the truth cannot be expected. According to Ibn 'Abbas, and in the light of the following *'ayah*, the immediate allusion is to the intriguing Jews of Madina, particularly Banû Qurayzah.

الَّذِينَ 56. Those are they you had
عَاهَدْتُمْ مِنْهُمْ taken a covenant¹ from;
ثُمَّ يَنْقُضُونَ then they break²
عَهْدَهُمْ فِي كُلِّ مَرَّةٍ their covenant every time,³
وَهُمْ لَا يَتَّقُونَ and they do not fear Allah.⁴



فَإِنَّمَا تُنْقِضُ 57. So if you come upon⁵
فِي الْحَرْبِ them in war
فَتَشْرِدُ بِهِمْ then scatter⁶ by them
مَنْ خَلْفَهُمْ those behind them,
لَعَلَّهُمْ يَذْكُرُونَ that they bear in mind.⁷



وَأِنَّمَا تَخَافُ 58. And if you fear
مِنْ قَوْمٍ خِيَانَةٍ from a people treachery,⁸
فَأَنذِرْهُمْ then renounce⁹ to them
عَلَى سَوَاءٍ on equal terms.
إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like
الْمُنَافِقِينَ the traitors.

Section (Rukû') 8

وَلَا يَحْسَبَنَّ 59. And let there not reckon¹⁰
الَّذِينَ كَفَرُوا those who disbelieve
سَبَقُوا that they have forestalled.¹¹

1. The present and the two following 'âyahs refer to the Jews of Madina and prove that the Jews of that place had repeatedly made and broken covenants with the Prophet, peace and blessings of Allah be on him, for not assisting his enemies.

عَاهَدْتُمْ 'āhadta = you made a covenant, concluded a contract/pact (v. ii. m. s. past from 'āhada, form III of 'ahida ['ahd] to know, to commit). See 'ahida at 7:134, p. 514, n. 5).

2. يَنْقُضُونَ yanquḍūna = they break, violate, infringe (v. iii. m. pl. impfct. from naqada [naqd], to break, to violate. See at 2:27, p. 14, n. 8).

3. مَرَّةً marrah (s.; pl. marrāt/mirār) = time, turn, once.

4. يَتَّقُونَ yattaqūna = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from ittaqa, form VIII of waqa [waqy/wiqāyah], to guard, to protect. See at 7:169, p. 532, n. 2).

5. تَجِدُونَ tathqafanna = you come upon, find, meet (v. ii. m. s. impfct. emphatic from thaqifa [thaqf], to find. See thuqifū at 3:112, p. 199, n. 12).

6. i. e., deal so severely with them that those behind them of their sort are scared. شَرَّدَ sharrid = scatter, drive away, chase away (v. ii. m. s. imperative from sharada [shirād/shurūd], to run away, to bolt (a horse)).

7. يَذْكُرُونَ yadhdhakkarūna (originally yatadhakkarūna) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. tadhakkara, form V of dhakara [dhikr /adhkār], to remember, to mention. See at 7:130, p. 512, n. 12).

8. خِيَانَةٍ khiyānah = treachery, perfidy, betrayal.

9. i. e., the compact. انْذَرَ inbidh = renounce, cast off, hurl away, discard, repudiate (v. ii. m. s. impfct. from nabadha [nabdh], to hurl away. See nabadhū at 3:187, p. 229, n. 14).

10. لَا يَحْسَبَنَّ lā yaḥsabanna = let him not reckon, think, suppose, assume (v. iii. m. s. imperative [prohibition] from ḥasaba [ḥasb, ḥisāb /ḥisbān /ḥusbān], to reckon, to count. See lā taḥsabanna at 3:178, p. 230, n. 3).

11. i. e., the due punishment. سَبَقُوا sabaqū = they got ahead, outstripped, forestalled (v. iii. m. pl. past from sabaqa [sabq], to go or act before. See yasbiqūna at 7:163, p. 529, n. 4).

إِنَّهُمْ لَا يُعْجِرُونَ

Verily they cannot baffle.¹



وَأَعِدُّوا لَهُمْ

60. And make ready² for them

مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ as much as you are able to

وَمِنْ رِبَاطِ الْخَيْلِ of force and cavalry³

تُرْهِبُونَ بِهِ to terrify⁴ thereby

الْعَدُوَّ اللَّهَ the enemy⁵ of Allah

وَعَدُوَّكُمْ and your enemy,

وَأَءَاخِرِينَ مِنْ دُونِهِمْ and others besides them

لَا تَعْلَمُونَهُمْ whom you do not know;

اللَّهُ يَعْلَمُهُمْ Allah knows them.

وَمَا تَنْفِقُوا مِنْ شَيْءٍ And whatever you spend⁶

فِي سَبِيلِ اللَّهِ in the way of Allah

يُؤْتِ بِإِيْنِكُمْ will be repaid to you in full;⁷

وَأَنْتُمْ لَا تَظْلَمُونَ and you will not be wronged.



وَإِنْ جَنَحُوا 61. And if they incline⁸

لِلسَّلَامِ towards peace,⁹

فَأَجْنَحْ لَهُمْ do incline¹⁰ to it

وَتَوَكَّلْ عَلَى اللَّهِ and depend¹¹ on Allah.

إِنَّهُ هُوَ السَّمِيعُ Verily He is the All-Hearing,

الْعَلِيمُ the All-Knowing.

1. i. e., they cannot baffle the plan of Allah and avoid punishment either in this world or in the hereafter or in both. يُعْجِرُونَ *yu'jizûna* = they baffle, disable, incapacitate, paralyze (v. iii. m. pl. impfct. from 'a'jaza, form IV of 'ajaza/ajiza ['ajz], to be weak, incapable. See 'ajazta at 5:30, p. 343, n. 10.

2. أَعِدُّوا 'a'iddû = you (all) make ready, prepare (v. ii. m. pl. imperative from 'a'adda, form IV of 'adda [عد 'add], to count. See at 4:93, p. 284, n. 4).

3. رِبَاط *ribât* = band, bond. خَيْل *khayl* (s.; pl. خِيُول *khuyûl*) = horse. رِبَاطُ الْخَيْلِ *ribât al-khayl* = band of horse, i. e., cavalry.

4. تُرْهِبُونَ *turhibûna* = you (all) terrify, strike terror, frighten, threaten (v. ii. m. pl. impfct. from 'arhaba, form IV of *rahiba* [rahab/ ruh/ rahbah], to be afraid. See *yarhabûna* at 7:154, p. 523, n. 5).

5. عَدُوَّ *'adûww* (s.; pl. أَعْدَاءُ 'a'dâ') = foe, enemy. See at 7:129, p. 512, n. 7.

6. تَنْفِقُوا *tunfiqû(na)* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa/nafiqa* [nafaq], to be used up. The terminal *nân* is dropped because the verb is in a conditional clause preceded by *mâ*. See at 3:92, p. 192, n. 4).

7. i. e., in merits and rewards on the Day of Judgement. يُؤْتِ *yuwaffa(â)* = he or it is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffâ*, form II of *wafâ* [wafâ'] to redeem, fulfil, live up to. The final *yâ* is vowelless and hence dropped because the verb is conclusion of a conditional clause. See at 2:172, p. 142, n. 12).

8. جَنَحُوا *janahû* = they inclined, leaned, tended, turned to (v. iii. m. pl. past from *janaha* [junâh], to incline).

9. سَلَم *silm* = peace, Islam.

10. اجْنَحْ *ijnah* = you incline, lean (v. ii. m. s. imperative from *janaha*. See n. 8 above).

11. تَوَكَّلْ *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [wakl/ wukûl], to entrust. See at 4:81, p. 277, n. 6).

11. i. e., of what you or your enemies say, think or do, openly or secretly.

وَأِنْ يُرِيدُوا 62. And if they intend¹

أَنْ يَخْدَعُوا to deceive² you,

فَأِنَّ حَسْبَكَ اللَّهُ enough for you³ is Allah.

هُوَ الَّذِي أَيدَا He it is Who strengthened⁴

بِقُصْرِهِ you with His help⁵

وَبِالْمُؤْمِنِينَ and with the believers.⁶

وَأَلَّفَ 63. And He united⁷

بَيْنَ قُلُوبِهِمْ their hearts.

لَوْ أَنْفَقْتَ Had you spent⁸

مَا فِي الْأَرْضِ جَمِيعًا all that is in the earth

مَا أَلَّفْتَ you could not have united

بَيْنَ قُلُوبِهِمْ their hearts

وَلَكِنَّ اللَّهَ but Allah

أَلَّفَ بَيْنَهُمْ united them.⁹

إِنَّهُ عَزِيزٌ Verily He is All-Mighty.

حَكِيمٌ All-Wise.

يَا أَيُّهَا النَّبِيُّ 64. O Prophet, Allah suffices

اللَّهُ وَمَنْ اتَّبَعَكَ you and those who follow¹⁰

مِنَ الْمُؤْمِنِينَ you of the believers.

Section (Rukû') 9

يَا أَيُّهَا النَّبِيُّ 65. O Prophet,

حَرِّضِ الْمُؤْمِنِينَ inspire¹¹ the believers

1. i. e., if those who make peace with you intend the peace only as a deceptive measure to prepare for further attack. يريدوا *yurîdû* (na) = they intend, wish, desire, have in mind (v. iii. m. pl. impfct. from 'arâda, form IV of râda [رَدَا] rawd], to walk about. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See *yurîdûna* at 6:52, p. 411, n. 6).

2. يخدعوا *yakhda'û* (na) = they deceive, dupe, cheat (v. iii. m. pl. impfct. from *khada'a* [خَدَعَ] khad'), to deceive. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yukhâdî'âna* at 4:142, p. 302, n. 5).

3. حسب *hasb* = reckoning, calculation. *hasbuka* = it suffices you, it is enough for you.

4. أيد *'ayyada* = he aided, strengthened assisted, helped (v. iii. s. past in form II of 'âda [أَدَا] 'ayd], to be strong. See at 8:26, p. 555, n. 11).

5. The allusion is especially to the help of Allah during the Battle of Badr.

6. i. e., with the *muhâjirîn* and 'ansâr who, by Allah's grace, became united as brothers in Islam irrespective of their tribal distinctions and other differences, as mentioned in the next 'ayah.

7. أَلَفَ *'allafa* = he united, joined, combined, put together, composed, tamed, habituated (v. iii. m. s. past in form II of 'alifa ['alf], to be acquainted. See at 3:103, p. 196, n. 8).

8. أَنْفَقْتَ *'anfaqtâ* = you spent, expended, disbursed (v. ii. m. s. past from 'anfaqa, form IV of *nafaqa* / *nafiqa* [نَافَقَ] nafaq], to be used up. See *tunfiqû* at 8:60, p. 569, n. 6).

9. The unity wrought between the *muhâjirîn* on the one hand and the 'ansâr on the other, and between the hitherto warring two tribes of 'Aws and Khazraj of the 'ansâr, was a miracle which Allah caused to happen and which no human efforts could have brought about.

10. اتَّبَعَ *ittaba'a* = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [تَابَعَ / تَابَعَ] tabi'ah], to follow. See at 7:176, p. 534, n. 7).

11. حَرَّضَ *harriḍ* = incite, instigate, encourage, rouse, provoke, inspire (v. ii. m. s. imperative from *haraḍa*, form II of *haraḍa* [حَرَّضَ] haraḍ], to be on the point of death. See at 4:84, p. 278, n. 7).

عَلَى الْقِتَالِ to fighting.

إِنْ يَكُنْ مِنْكُمْ If there be of you

عِشْرُونَ صَابِرُونَ twenty steady¹ persons they

يَغْلِبُوا will overcome² two hundred;

وَإِنْ يَكُنْ مِنْكُمْ and if there be of you one

مِائَةٌ يَغْلِبُوا hundred they will overcome

أَلْفًا مِنَ الَّذِينَ a thousand of those who

كَفَرُوا disbelieve

بِأَنَّهُمْ قَوْمٌ because they are a people

لَا يَفْقَهُونَ who do not understand.³

66. Now Allah has lightened⁴

عَنْكُمْ وَعِلْمُكَ for you and knows that

فِيكُمْ ضَعْفًا there is weakness⁵ in you.

فَإِنْ يَكُنْ مِنْكُمْ So if there be of you

مِائَةٌ صَابِرَةٌ a hundred persevering ones

يَغْلِبُوا they will overcome two hun-

دRED; and if there be of you

أَلْفٌ a thousand, they will

يَغْلِبُوا overcome two thousand

بِإِذْنِ اللَّهِ by Allah's leave;⁶

وَاللَّهُ مَعَ and Allah is with

الصَّابِرِينَ the persevering ones.

1. i. e., steady in fighting and enduring the enemy onslaughts. صَابِرُونَ *ṣābirūn* (pl.; s. *ṣābir*) =

steadfast, persevering, patient, enduring (active participle from *ṣabara* [*ṣabr*], to be patient, to forbear. See *ṣābirīn* at 3:146, p. 212, n. 7).

2. يَغْلِبُوا *yaghlibū* (na) = they overcome, defeat, vanquish (v. iii. m. pl. impfct. from *ghalaba* [*ghalab/ ghalbah*], to conquer, to defeat. The terminal *nūn* is dropped because the verb is conclusion of a conditional clause preceded by 'in. See *yughlabūna* at 8:36, p. 559, n. 8).

3. i. e., they do not understand how Allah helps those who fight for His sake. يَفْقَهُونَ *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqaha* [*faḥ* *fiqh*], to understand. See at 7:179, p. 535, n. 6).

4. Initially the Muslims were required to fight even if they were one to ten of the enemy. This was subsequently modified and the ratio was set at one to two. خَفَّفَ *khaffafa* = he lightened, reduced, lessened (v. iii. s. past from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See *yukhaffifa* at 4:28, p. 252, n. 12).

5. ضَعْفٌ *ḍa'f* = weakness, feebleness, frailty.

6. إِذْنٌ *'idhn* (pl. *'udhūn* / *'udhūnāt*) = leave, permission, authorization, order (See at 3:49, p. 175, n. 1).

مَا كَانَتْ لِي 67. It is not for a Prophet

أَنْ يَكُونَ لَهُ أَسْرَى to have captives¹

حَتَّى يَنْجُو unless he carries havoc²

فِي الْأَرْضِ in the land.

تُرِيدُونَ عَرَصَ You desire³ the chattel⁴

الدُّنْيَا of this world but

وَاللَّهُ يُرِيدُ الْآخِرَةَ Allah desires the hereafter;

وَاللَّهُ عَزِيزٌ and Allah is All-Mighty,

حَكِيمٌ All-Wise.

لَوْلَا كَتَبْنَا 68. Had not a writ⁵ from

اللَّهِ سَبَقَ Allah already preceded,⁶

لَنَسَكَمَ there would have afflicted⁷

فِيمَا أَخَذْتُمْ you for what you have taken⁸

عَذَابٌ عَظِيمٌ a grave⁹ punishment.

فَكُلُوا مِمَّا 69. So eat of what

عِنْتُمْ you have captured¹⁰

حَلَالًا طَيِّبًا as lawful and good;

وَاتَّقُوا اللَّهَ and fear¹¹ Allah.

إِنَّ اللَّهَ عَزَّوَجَلَّ Verily Allah is Most For-

جِيمٌ giving, Most Merciful.

1. This 'āyah was revealed in the context of the capture by the Muslims of a large number of unbelieving Makkans at the Battle of Badr and the consultations that took place between the Prophet, peace and blessings of Allah be on him, and his leading Companions, may Allah be pleased with them, about their treatment and the taking of ransoms on them. أسرى 'asrā (pl.; s. 'usīr) = captives, prisoners of war. See 'usārā at 2:85, p. 40, n. 4.

2. ينجو yuthkhina(u) = he carries havoc, massacres, slaughters (v. iii. m. s. impfct. from 'athkhana, form IV of thakhuna [thukhūnah/thakhūnah]), to be thick, intense. The final letter takes fathah because of a hidden 'an in ḥattā coming before the verb).

3. تريدون turidūna = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from 'arāda, form IV of rāda [rawd], to walk about. See at 4:144, p. 309, n. 6).

4. عرض 'arad (s.; pl. أعراض 'a'rād) = stuff, object, chattel, thing, goods, worldly thing. See at 4:94, p. 284, n. 11. See at 7:169, p. 531, n. 10.

5. كتاب kitāb = writing, writ, prescript, book, document, contract. See at 4:103, p. 290, n. 15.

6. i. e., making it lawful to have prisoners of war and to take ransom on them. سبق sabaqa = he preceded, did or went before (v. iii. m. s. past from sabq, to be or act before. See at 7:80, p. 497, n. 4).

7. مس massa = he touched, affected, hit, afflicted (v. iii. m. s. past from mass/ masis, to feel, to touch. See at 7:201, p. 543, n. 5).

8. أخذتم 'akhadhtum = you took, seized (v. ii. m. pl. past from 'akhadha ['akhdh], to take. See 'akhadhat at 7:155, p. 523, n. 8).

9. عظيم 'azīm = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, grave. See at 8:27, p. 556, n. 5).

10. غنتم ghanimtum = you (all) gained booty, captured (v. ii. m. pl. past from ghanima [ghunm/ghanm/ghanam/ghanimah], to gain booty. See at 8:41, p. 561, n. 4).

11. اتقوا ittaqū = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from ittaqā, form VIII of waqā (waqy/wiqāyah), to guard, safeguard. See at 8:25, p. 555, n. 3).

Section (Rukû') 10

70. يَا أَيُّهَا النَّبِيُّ قُلْ لِّمَن فِي أَيْدِيكُمْ ¹ of the captives:

إِنْ يَعْلَمَ اللَّهُ "If Allah knows² there
فِي قُلُوبِكُمْ خَيْرًا is in your hearts³ any good⁴
يُؤْتِكُمْ خَيْرًا He will give you better⁵ than
مِمَّا أُخِذَ مِنْكُمْ what has been taken⁶ from
وَيَغْفِرْ لَكُمْ you and will forgive you;
وَاللَّهُ غَفُورٌ for Allah is Most Forgiving,
رَحِيمٌ Most Merciful."

71. وَإِنْ يُرِيدُوا betraying⁸ you –
فَقَدْ خَانُوا they already have betrayed⁹
اللَّهُ مِنْ قَبْلُ Allah before but
فَأَمَّا مَنِعَهُمْ He has enabled¹⁰ over them;
وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,
حَكِيمٌ All-Wise.

72. إِنَّ الَّذِينَ آمَنُوا and migrated¹¹ and fought¹⁰²
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ with their wealth and selves

1. أسرى *'asrâ* (pl.; s. *'asîr*) = captives, prisoners of war. See *'usârâ* at 8:67, p. 572, n. 1.

2. *ya'lam(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*.

3. قلوب *qulûb* (sing. قلب *qalb*) = hearts, minds.

4. i. e., any trace of faith and sincerity.

5. i. e., He will enable you to see the truth and to accept it, and will then forgive you; which will be far better for you than the amount of ransom taken from you.

6. أخذ *'ukhidha* = he or it was taken, seized (v. iii. m. s. past passive from *'akhadha* [*'akhdh*], to take. See *'akhadhnâ* at 7:130, p. 512, n. 9).

7. i. e., if those released on payment of ransom or without any ransom intend to betray you and to march against you again, then do not be disheartened, for Allah will frustrate their design. The *'ayah* constitutes an indication that the unbelievers would be unsuccessful in their hostility to the Prophet, peace and blessings of Allah be on him. يريدوا *yurîdû (na)* = they intend, wish, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [رد, *rawd*], to walk about. The terminal *nûn* is dropped because the verb is in a conditional clause precede by *'in*. See at 8:62, p. 570, n. 1).

8. خيانة *khiyânah* = treachery, perfidy, betrayal, to betray. See at 8:58, p. 568, n. 8.

9. خانوا *khânû* = they betrayed, proved treacherous/ perfidious (v. iii. m. pl. past from *khâna* [*khawn/ khiyânah*], to betray. See n. 8 above).

10. أمكن *'amkana* = he enabled, made feasible (v. iii. m. s. past in from IV of *makana* [*makânah*], to be strong. See *makkannâ* at 7:10, p. 467, n. 12).

11. هاجروا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hâjara* [*hijr/ hijrân*], to emigrate. See at 3:195, p. 233, n. 11).

12. جاهدوا *jâhadû* = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 3:142, p. 210, n. 8).

فِي سَبِيلِ اللَّهِ in the way¹ of Allah,

وَالَّذِينَ ءَاوَأُوا and those who gave shelter²

وَنَصَرُوا and helped,

أُولَئِكَ بَعْضُهُمْ they are patron-friends,³

أُولَئِكَ بَعْضٌ one of another;

وَالَّذِينَ ءَامَنُوا and those who believed

وَلَمْ يَهَاجِرُوا but did not migrate,⁴

مَا لَكُمْ you do not have

مِّنْ وَلِيَّتِهِمْ regarding their patronage⁵

مِّنْ شَيْءٍ anything to do

حَتَّىٰ يَهَاجِرُوا till they migrated;

وَإِن أَسْتَضَرُّوكُمْ and if they seek your help⁶

فِي الدِّينِ for the sake of the religion,

فَعَلَيْكُمْ النَّصْرُ it is your duty to help,

إِلَّا عَلَىٰ قَوْمٍ except against a people

بَيْنَكُمْ وَبَيْنَهُمْ between whom and you

مِيثَاقٌ there is a covenant.⁷

وَاللَّهُ يَمَّا تَعْمَلُونَ And Allah is of what you do

بَصِيرٌ⁸ All-Seeing.⁸

وَالَّذِينَ كَفَرُوا 73. And those who disbelieve

بَعْضُهُمْ أَوْلِيَاءُ they are patron-friends,

بَعْضٌ one of another.

1. سَبِيل *sabīl* (m. & f.; pl. *subul/asbilah*) = way, path, road, means. See at 6:55, p. 412, n. 11.

2. ءَاوَأُوا *'āwaw* = they gave shelter, housed, lodged, accommodated (v. iii. m. pl. past in form IV of *'awā* [*'awy*], to seek shelter. See *'āwā* at 8:26, p. 555, n. 10).

3. أَوْلِيَاءُ *'awliyā'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 8:34, p. 558, n. 10.

4. يَهَاجِرُوا *yuhājirū(na)* = they migrate, emigrate (v. iii. m. pl. impfct. from *hājara*, form III of *hajara* [*hijr* /*hijrān*], to emigrate. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See at 4:89, p. 280, n. 14).

5. وَلَايَةٌ *walāyah* = to be in charge, to be friend, to manage, to govern, patronage.

6. اِسْتَضَرُّوْا *istanṣarū* = they sought help, prayed for assistance (v. iii. m. pl. past from *istanṣara*, form X of *naṣara* [*naṣr* /*nuṣūr*], to help. See *yanṣurūna* at 7:192, p. 540, n. 10).

7. مِيثَاقٌ *mīthāq* (pl. *mawāthiq*) = covenant, pact, treaty. See at 7:169, p. 531, n. 11).

8. بَصِيرٌ *baṣīr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣura/baṣira* [*baṣar*], to see). See at 6:50, p. 410, n. 9).

وَأَذِّنْ 3. And a declaration¹ from

اللَّهُ وَرَسُولُهُ Allah and His Messenger

إِلَى النَّاسِ يَوْمَ to mankind on the day

الْحَجِّ الْأَكْبَرِ of the Great Pilgrimage²

أَنَّ اللَّهَ بَرِيءٌ that Allah is absolved³

مِنَ الْمُشْرِكِينَ of the polytheists,

وَرَسُولُهُ and so is His Messenger.

فَإِنْ تَابْتُمْ So if you repent and return⁴

فَهُوَ خَيْرٌ لَّكُمْ it will be better for you;

وَإِنْ تَوَلَّيْتُمْ but if you turn away⁵

فَاعْلَمُوا أَنَّكُمْ then know that you

عَبْرَ مُعْجَزِي اللَّهِ cannot frustrate Allah.

وَبَشِّرِ And give the glad tidings⁶

الَّذِينَ كَفَرُوا to those who disbelieve

بِعَذَابٍ أَلِيمٍ of a punishment very painful.

إِلَّا الَّذِينَ 4. Except those whom

عَاهَدْتُمْ you have made a treaty with

مِنَ الْمُشْرِكِينَ of the polytheists,

ثُمَّ لَمْ يَنْقُصُوكُمْ then they did not impair⁷ you

شَيْئًا in any way

وَلَمْ يُظْهِرُوا عَلَيْكُمْ nor helped⁸ against you

أَحَدًا anyone.

1. This and the previous *āyah* declare that Allah and His Messenger are free from all treaty obligations to the unbelievers because of their repeated violation of the treaties with them, and lay down the principles to be followed by Muslims in similar situations. Proper notification of the end of the treaty is to be given and at the same time the unbelievers are to be called upon to abandon their wrong way and to believe in Allah and His Messenger, coupled with a warning of the consequences of their unbelief, namely, the inevitable punishment by Allah. *adhān* = proclamation, announcement, declaration.

2. i. e., on the day of sacrifice, *yawm al-nahr*, which falls on 10 Dhū al-Hijjah (Ibn Kathīr, IV, 46).

3. i. e., absolved of all treaty obligations to the unbelievers. *barī'* (s.; pl. *abriyā'* / *burā'* / *birā'*) = innocent, guiltless, free, exempt, absolved. See at 8:48, p. 565, n. 5.

4. *tuḥtum* = you repented and returned (v. ii. m. pl. past from *tāba* [tawb, tawbah / matāb], to repent. See *tāba* at 5:39, p. 347, n. 7). Technically *tāba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See *tuḥtu* at 7:143, p. 518, n. 7).

5. *tawallaytum* = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallā*, form V of *waliya* [waly], to be near or close to, to lie next. See at 5:92, p. 375, n. 5).

6. The expression "give the glad tidings" is used here ironically. *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara*/*bashira* [bishr/bushr], to rejoice, be happy. See at 4:138, p. 306, n. 1).

7. *yanguṣū(na)* = they impair, lessen, reduce, decrease (v. iii. m. pl. impfct. from *naqaṣa* [naqṣ / nuqṣān], to decrease, diminish. The terminal *nūn* is dropped because of the particle *lam* coming before the verb).

8. *yuzāhirū(na)* = they help, assist, aid, support (v. iii. m. pl. impfct. from *zāhara*, form III of *zāhara* [zuhār], to be visible. The terminal *nūn* is dropped for the reason stated at n. 7 above. See *taẓāharāna* at 2:85, p. 40, n. 1).

9. SŪRAT AL-TAWBAH (Repentance)

Madinan: 129 'āyahs

This is a late Madinan *sūrah* revealed in 9 H. against the background of the Tabūk expedition of the Prophet, peace and blessings of Allah be on him, and the repeated breach of treaties and agreements by the unbelievers. The Tabūk expedition took place during the height of the summer season when marching to a distant destination from Madina like Tabūk was very difficult and arduous. The expedition was as such a test for the believers as well as the hypocrites. The *sūrah* alludes to the attitude of some believers on the occasion and to the conduct and inimical manoeuvres of the hypocrites. The initial part of the *sūrah* directs the Prophet, peace and blessings of Allah be on him, and the Muslims to renounce and cancel the treaties and agreements with the unbelievers and polytheists in view of their repeated breach of the agreements and lays down rules for dealing with them.

It is named *Sūrat al-Tawbah* with reference to its 'āyahs 102-104 wherein it is stated that Allah accepts the repentance of those who recognize their faults, seek forgiveness and make amends for their mistakes. It is also called *Sūrat al-Barā'ah* (absolution or discharge) with reference to its first 'āyah.

This *sūrah* is unique in that it is written (as well as recited) without the initial *basmalah* because the Prophet, peace and blessings of Allah be on him, did not direct the writing of it there.

1. During the Tabūk expedition of the Prophet, peace and blessings of Allah be on him, many polytheists like the

Mudlij and Khuzā'ah tribes broke their treaties with him and turned hostile. After his return from the expedition this *sūrah* was revealed directing him to declare an end to the treaties with the polytheists. He sent 'Alī (r. a.) to the pilgrimage that year with the first 40 'āyahs of the *sūrah* to read them out to the people on the day of sacrifice (*yawm al-naḥr*), which he did. *barā'ah* = discharge, absolution, acquittal, innocence. See *bari'a* at 8:48, p. 565, n. 4).

2. *'āhadum* = you covenanted, made a treaty, concluded a pact (v. ii. m. pl. past from 'ahada, form III of 'ahida ['ahd] to know, to commit). See 'ahadu at 8:56, p. 568, n. 1).

3. The address is made to the peoples violating the treaties. *siḥū* = you (all) go about, travel, roam about (v. ii. m. pl. imperative from sāḥa [sayḥ/ sayḥān/ siyāḥah], to flow, to run, to travel.

4. The unbelievers were given a warning and pause of four months.

5. *mu'jiz(n)* [pl.; acc./gen. of *mu'jizān*; s. *mu'jiz*] = those who baffle, incapacitate, disable, paralyze, frustrate (act. participle from 'a'jaza, form IV of 'ajaza/ajiza ['ajz], to be weak, incapable. See *yu'jizāna* at 8:59, p. 569, n. 1).

6. *mukhzin* (s.; pl. *mukhzān*) = one who humiliates, disgraces (act. participle from 'akhzā, form IV of *kaziya* [khizy/khazan], to be base, ashamed. See 'akhzayta at 3:192, p. 231, n. 15).



1. [This is] a discharge¹ from

ALLAH AND HIS MESSENGER

to those you made a treaty²

with of the polytheists.

2. So go about³ in the land

for four months⁴

and know that you

cannot frustrate⁵ Allah

and that Allah will

humiliate⁶

the unbelievers.

لَا تَتَعَلَّوْهُ If you do not do it¹
 تَكُنْ فِتْنَةً there will be discord²
 فِي الْأَرْضِ in the land
 وَقَدْ كَثُرَ and immense mischief.³
 74. And those who believe
 وَهَاجَرُوا and migrate⁴ and fight⁵
 فِي سَبِيلِ اللَّهِ in the way of Allah,
 وَالَّذِينَ آوَوْا and those who give shelter⁶
 وَنَصَرُوا and help,⁷
 أُولَٰئِكَ هُمُ such people, they are
 الْمُؤْمِنُونَ حَقًّا the believers in truth.
 لَهُمْ مَغْفِرَةٌ They shall have forgiveness
 وَرِزْقٌ كَرِيمٌ and provision⁸ in profusion.⁹
 75. And those who believe
 مِنْ بَعْدُ وَهَاجَرُوا subsequently and migrate
 وَجَاهِدُواكُمْ and fight along with you,
 فَأُولَٰئِكَ مِنْكُمْ they are of you;
 وَأُولَٰئِكَ الْأَرْحَامُ and blood relations¹⁰ are more
 بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ entitled,¹¹ one to another,
 فِي كِتَابِ اللَّهِ in the prescript¹² of Allah.
 إِنَّ اللَّهَ يَكُنْ لِكُلِّ شَيْءٍ Verily Allah is of everything
 عَلِيمٌ all-Knowing.

1. i. e., if you Muslims do not be patron-friends of one another, irrespective of race, colour or country.
2. i. e., discord and trial for the Muslims. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 8:25, p. 555, n. 4.
3. فساد *fasād* = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10. See at 5:64, p. 362, n. 4.
4. هَاجَرُوا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr* /*hijrân*], to emigrate. See at 8:72, p. 573, n. 11).
5. جَاهَدُوا *jâhadû* = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 8:72, p. 573, n. 12).
6. آوَوْا *'âwaw* = they gave shelter, housed, lodged, accommodated (v. iii. m. pl. past in form IV of *'awâ* ['awy], to seek shelter. See at 8:72, p. 574, n. 2).
7. نَصَرُوا *naṣarû* = they helped, assisted (v. iii. m. pl. past from *naṣara* [*naṣr* /*nuṣûr*], to help. See *istanṣarû* at 8:72, p. 574, n. 6).
8. i. e., in paradise. رِزْقٌ *rizq* (pl. ارزاق *arżâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 2:233, p. 116, n. 11.
9. كَرِيمٌ *karîm* (s.; pl. *kirâm* /*kuramâ*) = noble, generous, liberal, munificent, decent, gracious, abundant, in profusion. See at 8:4, p. 548, n. 2).
10. أَرْحَامٌ *'arḥâm* (pl.; sing. رَحِمٌ *raḥim* /*riḥm*) = wombs, uterus, kinship, blood relationships. *'ulû ai-'arḥâm* = blood relations. See *'arḥâm* at 6:143, p. 452, n. 15.
11. i. e., in respect of patronage and inheritance. أَوْلَىٰ *'awlâ* = closer/closest, nearer / nearest, having more or the best claim to (relative of *waliyy*). See at 4:135, p. 304, n. 5).
12. i. e., according to Allah's verdict. كِتَابٌ *kitâb* = writing, writ, prescript, book, document, contract. See at 8:68, p. 572, n. 5.

فَاتِمُوا إِلَيْهِمْ So fulfil¹ towards them
عَهْدَهُمْ their pact²

إِلَىٰ مُدَّتِهِمْ to the end of their term.³
إِنَّ اللَّهَ يُحِبُّ Verily Allah likes
الْمُتَّقِينَ the godfearing.⁴

فَإِذَا انْسَلَخَ 5. So when there end⁵

الْأَشْهُرِ الْحَرَامِ the sacred months⁶

فَقَاتِلُوا الْمُشْرِكِينَ kill the polytheists
حَيْثُ وَجَدْتُمُوهُمْ wherever you find⁷ them;
وَحْذُوهُمْ and seize⁸ them

وَاخْصِرُوهُمْ and besiege⁹ them

وَأَقْعُدُوا لَهُمْ and lie in wait¹⁰ for them

كُلِّ مَرْصِدٍ at every place of ambush.¹¹

فَإِنْ تَابُوا So if they repent and return

وَأَقَامُوا الصَّلَاةَ and properly perform prayers

وَأَنَؤُوا الزَّكَاةَ and pay zakâh.

فَحَلُّوْا أَسَبِيلَهُمْ then let¹² them go their way.

إِنَّ اللَّهَ عَزِيزٌ Verily Allah is Most

رَحِيمٌ Forgiving, Most Merciful.

وَإِنْ أَحَدٌ 6. And if anyone

مِّنَ الْمُشْرِكِينَ of the polytheists

1. اتِمُوا 'atimmû = you (all) complete, make full, perform fully, fulfil (v. ii. m. pl. imperative from 'atamma, form IV of tamma, to be complete. See at 2:195, p. 94, n. 2.

2. عهد 'ahd (s.; pl. عهد 'uhūd) = covenant, pledge, pact, vow, commitment. See at 7:102, p. 505, n. 8.

3. مدة muddah (s.; pl. mudad) = period of time, appointed time, term.

4. Note the implication of this clause of the 'āyah, which is that fulfilment of promises and pacts is part of taqwā. متقین muttaqīn (acc./gen. of muttaqūn, sing. muttaqin) = those who are on their guard, godfearing. Active participle from ittaqā, form VIII of waqā/ wiqāyah], to guard, to protect. See at 7:128, p. 512, n. 3).

5. انسلخ insalakha = he stripped himself, cast off, gave up, abandoned, passed, ended (v. iii. m. s. past in form VII of salakha [salkh], to strip off, to flay. See at 7:175, p. 534, n. 2).

6. i. e., the four months of Muharram, Rajab, Dhū al-Qa'dah and Dhū al-Hijjah, during which fighting and breach of the peace are prohibited.

7. وجدتم wajadtum = you (all) found, got (v. ii. m. pl. past from wajada [wujūd], to find. See at 7:44, p. 482, n. 4).

8. اخذوا khudhū = you all take, receive, seize (v. ii. m. pl. imperative from 'akhadha ['akhdh], to take. See at 4:102, p. 290, n. 7).

9. احصروا uhṣurū = you (all) besiege, blockade, beleaguer, encircle (v. ii. m. pl. imperative from ḥaṣara [hasr], to encircle, besiege. See ḥaṣirat at 4:90, p. 281, n. 9).

10. اقعدوا uq'udū = you (all) sit, lie in wait, ambush (v. ii. m. pl. imperative from qa'ada [qu'ūd], to sit down. See lā taq'udū at 7:86, p. 499, n. 4.

11. مرصد marṣad (s.; pl. marāṣid) = observatory, place to lie in wait, ambushade (adverb of place from raṣada [raṣd], to watch, to keep one's eyes on, to lie in wait).

12. خلوا khallū = you (all) let go, let someone off, leave, leave alone (v. ii. m. pl. imperative from khallā, form II of khālā [khalīw/khalā], to be empty, vacant. See khalat at 7:38, p. 478, n. 12).

اسْتَجَارَكَ seek your protection¹
 فَأَجِرْهُ give him shelter²
 حَتَّى يَسْمَعَ so that he may hear
 كَلِمَ اللَّهِ Allah's Word;
 نُرَائِلْغَهُ then escort³ him
 إِلَى مَأْمَنِهِ to his place of safety.⁴
 ذَلِكَ بِأَنَّهُمْ This is because they are
 قَوْمٌ لَا يَعْلَمُونَ a people who know not.

Section (Rukû') 2

كَيْفَ يَكُونُ 7. How can there be
 لِلْمُشْرِكِينَ for the polytheists
 عَهْدٌ عِنْدَ اللَّهِ any covenant⁵ with Allah
 وَعِنْدَ رَسُولِهِ and with His Messenger
 إِلَّا الَّذِينَ إِلَّا الَّذِينَ
 عَاهَدْتُمْ عِنْدَ you made a covenant⁶
 الْمَسْجِدِ الْحَرَامِ near the Sacred Mosque?⁷ So
 مَا أَنتَقِمُوا لَكُمْ as long as they be upright⁸
 فَاسْتَعِمْوهُمْ to you, be upright to them.
 إِنَّ اللَّهَ يُحِبُّ Verily Allah likes
 الْمُتَّقِينَ the righteous.⁹
 كَيْفَ 8. How? And if
 يَظْهَرُوا عَلَيْكُمْ they get the better¹⁰ of you

1. استجار *istajāra* = he sought protection, prayed for shelter (v. iii. m. s. past in form X of *jāra* [jawr], to stray, to commit a wrong. See *jār* at 8:48, 565, n. 1).

2. This 'ayah lays down a very important and noble principle, that of giving shelter to a person seeking it, even if he is a polytheist; and it shows that the directive to fight the polytheists given in the previous chapter relates only to such polytheists as break their treaties and turn hostile, not to any polytheist as such. أجر *'ajir* = give shelter/protection (v. ii. m. s. imperative from *'ajāra*, form IV of *jāra*. See n. 1 above).

3. أبلغ *'abligh* = you escort, make (someone) reach, inform, notify (v. ii. m. s. imperative from *'ablagha*, form IV of *balagha* [bulūgh], to reach. See *'ablaghtu* at 7:93, p. 502, n. 5).

4. مأمن *ma'man* = place of safety, safe place (noun of place from *'amn*).

5. عهد *'ahd* (s.; pl. عهد *'uhūd*) = covenant, pledge, pact, vow, commitment. See at 9:4, p. 578, n. 2.

6. عاهدتكم *'ahadtum* = you covenanted, made a treaty, concluded a pact (v. ii. m. pl. past from *'ahada*, form III of *'ahida* ['ahd] to know, to commit). See at 9:1, p. 576, n. 2).

7. The reference is to the Treaty of Hudaibiyah concluded in 6 H. with the Quraysh leaders of Makka.

8. i. e. by faithfully carrying out the terms of the treaty. استقاموا *istaqāmū* = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from *istaqāma*, form X of *qāma* [qawmah/qiyām], to get up, to stand up. See *mustaqim* at 7:16, p. 469, n. 9).

9. متقين *muttaqīn* (acc./gen. of *muttaqūn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ān and *sunnah*), godfearing, righteous. Active participle from *ittaqa*, form VIII of *waqa* [waqy/ wiqāyah], to guard, to protect. See at 9:4, p. 578, n. 4).

10. يظهروا *yazharū(na)* = they become visible, overcome, triumph, get the better of (v. iii. m. pl. impfct. from *zahara* [zuhūr], to be visible, clear. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by 'in. See *yuzāhīrū* at 9:4, p. 577, n. 8).

لَا يَرْقُبُوا¹ they will not observe¹

يَكُمُ إِلَّا² regarding you any ties of

وَلَا ذِمَّةً³ blood² nor any guarantee;³

يَرْضَوْنَكُمْ⁴ they please⁴ you

بِأَفْوَاهِهِمْ⁵ with their mouths⁵

وَمَا فِي قُلُوبِهِمْ⁶ while their hearts disdain;⁶

وَأَكْثَرُهُمْ⁷ and most of them are

فَاسِقُونَ⁸ wantonly sinful.⁷

أَشْتَرُوا⁹ 9. The buy⁸ with Allah's

اللَّهِ تَسْلِيلًا⁹ revelations a little value

فَصَدَّوْا عَنْ سَبِيلِهِ¹⁰ and dissuade⁹ from His way.

إِنَّهُمْ سَاءَ مَا¹¹ Evil indeed is what they use

كَانُوا يَعْمَلُونَ¹² to do.



لَا يَرْقُبُونَ¹³ 10. They do not observe

فِي مُؤْمِنٍ¹⁴ in respect of a believer

إِلَّا¹⁵ any ties of blood

وَلَا ذِمَّةً¹⁶ nor any compact;

وَأُولَئِكَ هُمُ¹⁷ and they are the ones

الْمُعْتَدُونَ¹⁸ committing excesses.¹⁰

1. يَرْقُبُوا *yarqubû(na)* = they observe, watch, guard, heed, respect (v. iii. m. pl. impfct. from *raqaba* [*ruqûb/raqâbah*], to observe, to watch. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by 'in. See *raqib* at 5:118, 389, n. 8).

2. ال *'ill* = blood relationship, consanguinity, pact.

3. ذِمَّة *dhimmah* (s.; pl. *dhimam*) = protection, covenant of protection, security, guarantee, debt, liability, conscience.

4. يَرْضُونَ *yurđûna* = they please, satisfy, gratify (v. iii. m. pl. impfct. from *'arđâ*, form IV of *rađiya* [*riđan/riđwân/ marđâh*], to be satisfied. See *yarđaw* at 6:113, p. 439, n. 3).

5. أَفْوَاه *'afwâh* (pl.; sing. فَم *fûhah*) = mouths, vents. See at 5:41, p. 348, n. 4.

6. تَأْبَى *ta'bû* = she rejects, refuses, declines, scorns, disdains (v. iii. f. s. impfct. from *'abâ* [*'ibâ/'ibâ'ah*], to refuse. See *ya'ba* at 2:182, p. 147, n. 8).

7. فَاسِقُونَ *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:81, p. 370, n. 4).

8. اشْتَرَوْا *ishtaraw* = they bought, purchased (v. iii. m. pl. past from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ*], to buy. See at 3:174, p. 82, n. 7).

9. i. e., dissuade others. صَدَّوْا *şaddû* = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented, barred (v. iii. m. pl. past from *şadda* [*şadd*], to turn away. See at 5:2, p. 326, n. 12).

10. مُعْتَدُونَ *mu'tadûn* (pl.; s. *mu'tadin*) = transgressors, aggressors, assailants, those who commit excesses (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See *mu'tadîn* at 7:163, p. 529, n. 1).

- فَإِنْ تَابُوا 11. So if they repent¹ and
وَأَكْمَأُوا الصَّلَاةَ properly perform the prayer
وَأَتُوا الزَّكَاةَ and pay *zakâh*
فَإِخْوَانَكُمْ then they are your brethren
فِي الدِّينِ in religion.
وَنُفَصِّلُ الْآيَاتِ We spell out² the revelations³
لِقَوْمٍ يَعْلَمُونَ for a people who know.
- وَإِنْ نَكَثُوا 12. And if they break⁴
أَيْمَانَهُمْ their oaths⁵
مِنْ بَعْدِ عَهْدِهِمْ after their commitment⁶
وَطَعَنُوا فِي دِينِكُمْ and revile⁷ at your religion,
فَقَاتِلُوا then wage war⁸ against
أَيَّةَ الْكُفَرِ the leaders of unbelief –
إِنَّهُمْ لَا أَيْمَانَ لَهُمْ indeed theirs is no oath⁹ –
لَعَلَّهُمْ يَنْتَهُونَ maybe they will refrain.¹⁰
- أَلَا تَقَاتِلُونَ 13. Will you not fight
قَوْمًا نَكَثُوا a people that broke
أَيْمَانَهُمْ وَكُفُّوا their oaths and designed¹¹
بِإِخْرَاجِ الرَّسُولِ to drive out¹² the Messenger,
وَهُمْ كَذَبُوكُمْ and they started¹³ with you
أَوَّلَ مَرَّةٍ in the first instance?

1. تابوا *tâbû* = they returned, turned in repentance, repented (v. iii. m. pl. past from *tâba* [*tawb/tawbah / matâb*]. See at 7:153, p. 522, n. 11).
2. نفصل *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear, spell out (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 7:174, p. 533, n. 8).
3. آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 8:54, p. 567, n. 3.
4. نكثوا *nakathû* = they broke, violated, infringed (v. iii. m. pl. past from *nakatha* [*nakth*], to break, to violate).
5. أيمان *'aymân* (pl.; s. يمين *yamîn*) = right hands, right sides, oaths. See at 7:17, p. 469, n. 12.
6. عهد *'ahd* (s.; pl. عهد *'uhūd*) = covenant, pledge, pact, vow, commitment. See at 9:7, p. 579, n. 5.
7. طعنوا *ṭa'anû* = they thrust, assailed, defamed, reviled (v. iii. m. pl. past from *ṭa'ana* [*ṭa'n*], to thrust, to pierce).
8. Note that war is to be waged only against such of the unbelievers as break their treaties, and that also against their leaders who are the real culprits.
9. قاتلوا *qâtilû* = you (all) fight, wage war (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. See at 8:39, p. 560, n. 9).
10. i. e., they have no respect for their oaths and covenants.
10. يتهون *yantahûna* = they cease, refrain, desist, terminate (v. iii. m. pl. impfct. from *intahû*, form VIII of *nahû* [*nahy/nahw*], to forbid, prohibit. See *yantahû* at 8:38, p. 560, n. 4).
11. The allusion is to the secret meeting of the Quraysh leaders of Makka at *Dâr al-Nadwah* for driving out or killing the Prophet (peace and blessings of Allah be on him). هموا *hammû* = they designed, meditated, intended, schemed (v. iii. m. pl. past from *hamma* [*hamm*], to worry, to be important. See *hamma* at 5:10, p. 333, n. 6).
12. إخراج *'ikhrâj* = to drive out, expulsion, taking out, removal, eviction, publication, production (verbal noun in form IV of *kharaja* [*khurûj*], to go out. See *yukhrijû* at 8:30, p. 557, n. 3).
13. i. e., they started the fighting. بدؤوا *bada'û* = they started, began (v. iii. m. pl. past from *bada'û* [*bad'*] to start).

أَتَخْشَوْنَهُمْ Do you fear¹ them?
 فَأَلَّهِ أَحَقُّ But Allah has the more right
 أَنْ تَخْشَوْهُ that you be afraid of Him,
 إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.
 ۱۴۱
 فَتَلَوْهُمْ 14. Fight them,
 وَعَذِّبَهُمُ اللَّهُ Allah will punish² them
 بِأَيْدِيكُمْ by your hands
 وَيُخْزِيهِمْ and will disgrace³ them and
 وَيَنْصُرْكُمْ عَلَيْهِمْ give you victory⁴ over them,
 وَيَشْفِ صُدُورَ and will heal⁵ the hearts
 قَوْمٍ مُؤْمِنِينَ of a people that believe.
 ۱۵
 وَيُذْهِبُ 15. And He will remove⁶
 غَيْظَ قُلُوبِهِمُ the rage⁷ in their hearts;
 وَيَسْتَوْبِ اللَّهُ and Allah forgives
 عَلَى مَنْ يَشَاءُ whomsoever He wills;
 وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,
 حَكِيمٌ All-Wise.
 ۱۶
 أَمْ حَسِبْتُمْ 16. Or do you think⁸
 أَنْ تَتْرَكُوا that you will be left alone⁹
 وَلَمَّا يَعْلَمِ اللَّهُ while Allah has not known¹⁰
 الَّذِينَ جَاهَدُوا those who fight of you
 مِنْكُمْ

1. تَخْشَوْنَ *takhshawna* = you fear, are afraid of (v. ii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear. See *lā takhshaw* at 5:44, p. 351, n. 5).
2. عَذَّبَ *yu'adhdhib(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhib*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of an implied conditional clause *qātillāhum*, fight them, i. e., if you fight them. See *yu'adhdhiba* at 8:33, p. 558, n. 4).
3. يَخْزِي *yukhzi* (ī) = he disgraces, humiliates, bebases (v. iii. m. s. impfct. from *'akhzā*, form IV of *khaẓiya* [*khizy/khazan*], to be base, ashamed. The final letter *yā'* is vowelless and hence dropped because of the reason stated at n. 2 above. See *mukhzin* at 9:2, p. 576, n. 6).
4. يَنْصُرُ *yanṣur(u)* = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr/nuṣūr*], to help. The final letter is vowelless for the reason stated at n. 2 above. See *naṣarū* at 8:74, p. 575, n. 7).
5. يَشْفِي *yashfī(ī)* = he cures, heals, restores to health (v. iii. m. s. impfct. from *shafā* [*shifā'*], to cure. The final *yā'* is vowelless and hence dropped for the reason stated at no. 2 above).
6. This is in continuation of the conclusion of the previous *'āyah*. يَذْهَبُ *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhaḥaba* [*dhihāb/madh-hab*], to go. The last letter is vowelless for the reason stated at n. 2 above. See at 6:13, p. 447, n. 7).
7. i. e., Allah will assuage the anger of the believers by giving them victory over the unbelievers. غَيْظَ *ghayṣ* = rage, wrath, anger, fury. See at 3:119, p. 203, n. 7.
8. حَسِبْتُمْ *ḥasibtum* = you (all) calculated, reckoned, thought, deemed, thought (v. ii. m. pl. past from *ḥasaba* [*ḥasb/ḥisāb*], to calculate. See at 2:214, p. 103, n. 2).
9. تَتْرَكُوا *tutrakū(na)* = you are left, left alone, abandoned (v. ii. m. pl. impfct. passive from *taraka* [*tark*], to leave. The terminal *nūn* is dropped because of the particle *'an* coming before the verb. See *taraktum* at 6:94, p. 430, n. 5).
10. i. e., has not yet made known by way of trial, for Allah knows everything.

وَلَمْ يَتَّخِذُوا¹ and did not take¹
 مِنْ دُونِ اللَّهِ in lieu of Allah,
 وَلَا رَسُولَهُ nor of His Messenger
 وَلَا الْمُؤْمِنِينَ nor of the believers,
 وَابِعَهُ any confidant.²
 وَاللَّهُ خَبِيرٌ And Allah is All-Aware
 بِمَا تَعْمَلُونَ of what you do.



Section (Rukū') 3

مَا كَانَ لِلْمُشْرِكِينَ 17. It does not belong to the
 أَنْ يَصْرُوهَا polytheists to attend to³
 مَسْجِدَ اللَّهِ the mosques of Allah while
 شَاهِدِينَ bearing witness⁴ against
 أَنْفُسِهِم بِالْكَفْرِ themselves of unbelief.
 أُولَئِكَ Such persons,
 حَبِطَتْ أَعْمَالُهُمْ gone in vain⁵ will be their
 فِي النَّارِ deeds and in the fire
 هُمْ خَالِدُونَ they shall abide for ever.⁶

إِنَّمَا يَتَّبِعُونَ 18. There shall but attend to
 مَسْجِدَ اللَّهِ the mosques of Allah
 مَنْ آمَنَ بِاللَّهِ those who believe in Allah
 وَالْيَوْمِ الْآخِرِ and the Last Day

1. يَتَّخِذُوا *yattakhidhū(na)* = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. from *ittakhadha*, form VIII of *akhadha* [akhdh]), to take. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See at 4:150, p. 311, n. 7).

2. وابِعَهُ *waliyah* = confidant, intimate friend, See *yaliya* at 7:40, p. 480, n. 6.

3. The *'āyah* makes it unlawful for polytheists, while professing and practising polytheism, to visit, perform their polytheistic practices at and to take care of and maintain the Ka'ba and other mosques of Allah. *ya'murū(na)* = they inhabit, make prosperous, build, populate, attend (v. iii. m. pl. impfct. from *'amara* ['amr/'umr/'amārah], to fill with life. The terminal *nūn* is dropped because of the particle *'an* coming before the verb. See *yu'ammara* at 2:96, p. 46, n. 2).

4. i. e., while at the same time professing and practising polytheism and thus being unbelievers; but if they abandon polytheism and become Muslims the prohibition does not apply to them. شاهدين *shāhidīn* (pl.; acc/gen. of *shāhidūn*, s. *shāhid*) = witnesses, bearers of witness (active participle from *shahida* [shuhūd], to witness. See at 5: 113, p. 387, n. 4).

5. حَبِطَتْ *habīṭat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *habaṭa* [hubūṭ], to come to nothing. See at 7:147, p. 520, n. 4).

6. خَالِدُونَ *khālīdūn* (sing. *khālīd*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [khulūd], to live or remain for ever. See at 7:42, p. 481, n. 2).

وَأَقَامُوا الصَّلَاةَ and properly perform¹ the
وَأَتَوْا الزَّكَاةَ prayer and pay *zakâh*
وَلَمْ يَخْشَ إِلَّا اللَّهَ and fear² none but Allah.
فَعَسَىٰ أُولَٰئِكَ Then perhaps³ such persons
أَنْ يَكُونُوا مِنْ will be of
الْمُهْتَدِينَ those in receipt of guidance.⁴

أَجْعَلُمْ 19. Do you make⁵ the giving
سِقَايَةَ الْحَاجِّ of water⁶ to the pilgrims
وَعِمَارَةَ and maintaining⁷
الْمَسْجِدِ الْحَرَامِ the Sacred Mosque the
كَمَنْ آمَنَ same as those who believe
بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day
وَجَاهِدُوا فِي سَبِيلِ اللَّهِ and fight in the way of Allah?
لَا يَسْتَوُونَ They are not equal⁸
عِنْدَ اللَّهِ in the sight of Allah;
وَاللَّهُ لَا يَهْدِي and Allah guides not
الْقَوْمَ الظَّالِمِينَ the wrong-doing people.

الَّذِينَ آمَنُوا 20. Those who believe
وَهَاجَرُوا وَجَاهَدُوا and migrate⁹ and fight
فِي سَبِيلِ اللَّهِ in the way of Allah
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ with their wealth and selves
أَعْظَمَ دَرَجَةً are greater in status¹⁰

1. أَقَامَ 'aqâma = he properly performed, set upright (v. iii. m. s. past in form IV of qâma, to get up, stand up. See at 2:177, p. 83, n. 12).

2. يَخْشَى *yakhsha* (â) = he fears, is afraid of (v. iii. m. s. impfct. from *khashiya* [*khashy*/ *khashyah*], to fear. The final *yâ* is dropped because of the particle *lam* coming before the verb. See *takhshawna* at 9:13, p. 582, n. 1).

3. عَسَى 'asâ (followed by 'an) = it might be, may be that, perhaps. See at 4:99, p. 287, n. 7.

4. مُهْتَدِينَ *muhtadîn* (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 6:140, p. 451, n. 4).

5. The 'âyah has reference to the claim of some unbelieving Quraysh leaders to respect and equality with the Muslims for performing certain functions connected with the Ka'ba, such as its maintenance and providing water for the pilgrims. جَعَلْتُمْ *ja'altum* = you set, made, appointed, put (v. ii. m. pl. past from *ja'ala* [*ja'l*]) to make, to put. See *ja'alâ* at 7:190, p. 540, n. 2).

6. سِقَايَةَ *siqâyah* = watering, irrigation, giving of drink, the traditional office connected with the Ka'ba of providing water for the pilgrims.

7. عِمَارَةَ 'imârah (s.; pl. 'imârât) = building, attending to, maintaining.

8. يَسْتَوُونَ *yastawûna* = they become equal, even, at par, straight (v. iii. m. pl. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at *istawâ* at 7:54, p. 486, n. 7).

9. هَاجَرُوا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr* /*hijrân*], to emigrate. See at 8:74, p. 575, n. 4).

10. دَرَجَةً *darajah* (pl. *darajât*) = step, stair, flight of steps, degree, grade, rank, status, stage. See at 4:95, p. 285, n. 10.

عِنْدَ اللَّهِ in the sight of Allah;

وَأُولَئِكَ هُمُ and such persons, they are

الْفَائِزُونَ the successful ones.¹

يُبَشِّرُهُمْ رَبُّهُم 21. Their Lord gives them the

بِرَحْمَتِهِ good tidings² of His mercy

وَرِضْوَانٍ and Pleasure,³ and

وَجَنَّاتٍ لَّهُمْ فِيهَا of gardens for them wherein

نَعِيمٌ مُّقِيمٌ will be bliss⁴ to endure⁵—

خَالِدِينَ فِيهَا أَبَدًا 22. Abiding⁶ therein for ever.

إِنَّ اللَّهَ عِنْدَهُ Verily with Allah lies

أَجْرٌ عَظِيمٌ a magnificent⁷ reward.⁸

يَا أَيُّهَا الَّذِينَ آمَنُوا 23. O you who believe,

لَا تَتَّخِذُوا آبَاءَكُمْ do not take⁹ your fathers

وَأِخْوَانَكُمْ and your brothers

أَوْلِيَاءَ as patrons¹⁰

إِنْ أَنَسْتُمْ الكُفْرَ if they prefer¹¹ unbelief

عَلَى الْإِيمَانِ to belief.

وَمَنْ يَتَّخِذْهُمْ And whoever takes them as

مِّنْكُمْ patrons¹² from among you,

فَأُولَئِكَ هُمُ they will be the ones

الظَّالِمُونَ doing wrong.

1. فَائِزُونَ *fā'izūn* (pl.; s. *fā'iz*) = the successful ones, the victorious, the winners (active participle from *fāza* [*fawz*], to be successful. See *fawz* at 6:16, p. 397, n. 6).

2. يَبْشِرُ *yubashshiru* = he gives the good tidings, (v. iii. m. s. impfct. from *bashshara*, form II of *bashara*/*bashira* [*bishr*/*bushr*], to be happy. See at 3:45, p. 173, n. 5).

3. رِضْوَانٍ *riḍwān* = pleasure, good will, favour, approval. See at 3:15, p. 160, n. 8.

4. نَعِيمٍ *na'im* = bliss, felicity, comfort, happiness, delight. See at 5:65, p. 362, n. 9.

5. مُّقِيمٍ *muqīm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'aqāma*, form IV of *qāma* [*qiyām*/*qawmah*], to get up. See at 5:37, p. 346, n. 11).

6. خَالِدِينَ *khālidīn* (pl.; acc./gen. of *khālidūn*, s. *khālid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulūd*], to live for ever. See at 7:20, p. 471, n. 3).

7. عَظِيمٍ *'aẓīm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, grave. See at 8:68, p. 572, n. 9).

8. أَجْرٍ *'ajr* (pl. *ajūr*). أَجْرٌ *'ujūr* = reward, recompense, remuneration, emolument, fee. See at 7:113, p. 508, n. 2).

9. لَا تَتَّخِذُوا *lā tattakhidhū* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 5:56, p. 358, n. 6).

10. أَوْلِيَاءَ *'awliyā'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 8:34, p. 558, n. 10.

11. *istahabbū* = they preferred, liked, deemed desirable (v. iii. m. pl. past from *istahabba*, form X of *ḥabba* [*ḥubb*], to love. See *yuhibbūna* at 7:79, p. 497, n. 1).

12. يَتَّخِذْهُمْ *yatawalla(ā)* = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallā*, form V of *waliya* [*walā'*/*waly*] to come near. The last letter *yā'* is vowelless and hence dropped because the verb is part of a conditional clause [preceded by *man*]. See at 5:56, p. 358, n. 3).

قُلْ إِنْ كَانَ 24. Say: If it be that your
 آبَاؤُكُمْ وَأَبْنَاؤُكُمْ fathers and your sons,
 وَإِخْوَانُكُمْ and your brothers
 وَأَزْوَاجُكُمْ and your spouses¹
 وَعَشِيرَتُكُمْ and your near relations,²
 وَأَمْوَالٌ اقْتَرَفْتُمُوهَا and the riches you acquire³
 وَتِجَارَةٌ and the commerce
 تَخْشَوْنَ كَسَادَهَا you fear the recession⁴ of,
 وَمَسْكِنٌ and the dwellings⁵
 تَرْضَوْنَهَا you are happy⁶ with,
 أَحَبُّ إِلَيْكُمْ are dearer⁷ to you than
 مِنَ اللَّهِ وَرَسُولِهِ Allah and His Messenger
 وَجِهَاتٍ فِي سَبِيلِهِ and fighting in His way,
 فَتَرْتَضَوْا حَتَّى then wait and watch⁸ till
 يَأْتِيَ اللَّهُ بِأَمْرٍ فَإِنَّ Allah issues His decree.
 وَاللَّهُ لَا يَهْدِي the people wantonly sinful.⁹
 الْقَوْمَ الْفَاسِقِينَ



Section (Rukû') 4

لَقَدْ نَصَرَكُمُ اللَّهُ 25. Allah has indeed helped
 فِي مَوَاطِنَ كَثِيرَةٍ you in many arenas,¹⁰
 وَيَوْمَ حُنَيْنٍ and on the Day of Hunayn¹¹
 إِذْ أَغْجَبَتْكُمْ when there impressed¹² you

1. While the previous 'āyah asks the believers not to take their polytheist and unbelieving fathers and brothers as patrons, the present 'āyah stresses that a true believer should put his love and concern for Allah and His Messenger above all ties of blood and marriage and above all material considerations. 1. أزواج 'azwāj (sing. زوج zawj) = husbands, wives, spouses, partners, pairs. zawj is used in Arabic for either husband or wife and it means one of a pair. See at 6:143, p. 452, n. 8.

2. عشيرة 'ashīrah (s.; pl. 'ashā'ir) = closest relatives, near relations, kinsfolk, clan, tribe.

3. اقترضم iqtaraftum = you acquired, committed (v. ii. m. pl. past from iqtarafa, form VIII of qarafa/ qarifa/qarfi/ qarafi), to peel, to feel disgust. See yaqtarifūna at 6:120, p. 442, n. 1).

4. كساد kasād = recession, depression, dullness of the market.

5. مساكن masākin (pl.; s. maskan) = dwellings, abodes, habitations, residences, homes.

6. ترضون tarḍawn = you (all) like, are pleased with, are satisfied, agree, approve (v. ii. m. pl. impct. from raḍiya [riḍan/riḍwān/marḍāh], to be satisfied. See at 2:282, p. 148, n. 6).

7. أحب 'aḥabb = dearer, preferable, more desirable (relative of ḥabīb).

8. ترمضوا tarabbashū = you (all) wait, lie in wait, wait and watch (v. ii. m. pl. imperative from tarabbasha, form V of rabbasha [rabṣ], to wait, to watch. See yatarabbashūna at 4:141, p. 307, n. 5).

9. فاسقين fāsiqīn (pl., acc/gen. of fāsiqīn; sing. fāsiq) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from fasaqa [fisq], to stray from the right course, to renounce obedience. See at 7:145, p. 519, n. 6).

10. مواطن mawāṭīn (pl.; s. mawṭīn) = native countries, habitats, places, spots, arenas (noun of place from wāṭan [waṭn], to dwell, to stay).

11. i. e., the Battle of Hunayn, which took place in 8 H. between the Muslims on the one hand and the tribes of Hawāzin and Thaqif on the other. Hunayn is a valley between Makka and Ṭā'if.

12. أعجبت 'a'jabat = she impressed, pleased, delighted (v. iii. f. s. past from 'a'jaba, form IV of 'ajiba ['ajab], to wonder, to be amazed. See at 2:108, n. 5).

كَثُرْتُكُمْ فَلَمْ
 your multitude; but it did not
 تَنْصُرَكُمْ مِنْكُمْ شَيْئًا
 avail¹ you aught
 وَصَافَتْ عَلَيْكُمْ
 and narrow became² on you
 الْأَرْضُ بِمَا رَحُبَتْ
 the land though it was wide,³
 ثُمَّ وَلَّيْتُمْ
 then you retreated⁴
 مُدْبِرِينَ ﴿٩﴾
 turning your backs.⁵

ثُمَّ أَنْزَلَ اللَّهُ
 26. Then Allah sent down
 سَكِينَتَهُ
 His tranquillity⁶
 عَلَى رَسُولِهِ
 on His Messenger
 وَعَلَى الْمُؤْمِنِينَ
 and on the believers,
 وَأَنْزَلَ جُنُودًا
 and He sent down troops⁷
 لَمْ تَرَوْهَا
 you did not see,
 وَعَذَّبَ الَّذِينَ
 and punished⁸ those who
 كَفَرُوا
 disbelieve.
 وَذَلِكَ جَزَاءُ
 And such is the recompense⁹
 الْكَافِرِينَ ﴿١٠﴾
 of the unbelievers.

ثُمَّ يَتُوبُ اللَّهُ
 27. Then Allah forgives¹⁰
 مِنْ بَعْدِ ذَلِكَ
 after that
 عَلَى مَنْ يَشَاءُ
 whom He will;
 وَاللَّهُ عَفُورٌ
 and Allah is Most Forgiving,
 رَحِيمٌ ﴿١١﴾
 Most Merciful.

1. At the battle of Hunayn the Muslim army numbered 12 thousand while the enemy army numbered only four thousand; but still the Muslim army could not initially withstand the onslaught of the enemies and retreated helter skelter. Then Allah sent His help in the form of instilling courage and determination in the hearts of the Muslims and an invisible army to fight for them and gave them victory, as stated in the next 'ayah.

tughni(f) = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impct. from 'aghnā, form IV of *ghaniya* [*ghinan* / *ghanā*']), to be free from want, to be rich. The final *yā* is vowelless and hence dropped because of the particle *lam* coming before the verb. See *tughniya* at 8:19, p. 553, n. 8).

2. ضَاقت *dāqat* = she or it became constricted, tight, narrow, straitened (v. iii. f. s. past from *dāqa* [*dayq/diq*], to be narrow. See *dayyiq* at 6:125, p. 444, n. 3).

3. رَحِبَتْ *raḥubat* = she or it became wide, spacious (v. iii. f. s. past from *raḥaba* [*ruhb/raḥbānah*], to be wide).

4. وَلَّيْتُمْ *wallaytum* = you turned away, turned back, retreated (v. ii. m. pl. past in form II of *waliya*, to follow, to lie next, to be near. See *wallā* at 2:142, p. 67, n. 2).

5. مُدْبِرِينَ *mudbirin* (pl.; acc./gen. of *mudbirān*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from 'adbara, form IV of *dabara* [*dubār*], to turn one's back. See 'adbār at 8:50, p. 566, n.4).

6. سَكِينَةً *sakinah* (pl. *sukā'in*) = peace of mind, tranquillity. See at 2:248, p. 125, n. 11.

7. جُنُود *junūd* (pl.; sing. *jund*) = troops, soldiers, army. See at 2:149, p. 126, n. 5).

8. عَذَبَ *'adhdhaba* = he punished, chastised, tormented (v. iii. m. s. past in form II [*ta'dhib*] of 'adhaba [*'adhb*], to impede, to obstruct. See *yu'adhdhibu* at 9:14, p. 582, n. 2).

9. جَزَاء *jazā'* = retribution, repayment, recompense, requital. See at 2:191, p. 92, n. 6).

10. يَتُوب *yatūbu* = he forgives, he turns to, he returns (v. iii. m. s. impct from *tāba* [*tawb. tawbah / matāb*], to turn. See *yatūba* at 4:26, p. 452, n. 7).

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا 28. O you who believe,

اِنَّمَا الْمُشْرِكُوْنَ the polytheists are but

نَجَسٌ filth.¹

فَلَا يَقْرُبُوْا So they must not come near²

الْمَسْجِدَ الْحَرَامَ the Sacred Mosque³

بَعْدَ عَامِهِمْ هٰذَا after this year of theirs.⁴

وَإِنْ خِفْتُمْ عَيْلَةً And if you fear⁵ poverty,⁶

فَسَوْفَ يُغْنِيْكُمْ اللّٰهُ Allah will enrich⁷ you

مِنْ فَضْلِهِۦ اِنْ شَاءَ out of His bounty⁸ if He will.

اِنَّ اللّٰهَ عَلِيْمٌ Verily Allah is All-Knowing,

حَكِيْمٌ All-Wise.

فَقَاتِلُوْا الَّذِيْنَ 29. Fight⁹ those who

لَا يُؤْمِنُوْنَ بِاللّٰهِ do not believe in Allah,

وَلَا يَأْتِيْهِمُ الْاٰخِرُ nor in the Last day,

وَلَا يَحْزَمُوْنَ nor prohibit¹⁰ that which

مَّحَرَّمَ اللّٰهُ Allah and His Messenger

وَرَسُوْلُهُ have prohibited;

وَلَا يَدْرِيْتُمْ nor adhere¹¹

دِيْنَ الْحَقِّ to the religion of the truth,¹²

مِنْ الَّذِيْنَ being of those who

اُوْتُوْا الْكِتٰبَ were given the Book,

حَتّٰى يُعْطُوْا الْجِزْيَةَ until they pay¹³ the *jizyah*¹⁴

1. *rijs* (s.: pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 7:71, p. 493, n.5.

2. i. e., the Muslims must not allow the polytheists to come near the sacred precincts. لا

يَقْرُبُوْا *lâ yaqrabû* = they shall not come near, must not approach (v. iii. m. pl. imperative {prohibition} from *qariba* [*qurb/maqrabah*], to come near. See *lâtaqrabû* at 6:151, p. 457, n. 5).

3. i. e., the Ka'ba and its environs forming the sacred precinct.

4. i. e., the 9th year of *hijrah*.

5. *khiftum* = you (all) feared, dreaded (v. ii. m. pl. past from *khâfa* [*khawf* /*makhâfah* /*khîfah*], to fear. See at 2:238, p. 120, n. 15).

6. i. e., because of the exclusion of the polytheists from the Ka'ba and its environs and the consequent cessation of their trade at that place. عيلة *'aylah* = poverty, impoverishment.

7. *yughnî* = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan* / *ghanâ*'], to be free from want, to be rich. See *tughni* at 9:25, p. 587, n. 1).

8. *faḍl* (pl. *fuḍûl*) = grace, favour, refinement, kindness, bounty; also surplus, excess, superiority, precedence, priority. See at 7:39, p. 479, n. 10.

9. *qâtîlû* = you (all) fight, wage war (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. See at 9:12, p. 581, n. 8).

10. *yuharrimûna* = they prohibit, make unlawful (v. iii. m. pl. impfct. from *ḥarrama*, form II of *ḥaruma/ḥarima*, to be prohibited. See *ḥarrama* at 7:50, p. 484, n. 9).

11. *yadīnûna* = they profess, adhere to, (v. iii. m. pl. impfct. from *dāna* [*dīn/dayn*], to profess. See *dīn* at 8:39, p. 560, n. 11).

12. i. e. Islam.

13. *yu'tû(na)* = they pay, give, offer, hand over (v. iii. m. pl. impfct. from *'a'tû*, form IV from the root *'aṭw*. The terminal *nûn* is dropped because of a hidden *'an* in *ḥattâ* coming before the verb.

14. *jizyah* = poll tax, tribute.

عَنِ يَدٍ readily and submissively,¹

وَهُمْ صَٰغِرُونَ and they are humbled.²

Section (Rukû') 5

وَقَالَتِ الْيَهُودُ 30. The Jews say:³

عُزَيْرٌ ابْنُ اللَّهِ "Uzayr is Allah's son";

وَقَالَتِ النَّصَارَى and the Christians say:

الْمَسِيحُ ابْنُ اللَّهِ "The Messiah is Allah's son".

ذَٰلِكَ قَوْلُهُمْ That is the saying of theirs

بِأَفْوَاهِهِمْ with their mouths;⁴

يُضَاهِيُونَ قَوْلَ they imitate⁵ the saying

الَّذِينَ كَفَرُوا of those who disbelieved

مِنْ قَبْلُ afore.⁶

قَلَّاهُمْ اللَّهُ Allah's curse be on them.

أَن يَؤْفَكُوا How beguiled⁷ they are!



أَتَّخَذُوا أَحْبَابَهُمْ 31. They take⁸ their rabbis⁹

وَرُحَبَّاءَهُمْ and their monks¹⁰

أَرْكَابًا as lords¹¹

مِنْ دُونِ اللَّهِ in lieu of Allah,

وَالْمَسِيحُ ابْنُ and the Messiah, son of

مَرْيَمَ Maryam [as Lord];¹²

وَمَا أُمِرُوا while they were not bidden¹³

1. *an yadin* is a phrase meaning readily and submissively.

2. *ṣāghirūn* (pl.; s. *ṣāghir*) = humbled, meek, servile, submissive, lowly. (act. participle from *ṣaghara* [*ṣighār/ṣaghārah*], to be small). See *ṣāghirūn* at 7:119, p. 509, n. 9.

3. The reference is to the Jews of Madina or some Jewish sect of the time.

4. i. e., such claims of the Jews and the Christians are their own inventions, having no support in the original scriptures given to them. In making such claims they only set partners with Allah and are as such polytheists. *أفواه* *'afwāh* (pl.; sing. *fūhah*) = mouths, vents. See at 9:8, p. 580, n. 5.

5. *yudāhi'ūna* = they imitate, resemble, be similar (v. iii. m. pl. impfct. from *dāhā*, form III from the root *dahy*).

6. Like the pagan Arabs who believed that angels were Allah's daughters, and the Hindus who have similar notions and who believe in the incarnation of God and in a sort of trinity of Brahma, Vishnu and Siva.

7. i. e., how deluded they are from the truth to the untruth. *يؤفكون* *yu'fakūna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufūk*], to lie, to deceive).

8. *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'ukhdh*], to take. See at 7:152, p. 522, n. 4).

9. *aḥbār* (pl.; s. *ḥabr/hibr*) = savants, greatly learned men, rabbis. See at 5:63, p. 361, n. 2.

10. *ruḥbān* (pl.; s. *rāhib*) = monks. See at 5:82, p. 370, n. 12.

11. i. e., by accepting and acting on their words and directives in lieu of following the directives of Allah.

12. i. e., by worshipping him, as the Christians do.

13. *أُمِرُوا* *'umirū* = they were ordered, commanded, bidden (v. iii. m. pl. past passive from *'amara* [*'amr*], to order. See *yā'muru* at 4:60, p. 267, n. 12).

إِلَّا لِيَعْبُدُوا but to worship

إِلَهًا وَاحِدًا One God.

لَا إِلَهَ إِلَّا هُوَ There is no deity except He;

مُسْكِنُهُ عَمَّا Sacrosanct¹ is He from what

يُنْشِئُونَ they set as partners.²

يُرِيدُونَ 32. They intend³

أَنْ يُطْفِئُوا نُورَ اللَّهِ to put out⁴ the Light of Allah

بِأَفْوَاهِهِمْ with their mouths;

وَيَاكُفُّ اللَّهُ but Allah declines⁵ but

أَنْ يُنِيرَ نُورَهُ to make full⁶ His Light;

وَلَوْ even though

كَرِهَ الْكَافِرُونَ the unbelievers abhor⁷ [it].



هُوَ الَّذِي أَرْسَلَ 33. He it is Who sent out⁸

رَسُولَهُ His Messenger

بِالْهُدَى with the guidance

وَدِينِ الْحَقِّ and the religion of the truth⁹

لِيُظْهِرَهُ to make it prevail¹⁰

عَلَى الدِّينِ كُلِّهِ over all the religions,

وَلَوْ even though

كَرِهَ الْمُشْرِكُونَ the polytheists detest.



1. The word سبحانه *Subhân* is derived from *sabbaḥa*, form II of *sabaha* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" seems to convey the meaning better. See at 5:116, p. 388, n. 6.

2. يشركون *yushrikûna* = they set partners,, associate, give share to (v. iii. m. pl. impfct. from '*ashraka*, form IV of '*sharika* [*shirk/ sharikah*], to share. See '*ashrakû* at 7:190, p. 540, n. 4).

3. i. e., the unbelievers intend. يريدون *yuridûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from '*arâda*, form IV of '*râda* [*rawd*], to walk about. See at 6:52, p. 411, n. 6).

4. يطفئوا *yutfi'û(na)* = they put out, extinguish, blow out (v. iii. m. pl. impfct. from '*af'a*, form IV of '*tafi'a* [*tufi'*], to be extinguished, to die down. The terminal *nûn* is dropped because of a hidden '*an* in *li* (of motivation) coming before the verb. See '*af'a* at 5:64, p. 362, n. 2).

5. ياكفئ *ya'kû* = he declines, refuses, rejects (v. iii. m. s. impfct. from '*abâ* [*'ibâ/'ibâ'ah*], to refuse. See '*tu'ba* at 9:8, p. 580, n. 6).

6. يُمِّم *yutimma(u)* = he completes, makes full (v. iii. m. s. impfct. from '*atamma*, form IV of '*tamma* [*tamâm*], to be completed. The last letter takes *fathah* for the particle '*an* coming before the verb. See at 5:6, p. 331, n. 10).

7. كره *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karâhah/ karâhiyah*, to detest. See '*karihtum* at 8:8, p. 548, n. 10).

8. أرسل *'arsala* = he sent out, despatched discharged (v. iii. s. past in form IV of '*rasila* [*rasal*], to be long and flowing. See at '*arsalnâ* at 7:162, p. 528, n. 8).

9. i. e., Islam.

10. يَظْهَر *yuzhira(u)* = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from '*azhara*, form IV of '*zahara* [*zuhûr*], to be visible. The final letter takes *fathah* because of a hidden '*an* in *li* (of motivation) coming before the verb. See '*yazharû* at 9:7, p. 579, n. 10.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا 34. O you who believe,
 اِنَّ كَثِيْرًا مِّنْ the rabbis and monks
 الْاَنْبِيَاۡ وَالرَّهْبَانِ do devour¹
 اَمْوَالِ النَّاسِ men's properties
 بِالْبَاطِلِ falsely²
 وَبَصُدُوْا and deter³ from
 عَنِ سَبِيْلِ اللّٰهِ the way of Allah.
 وَالَّذِيْنَ يَكْتُمُوْنَ And those who hoard⁴
 الذَّهَبَ وَالْفِضَّةَ gold and silver
 وَلَا يُنْفِقُوْهَا and do not expend⁵ it
 فِيْ سَبِيْلِ اللّٰهِ in the way of Allah,
 فَيَشْرِهِمْ give them the glad tidings⁶
 بِعَذَابِ الْاَلَمِ of a punishment very painful.

يَوْمَ 35. On the Day
 يُخَيَّرُ عَلَيْهِمْ heat will be put⁷ on them
 فِيْ نَارِجَهَمَّ in the fire of hell and
 فَتُكْوَىٰ بِهَا therewith will be branded⁸
 جَاۡهُهُمۡ وَجُوۡدُهُمۡ their foreheads⁹ and sides¹⁰
 وَظُهُورُهُمْ and backs¹¹ -
 هٰذَا مَا كُنْتُمْ "This is what you hoarded¹²
 لٰنۡفُسِكُمْ for yourselves.

1. ياكلون *ya'kulūna* = they eat, consume, devour (v. iii. m. pl. impfct. from 'akala ['akl/ma'kal], to eat. See at 2:274, p. 144, n. 3). Consuming or eating here means taking, usurping, using and dealing with.

2. i. e., such as taking bribes and illegal gratification. بالباطل *bi 'l-bâtīl* = falsely, in vain, without any right.

3. i. e., deter others. يصدون *yaṣuddūna* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from ṣadda [ṣadd/ṣudūd], to turn away. See at 8:47, p. 564, n. 9).

4. يكتزون *yaknizūna* = they hoard, pile up, accumulate, amass, lay up (v. iii. m. pl. impfct. from kanaza [kanz], to pile up, to bury).

5. i. e., do not pay the zakāh due on their wealth and do not spend in furthering the cause of Allah, such as jihād. ينفقون *yunfiqūna* = they spend, expend (v. iii. m. pl. impfct. from 'anfaqa, form IV of nafaqa [nafaq], to be used up. See at 8:36, p. 559, n. 5).

6. The expression "give the glad tidings" is used here ironically. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from bashshara, form II of bashara/bashira [bishr/bushr], to rejoice, be happy. See at 9:3, p. 577, n. 6).

7. يحمى *yuhmā* = he or it is heated, flared up, (v. iii. m. s. impfct. from ḥamiya [ḥamy/ḥamw], to be hot).

8. تكي *tukwā* = she or it is branded, cauterized (v. iii. f. s. impfct. passive from kawā [kayy], to burn, to brand).

9. جباه *jibāh* (pl.; s. jabhah) = foreheads, brows, fronts.

10. جنوب *junūb* (pl.; s. janb) = sides. See at 4:103, p. 290, n. 13.

11. ظهور *ẓuhūr* (sing. ظهر *ẓahr*) = backs, rears, rear sides, loins, spines. See at 7:172, p. 533, n. 1).

12. i. e., it will be said to them. كنتم *kanatūm* = you hoarded, piled up, accumulated (v. ii. m. pl. past from kanaza. See n. 4 above).

فَذُوقُوا مَا كُنتُمْ So taste¹ what you had been

تَكْتُمُونَ taknizûna treasuring up."²

إِنَّ عِدَّةَ الشُّهُورِ 36. The number³ of months

عِنْدَ اللَّهِ to Allah

أَنَا عَشَرَ شَهْرًا is twelve

فِي كِتَابِ اللَّهِ in the writ⁴ of Allah

يَوْمَ خَلَقَ on the very day He created⁵

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth.

مِنْهَا أَرْبَعَةٌ حُرُمٌ Of these four are sacred.⁶

ذَٰلِكَ الدِّينُ الْقَيِّمُ This is the right⁷ religion.

فَلَا تَظْلِمُوا So do not commit wrong⁸

فِيهِنَّ أَنْفُسُكُمْ during these to yourselves.

وَقَاتِلُوا And fight

الْمُشْرِكِينَ the polytheists

كَأَفَّةً one and all⁹

كَأَنَّهُمْ يَفْعَلُونَكُمْ as they fight you

كَأَفَّةً one and all;

وَأَعْلَمُوا أَنَّ اللَّهَ and know that Allah is

مَعَ الْمُتَّقِينَ with the righteous.

إِنَّمَا النَّسِيءُ 37. The postponement¹⁰ is but

زِيَادَةٌ فِي الْكُفْرِ an excess in unbelief.

1. ذُوقُوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [dhawq/ madhâq], to taste. See at 8:35, p. 559, n. 3).

2. تَكْتُمُونَ *taknizûna* = you (all) pile up, accumulate, amass, lay up, treasure up (v. iii. m. pl. impfct. from *kanaza* [kanz], to pile up, to bury. See *yaknizûna* at 9:34, p. 591, n. 4).

3. عِدَّةٌ *'iddah* = number; legally prescribed period. See at 2:185, p. 88, n. 2.

4. كِتَابٌ *kitâb* = writing, writ, prescript, book, document, contract. See at 8:75, p. 575, n. 12.

5. i. e., time has run in the same process and with same divisions in relation to the earth as Allah ordained since the very day He created the heavens and the earth. Here is an indirect allusion to the rotation of the earth. خَلَقَ *khalâqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 6:101, p. 434, n. 4).

6. The sacred months are Muharram, Rajab, Dhû al-Qa'dah, Dhû al-Hijjah. These months were regarded as inviolate in Arabia since the time of Prophet Ibrâhîm (p.b.h.) and fighting and breach of the peace were prohibited during these months.

7. قَيِّمٌ *qayyim* = right, straight, precious. See at 6:161, p. 462, n. 7.

8. i. e., do not commit sins during these months; for the burden of sins committed during these months is heavier than that committed at other times. لَا تَظْلِمُوا *lâ tazlimû* = you (all) do not commit wrong /sin/ injustice, do not transgress /oppress /outrage (v. ii. m. pl. imperative [prohibition] from *zalama* [zulm], to do wrong. See *tazlimûna* at 2:279, p. 146, n. 5).

9. Some commentators take this clause as making an exception, allowing fighting polytheists during the sacred months for the sake of Allah, in self defence and in continuation of a fighting started before the inception of a sacred month (see Ibn Kathîr, IV, 61). كَأَفَّةً *kâffah* = in toto, entirely, in entirety, all without exception, one and all. The word is derived from *kaffa* [kaff], to desist, to refrain; and the meaning is that it is such as does not admit of division or partition. See at 2:208, p. 100, n. 7).

10. نَسِيءٌ *nasî'* = postponement, putting off, deferment. The pagan Arabs used arbitrarily to defer a sacred month to the following month in order to engage in fighting with one another.

بُضِّلُوا Thereby are misled¹
 الَّذِينَ كَفَرُوا those who disbelieve;
 يُجَلِّوْنَ سَعَامًا they make it lawful² one year
 وَيُحْكِمُونَ سَعَامًا and unlawful³ one year,
 لِيَوَاطُوا that it might tally⁴ with
 عِدَّةَ مَا the number of what
 حَرَّمَ اللَّهُ Allah has made unlawful,
 فَيَجْلُوا thus making lawful what
 حَرَّمَ اللَّهُ Allah has made unlawful.
 زُيِّنَ لَهُمْ Embellished⁵ to them is
 سُوءُ أَعْمَالِهِمُ the evil of their deeds;
 وَاللَّهُ لَا يَهْدِي and Allah guides not
 الْقَوْمَ الْكَافِرِينَ the unbelieving people.



Section (Rukū') 6

يَا أَيُّهَا الَّذِينَ 38. O you who believe,
 ءَامَنُوا مَا لَكُمْ what is the matter with you,
 إِذَا قِيلَ لَكُمْ تَقَبَّلُوا when it is said to you: "Go
 فِي سَبِيلِ اللَّهِ forth⁶ in the way of Allah"⁷
 أَنَا قُلْتُمْ heavily stuck⁸ you are
 إِلَى الْأَرْضِ to the ground?⁹
 أَرْضَيْتُمْ Are you content¹⁰ with
 بِالْحَيَاةِ الدُّنْيَا the worldly life
 مِنِ الْآخِرَةِ rather than the hereafter?
 فَمَا مَتَّعَ But the enjoyment¹¹ of the

1. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يُوَاطُّوا *yuwāṭṭi'ū* (na) = they tally, correspond; agree (v. iii. m. pl. impfct. from *wāṭi'a*, form III of *wāṭi'a* [*waṭi'*], to set foot on, to trample).

2. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يُوَاطُّوا *yuwāṭṭi'ū* (na) = they tally, correspond; agree (v. iii. m. pl. impfct. from *wāṭi'a*, form III of *wāṭi'a* [*waṭi'*], to set foot on, to trample).

3. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يُوَاطُّوا *yuwāṭṭi'ū* (na) = they tally, correspond; agree (v. iii. m. pl. impfct. from *wāṭi'a*, form III of *wāṭi'a* [*waṭi'*], to set foot on, to trample).

4. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يُوَاطُّوا *yuwāṭṭi'ū* (na) = they tally, correspond; agree (v. iii. m. pl. impfct. from *wāṭi'a*, form III of *wāṭi'a* [*waṭi'*], to set foot on, to trample).

5. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يُوَاطُّوا *yuwāṭṭi'ū* (na) = they tally, correspond; agree (v. iii. m. pl. impfct. from *wāṭi'a*, form III of *wāṭi'a* [*waṭi'*], to set foot on, to trample).

6. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يُوَاطُّوا *yuwāṭṭi'ū* (na) = they tally, correspond; agree (v. iii. m. pl. impfct. from *wāṭi'a*, form III of *wāṭi'a* [*waṭi'*], to set foot on, to trample).

7. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يُوَاطُّوا *yuwāṭṭi'ū* (na) = they tally, correspond; agree (v. iii. m. pl. impfct. from *wāṭi'a*, form III of *wāṭi'a* [*waṭi'*], to set foot on, to trample).

8. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يُوَاطُّوا *yuwāṭṭi'ū* (na) = they tally, correspond; agree (v. iii. m. pl. impfct. from *wāṭi'a*, form III of *wāṭi'a* [*waṭi'*], to set foot on, to trample).

9. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يُوَاطُّوا *yuwāṭṭi'ū* (na) = they tally, correspond; agree (v. iii. m. pl. impfct. from *wāṭi'a*, form III of *wāṭi'a* [*waṭi'*], to set foot on, to trample).

10. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يُوَاطُّوا *yuwāṭṭi'ū* (na) = they tally, correspond; agree (v. iii. m. pl. impfct. from *wāṭi'a*, form III of *wāṭi'a* [*waṭi'*], to set foot on, to trample).

11. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يُوَاطُّوا *yuwāṭṭi'ū* (na) = they tally, correspond; agree (v. iii. m. pl. impfct. from *wāṭi'a*, form III of *wāṭi'a* [*waṭi'*], to set foot on, to trample).

الْحَيٰوةَ الدُّنْيَا worldly life will be
فِي الْآخِرَةِ in the hereafter
اِلَّا قَلِيْلٌ but insignificant.¹

اِلَّا تَنْفِرُوْا 39. If you do not go forth,²
يُعَذِّبُكُمْ He will chastise you with
عَذَابًا اَلِيْمًا a punishment most painful³
وَيَسْتَبْدِلُ and will substitute⁴
قَوْمًا غَيْرَكُمْ a people other than you,
وَلَا تَضُرُّوْهُ and you will not harm⁵ Him
شَيْئًا whatsoever.
وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ And Allah is over everything
Omnipotent.

اِلَّا تَنْصُرُوْهُ 40. If you help him not –
فَقَدْ نَصَرَكُمُ اللّٰهُ but Allah indeed helped him,
اِذْ اَخْرَجَهُ when there drove⁶ him out
الَّذِيْنَ كَفَرُوْا those who disbelieve, he
ثَانِيْكَ اَتَيْنِيْ being the second of the two –
اِذْ هُمْ فِي الْكَافِرِ when they were in the cave,⁷
اِذْ يَقُوْلُ لِصَاحِبِهِ when he said to his compa-
لَا تَحْزَنْ nion: "Do not grieve,"⁸
اِنَّ اللّٰهَ مَعَنَا surely Allah is with us."

1. i. e., in comparison with the immense blessings and enjoyment in the hereafter. *qalil* (s.; pl. 'aqillā/ʿqalā'il/qilāl) = a little, trifling, inconsiderable, insignificant. See at 4:76, p. 275, n. 6.

2. i. e., if you do not go forth for *jihād* in the way of Allah. *tanfirū(na)* = you (all) go forth, sally forth, rush, flee (v. ii. m. pl. impfct. from *nafara* [nufār/ nifār], to rush, to flee. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by 'in. See *infirū* at 9:38, p. 593, n. 6).

3. *ʿalim* = agonizing, anguishing, excruciating, most painful. See at 5:73, p. 366, n. 9.

4. i. e., will substitute for you. *يستبدل* *yastabdil(u)* = he substitutes, replaces, exchanges (v. iii. m. s. impfct. from *istabdala*, form X of *badala*, to change, to replace. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See *baddala* at 7:162, p. 528, n. 7).

5. *تضروا* *taḍurrū(na)* = you harm, injure, damage, hurt (v. ii. m. pl. impfct. from *ḍarra* [ḍarr], to harm. The terminal *nūn* is dropped for the reason given at n. 4 above. See *yaḍurrū* at 5 : 42, p. 349, n.13).

6. The reference is to how Allah helped the Prophet, peace and blessings of Allah be on him, when the Makkan unbelievers made it impossible for him to stay there and he left it for migrating to Madina. *أخرج* *'akhraja* = he ousted, drove out, expelled, dislodged, got out, produced (v. iii. m. s. past in form IV of *kharaja* [kharūj], to go out, to leave. See at 8:5, p. 548, n.3).

7. The reference is to the Prophet's staying at the cave of Thawr mountain, a little south of Makka, accompanied by 'Abū Bakr Ṣiddiq (r.a.), immediately after having left Makka for migrating to Madina, in order to elude the search party sent after them by the Makkan leaders. *غار* *ghār* (s.; pl. *ghirān*) = cave, cavern.

8. *لا تحزن* *lā taḥzan* = do not grieve, be sad (v. ii. m. s. imperative [prohibition] from *ḥazina* [ḥuzn/ ḥazan], to grieve. See *yaḥzanūna* at 7:49, p. 484, n. 5).

فَأَنْزَلَ اللَّهُ Then Allah sent down
 سَكِينَتَهُ عَلَيْهِ His tranquillity¹ on him
 وَأَيَّدَهُ بِجُنُودٍ and aided² him with troops³
 لَمْ تَرَوْهَا you did not see,
 وَجَعَلَ كَلِمَةَ and rendered the word
 الَّذِينَ كَفَرُوا of those who disbelieve
 أَسْفَلُ the lowest⁴ –
 وَكَلِمَةَ اللَّهِ and the Word of Allah,
 هِيَ الْعُلْيَا that is the Most Sublime –
 وَاللَّهُ عَزِيزٌ and Allah is All-Mighty,
 حَكِيمٌ All-Wise.

أَنْفِرُوا خِفَافًا 41. Go forth light⁵
 وَثِقَالًا and heavy⁶ and fight
 بِأَمْوَالِكُمْ with your properties
 وَأَنْفُسِكُمْ and selves
 فِي سَبِيلِ اللَّهِ in the way of Allah.
 ذَلِكَ خَيْرٌ لَكُمْ This is the best⁷ for you
 إِنْ كُنْتُمْ تَعْلَمُونَ if you are in the know of.⁸
 لَوْ كَانَ عَرَضًا رَيبًا 42. Were it a gain⁹ at hand
 وَسَفَرًا قَاصِدًا and a journey of ease¹⁰ they
 لَأَتَّبَعُوكَ would have followed you;
 وَلَكِنْ بَعُدَتْ but far off seemed¹¹ to them

1. i. e., gave the Prophet, peace and blessings of Allah be on him, peace of mind and confidence in Allah's help. سَكِينَةٌ *sakīnah* (pl. *sakā'in*) = peace of mind, tranquillity, composure. See at 9:26, p. 587, n. 6.

2. أَيَّدَ *'ayyada* = he aided, strengthened, assisted, helped (v. iii. s. past in form II of *'āda* [أَدَا] *'ayd*), to be strong. See at 8:62, p. 570, n. 4).

3. i. e., angels to guard him against his enemies. جُنُودٌ *junūd* (pl.; sing. *jund*) = troops, soldiers, army. See at 9:26, p. 587, n. 7).

4. i. e., He frustrated the designs of the unbelievers and made them suffer decisive defeats. أَسْفَلُ *sufflā* (f.; m. *'asfal*) = lower/lowest. See *'asfal* at 4:145, p. 309, n. 9.

5. i. e., go forth in *jihād* whether you are light and agile, being young, or you are heavy and slow, being aged. خِفَافٌ *khifāf* (pl.; s. *khafif*) = light, slight, nimble, agile, lively.

6. ثِقَالٌ *thiqāl* (pl.; s. *thaqil*) = heavy, weighty. See at 7:57, p. 488, n. 5.

7. خَيْرٌ *khayr* = good /better/ best, benefit, advantage, wealth, property. See at 7:188, p. 539, n. 3.

8. i. e., if you know the great merits and rewards for participating in and supporting *jihād* with your wealth. تَعْلَمُونَ *ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [إِلْمَ], to know. See at 7:38, p. 479, n. 9).

9. i. e., if there was a prospect of gain at hand. This *'āyah* was revealed in the context of the lame excuses advanced by the hypocrites for having not participated in the Tabuk expedition and having stayed behind; but the implication is general and it applies to hypocrites of all times and places. عَرَضٌ

'arad (s.; pl. أَعْرَاضُ *'a'rād*) = stuff, object, chattel, thing, goods, gain. See at 8:67, p. 572, n. 4.

10. قَاصِدٌ *qāṣid* = easy, smooth, straight (act. participle from *qaṣada* [قَاصَدَ], to proceed straightaway). See *muqtaṣid* at 5:66, p. 363, n. 2.

11. بَعُدَتْ *ba'udat* = she or it became far off, distant, remote (v. iii. f. s. past from *ba'uda* [بَاعَدَ], to be distant. See *ba'id* at 4:167, p. 319, n. 8).

عَلَيْهِمُ الشَّقَّةُ the difficult journey;¹ and

وَسَيَحْلِفُونَ بِاللَّهِ they will swear² by Allah:

لَوْ اسْتَطَعْنَا "If we were able to,³

لَخَرَجْنَا we would indeed have gone

مَعَكُمْ out⁴ with you."

يُهْلِكُونَ أَنْفُسَهُمْ They ruin⁵ themselves;

وَاللَّهُ يَعْلَمُ and Allah knows

إِنَّهُمْ لَكَاذِبُونَ that they indeed are liars.⁶

Section (Rukû') 7

عَفَا اللَّهُ عَنْكَ 43. May Allah forgive⁷ you.

لِمَ أَذِنْتُ لَهُمْ Why did you permit⁸ them

حَتَّىٰ بَيَّنَّ لَكَ until it became clear⁹ to you

الَّذِينَ صَدَقُوا those who spoke the truth

وَتَعْلَمُ الْكَاذِبِينَ and you knew the liars?

﴿١٣﴾

لَا يَسْتَغْنِيكَ 44. No exemption would

الَّذِينَ there seek¹⁰ from you those

يُؤْمِنُونَ بِاللَّهِ who believe in Allah

وَالْيَوْمِ الْآخِرِ and the Last Day

أَنْ يُجَاهِدُوا from fighting with

بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ their properties and selves;

وَاللَّهُ عَلِيمٌ and Allah is All-Knowing

بِالْمُتَّقِينَ of the godfearing.¹¹

1. شَقَّةٌ *shuqqah* = difficult journey, difficulty, trouble, hardship. See *shâqqû* at 8:13, p. 551, n. 5.

2. يَحْلِفُونَ *yahlifûna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [half/hilf], to swear. See at 4:62, p. 268, n. 10).

3. اسْتَطَعْنَا *istatâ'na* = we were able, had the power (v. i. pl. past from *istatâ'a*, form X of *tâ'a* [taw'], to obey. See *istatâ'ta* at 6:35, p. 404, n. 11).

4. خَرَجْنَا *kharajnâ* = we went out, departed, stepped out (v. i. pl. past from *kharaja* [khurûj], to go out. See *'akhraja* at 9:40, p. 594, n. 6).

5. i. e., they destroy their lives in the hereafter by telling lies and by their hypocrisy. يَهْلِكُونَ

yuhlikûna = they ruin, destroy (v. iii. m. pl. impfct. from *'ahlaka*, form IV of *halaka* [halk/hulk/ halâk /tahlukah], to perish. See at 6:26, p. 401, n. 3).

6. كَاذِبُونَ *kâdhibûn* (pl.; s. *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [kidhb/ kadhib/ kadhbah/ kidhbah], to lie. See *kâdhibîn* at 7:66, p. 491, n. 11).

7. عَفَا *'afâ* = he effaced, wiped out, obliterated, exempted, relieved, forgave, excused (v. iii. m. s. past from *'afw/ 'afâ*). See at 2:187, p. 89, n. 9).

8. i. e., to stay back at home. أَذِنْتُ *'adhinta* = you gave leave, permitted, allowed (v. ii. m. s. past from *'adhina* ['idhn], to allow, to permit, to listen. See *ta' adhdhana* at 7:167, p. 530, n. 8).

9. يَبَيِّنُ *yatabayyana(u)* = he or it becomes clear, manifest, open, evident, obvious (v. iii. m. s. impfct. from *tabayyana*, form V of *bâna* [bayn/bayân], to be clear, evident. The final letter takes *fathah* because of a hidden 'an in *hattâ* coming before the verb. See *tabayyana* at 8:6, p. 548, n. 8).

10. يَسْتَأْذِنُ *yasta'dhinu* = he seeks leave, permission [to be exempted from fighting] (v. iii. m. s. impfct. from *ista'dhana*, form X of *'adhina*. See n. 8 above).

11. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous. Active participle from *ittaqâ*, form VIII of *waqâ* [waqy/ wiqâyah], to guard, to protect. See at 9:4, p. 578, n. 4).

إِنَّمَا يَسْتَأْذِنُكَ 45. There but seek your leave

الَّذِينَ لَا يُؤْمِنُونَ those who do not believe

بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last day and

وَأَزْنَابٌ قُلُوبُهُمْ their hearts entertain doubts;¹

فَهُمْ فِي رَيْبِهِمْ so they in their doubts²

يَرَدَّدُونَ do vacillate.³

وَلَوْ أَرَادُوا 46. And had they intended

الْخُرُوجَ to go out

لَأَعَدُّوا they would have got ready⁴

لَهُ عُدَّةٌ for it some outfit;⁵

وَلَنَكْرَهُ اللَّهُ but Allah disliked⁶

أَنْ يُعَاثَنَهُمْ their being sent out.⁷

فَقَبَضَهُمْ So He held them back,⁸

وَقِيلَ أَقْعُدُوا and it was said: " Be seated⁹

مَعَ الْقَاعِدِينَ with the inactive ones."¹⁰



لَوْ خَرَجُوا 47. Had they gone out

فِيكُمْ being amongst you they

مَا زَادُوكُمْ would not have increased¹¹

إِلَّا خِلَالًا you in aught but confusion¹²

وَلَا وَضَعُوا and would have moved

خِلَالَكُمْ hurriedly¹³ in your midst

1. The description of the character of the hypocrites is continued in this and the following 'āyahs. ارتابت *irtābat* = she or it entertained doubts, was sceptical, was in doubt, suspected, had misgivings (v. iii. f. s.) past from *irtāba* (ارتاب *irtiyāb*), form VIII of *rāba* (*rayb*), to doubt, to suspect. See *irtabtum* at 5:106, p. 382, n. 11).

2. ريب *rayb* = doubt, suspicion, misgivings. See at 6:12 p. 396, n. 1.

3. يترددون *yataraddadūna* = they waver, vacillate, hesitate, become reluctant, frequent (v. iii. m. pl. impfct. from *taraddada*, form V of *radda* [*radd*], to send back. See *nuraddu* at 7:53, p. 486, n. 3).

4. أعدوا *'a'addū* = they got ready, prepared (v. iii. m. pl. past from *'a'adda*, form IV of *'adda* [عد *'add*], to count. See *'a'iddū* at 8:60, p. 569, n. 2).

5. عُدَّة *'uddah* (s.; pl. عُدَد *'udad*) = preparedness, equipment, outfit.

6. كره *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karāhah/ karāhiyah*, to detest. See at 9:32, p. 580, n. 6).

7. ابتعث *inbi'āth* = to be sent out, delegated, despatched (verbal noun in form VII of *ba'atha* [*ba'th*], to send, to resurrect). See *la-yab'athanna* at 7:167, p. 530, n. 9).

8. ثبٹ *thabbaṭa* = he held back, prevented, impeded (v. iii. m. s. past in form II of *thabata*, to hold back).

9. اقعدوا *uq'udū* = you (all) sit, lie in wait, ambush (v. ii. m. pl. imperative from *qa'ada* [*qu'ūd*], to sit down. See at 9:5, p. 578, n. 10).

10. قاعدین *qā'idīn* (pl.; acc/gen. of *qā'idūn*; s. *qā'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [*qu'ūd*], to sit down. See *qā'idūn* at 5:24, p. 341, n. 3).

11. زادوا *zādū* = they increased, grew, became more, added (v. iii. m. pl. past from *zayd/ ziyādah*, to be more. See at 7:69, p. 492, n. 9).

12. خيال *khabāl* = mischief, evil, confusion. See at 3:118, p. 202, n. 9.

13. أوضعوا *'awḍa'ū* = they hurried, participated actively (v. iii. m. pl. past from *'awḍa'a*, form IV of *waḍa'a* [*wad'*], to lay, to put down).

يَعُونَكُمْ الْفِتْنَةَ desiring¹ for you discord,²

وَفِيكُمْ and there are among you

سَمْعُونَ لَهُمْ ready-listeners³ to them.

وَاللَّهُ عَلِيمٌ And Allah is All-Knowing

بِالظَّالِمِينَ of the wrong-doers.

لَقَدْ ابْتَغَوْا 48. They had indeed sought⁴

الْفِتْنَةَ مِنْ قَبْلُ dissension before

وَقَلَّبُوا لَكَ and had upset⁵ for you

الْأُمُورَ the affairs⁶

حَتَّىٰ جَاءَ الْحَقُّ until the truth came

وَزُكِّرَ and manifest became⁷

أَمْرُ اللَّهِ the decree of Allah,⁸

وَهُمْ كَرِهُوا though they were averse.⁹



وَمِنْهُمْ مَنْ 49. And among them is he

يَقُولُ أَتَذَنِّي who says: "Give me leave¹⁰

وَلَا تَنْفِيئِي and put me not to the trial."¹¹

أَلَا فِي الْفِتْنَةِ O yes, into the trial

سَقَطُوا they have slipped;¹²

وَأَنَّ جَهَنَّمَ and indeed hell

لَمُحِيطَةٌ shall close in on¹³

بِالْكَافِرِينَ the infidels.



1. i.e., by instigating one against another and whispering words of treason to them. يعون

yabghûna = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from baghâ [bughâ]), to seek, desire. See at 7:45, p. 482, n. 10).

2. فتنة fitnah (pl. fitan) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 8:72, p. 575, n. 2.

3. سامعون sammâ'ân (pl.; s. sammâ') = ready listeners, those who eagerly hear, those who lend ready ear (act. participle in the intensive form of fa'âl from sami'a [sam' /samâ' /samâ'ah /masma'], to hear. See at 5:41, p. 348, n. 6).

4. ابتغوا ibtaghaw = they sought, desired, wished (v. iii. m. pl. past from ibtaghâ, form VIII of baghâ. See n. 1 above).

5. قلَّبوا qallabû = they upset, upturned, transformed, overturned (v. iii. m. pl. past from qallaba, form II of qalaba [qalb], to turn around. See nuqallibu at 6:110, p. 437, n. 7).

6. The reference is to the hypocrites' role on such occasions as the battle of 'Uhud and Khandaq. أمور 'umûr (pl.; s. amr 'amr) = affairs, matters, issues, concerns. See at 3:186, p. 229, n. 10.

7. ظهر zahara = he or it became visible, apparent manifest (v. iii. m. s. past from zuhûr, to be visible).

8. i. e., through the victory of Islam and the Muslims.

9. كرهون kârihûn (pl.; s. kârih) = unwilling, reluctant, averse. See at 8:6, p. 548, n. 5.

10. i. e., leave to stay behind and not to participate in the jihâd. Reports say that the speaker was Al-Jadd ibn Qays.

11. i. e., do not oblige me to committing sin by disobeying you. لا تَنْفِيئِي la taffin(nî) = do not put me to trial, do not tempt me (v. ii. m. s. imperative [prohibition] from fatana [fatn/fatûn], to turn away, to put to trial. See fitnah at n. 2 above).

12. سقطوا saqaṭû = they fell, slipped, dropped (v. iii. m. pl. past from saqaṭa [suqûṭ / masqaṭ], to fall. See tasquṭu at 6:59, p. 414, n. 7).

13. مُحِيطَةٌ muḥiṭah (f.; m. muḥiṭ) = one who closes in on, surrounds, encompasses, comprehensive (active participle from 'ahâta, form IV of ḥâṭa [ḥawṭ/ḥiṭah/hiyâṭah], to encircle, enclose, guard. See at 4:108, p. 292, n. 9).

50. If there happens¹ to you
 any good
 it dejects² them;
 and if there befalls you
 any affliction³ they say:
 "We had taken our
 precaution⁴ beforehand",
 and they turn away⁵
 being delighted.⁶



51. Say: "Never will hit us
 aught but what Allah has
 written for us;
 He is our Patron-Protector;⁷
 and on Allah therefore
 the believers should rely."⁸



52. Say: "Do you await⁹
 aught for us but
 one of the two best things?¹⁰
 But we are waiting about you
 that Allah will afflict you
 with a punishment from Him
 or reward

1. *tuṣīb* (تُصِيبُ) = she or it afflicts, affects, befalls, hits, happens to (v. iii. f. s. impfct. from *aṣāba*, form IV of *ṣāba* [ṣawb/ṣaybūbah], to hit the mark, to be right. The final letter becomes vowelless and hence the medial yā' is dropped because the verb is in a conditional clause (preceded by 'in). See at 7:131, p. 513, n. 3).

2. i. e., the hypocrites do not like any good to happen to the believers. *tasu'*(u) = she grieves, saddens, distresses, hurts, dejects (v. iii. f. s. impfct. from *sā'a* [saw'/sū'/masā'ah], to be bad). The final letter is vowelless for the verb is conclusion of a conditional clause. See at 5:101, p. 380, n. 2).

3. *muṣībah* (مُصِيبَة) (pl. *maṣā'ib*) = calamity, disaster, misfortune, affliction. See at 5:106, p. 382, n. 8.

4. *'aḥdhā amrā* (أَحْذَنَّا أَمْرَنَا) = (we took our affair/order) is a phrase meaning "we took our precaution".

5. *yatawallaw*(na) = they turn away, desist, refrain, take as friends (v. iii. m. pl. impfct. from *tawallā*, form V of *waliya*, to come near. The terminal *nūn* is dropped because the verb is conclusion of a conditional clause preceded by 'in. See *yatawallawna* at 5:80, p. 369, n. 5).

6. *fariḥūn* (فَرِحُونَ) (pl.; sing. *fariḥ*) = cheerful, happy, glad, delighted. See *fariḥin* at 3:169, p. 222, n. 9).

7. *mawlā* (مَوْلَى) = Patron-Protector, Guardian-Protector, Sovereign. See at 8:40, p. 561, n. 2.

8. *yatawakkal*(u) = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [wakl/wukāl], to entrust). The final letter is vowelless because of the *lām* of command coming before the verb. See at 5:11, p. 333, n. 10).

9. *tarabbaṣūna* (تَرَبَّصُونَ) (originally *tatarabbaṣūna*) = you (all) await, wait, lie in wait (v. ii. m. pl. impfct. from *tarabbaṣa*, form V of *rabaṣa* [rabṣ], to wait, to watch. See *yatarabbaṣūna* at 4:141, p. 307, n. 5).

10. i. e. either victory over the enemy with all the attendant benefits and merits, or martyrdom and reward of paradise.

أَوْ بِأَيْدِينَا or by our hands.

فَرَبِّصُوا So lie in wait;¹

إِنَّا مَعَكُمْ we along with you

مُتَرَبِّصُونَ are indeed awaiting.²

قُلْ أَنْفِقُوا 53. Say: "Expend³

طَوْعًا أَوْ كَرْهًا willingly⁴ or unwillingly,⁵

لَنْ يُنْقَبَلَ it shall not be accepted⁶

مِنْكُمْ of you;

إِنَّكُمْ كُنْتُمْ you indeed are

قَوْمًا فَاسِقِينَ a people defiantly sinful."⁷

وَمَا مَنَعَهُمْ 54. And nothing bars⁸ them

أَنْ تُقَبَّلَ مِنْهُمْ from there being accepted⁹ of

نَفَقَتِهِمْ their contributions¹⁰

إِلَّا أَنَّهُمْ كَفَرُوا except that they disbelieve

بِاللَّهِ وَرَسُولِهِ in Allah and His Messenger,

وَلَا يَأْتُونَ الصَّلَاةَ and do not attend the prayer

إِلَّا وَهُمْ كُسَالَى except being slothful,¹¹

وَلَا يُنْفِقُونَ nor do they contribute

إِلَّا وَهُمْ كَرِهُونَ except grudgingly.



فَلَا تُعْجِبْكَ 55. So let there not impress¹²

1. *tarabbaṣū* = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from *tarabbaṣa*, form V of *rabbaṣa* [*raḥṣ*], to wait, to watch. See at 9:24, p. 586, n. 8).

2. *mutarabbiṣūn* (pl.; s. *mutarabbiṣ*) = those awaiting, lying in wait (act. participle from *tarabbaṣa*. See n. 1 above).

3. *'anfiqū* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafaqa* [*nafaqa*], to be used up, be spent. See at 2:195, p. 93, n. 11).

4. *ṭaw'an* = willingly, obediently; from *ṭaw'*, to obey, be obedient. See at 3:83, p. 188, n. 9).

5. *karhan* = against will, unwillingly, grudgingly. See at 4:19, p. 247, n. 1.

6. i. e., it shall not be accepted by Allah. *yutaqabbala(u)* = he or it is accepted, received, granted (v. iii. m. s. impfct. passive from *taqabbala*, form V of *qabila*. The last letter takes *fathah* because of the particle *lan* coming before the verb).

7. *fāsiqīn* (pl., acc/gen. of *fāsiqūn*; sing. *fāsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:24, p. 586, n. 9).

8. *mana'a* = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent. See at 7:12, p. 468, n. 6).

9. *tuqbala(u)* = she or it is accepted, received, approved (v. iii. f. s. impfct. passive from *qabila* [*qabūl/qubūl*], to accept. The last letter takes *fathah* because of the particle *'an* coming before the verb. See at 3:90, p. 191, n. 3).

10. *nafaqāt* (pl.; s. *nafaqah*) = expenses, disbursements, contributions. See *nafaqah* at 2:269, p. 141, n. 11.

11. *kusālā* (pl.; s. *kaslān*) = slothful, lazy, sluggish, idle. See *kaslān* at 4:142, p. 308, n. 7.

12. *tu'jibu(u)* = she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from *'ajaba*, form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. The final letter is vowelless because of the *lā* of prohibition coming before the verb. See *yu'jibu* at 2:204, p. 00, n. 1).

أَمْوَالَهُمْ you their riches
وَلَا أَوْلَادَهُمْ nor their children.
إِنَّمَا يُرِيدُ اللَّهُ Allah but intends¹
لِيُعَذِّبَهُمْ بِهَا to punish² them therewith
فِي الْحَيَاةِ الدُّنْيَا in the worldly life³ and that
وَيَرْهَقَ أَنْفُسَهُمْ there pass away⁴ their selves
وَهُمْ كَافِرُونَ while they are unbelievers.

وَيَحْلِفُونَ بِاللَّهِ 56. And they swear⁵ by Allah
إِنَّهُمْ لَمِنْكُمْ that they indeed are of you,
وَمَاهُمْ مِنْكُمْ while they are not of you,
وَلَكِنَّهُمْ قَوْمٌ but they are a people
يَتَرَفَّوْنَ terrified.⁶

لَوْ يَخِدُوكَ 57. If they got⁷
مَلَجَأًا أَوْ غُفْرَاتٍ a refuge⁸ or caves⁹
أَوْ مَدَاجِلَ or a cellar¹⁰
لَوَلَوْ إِلَىٰ they would have retreated¹¹
وَهُمْ يَجْمَحُونَ into it bolting away.¹²

وَمِنْهُمْ 58. And among them are
مَنْ يَلْمِزُكَ those that vilify¹³ you
فِي الصَّدَقَاتِ about the charitable gifts;¹⁴

1. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arâda, form IV of *râda* [rawd], to walk about. See at 8:7, p. 548, n. 2).

2. يعذب *yu'adhdhiba(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from 'adhdhiba, form II [ta'dhib] of 'adhaba ['adhb], to impede, to obstruct. The final letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See at 8:33, p. 558, n. 4).

3. Such as by means of dangers, difficulties and anxieties in the process of acquiring and preserving their riches and in bringing up and looking after their children.

4. i. e., they die. تَهَيَّأَ *tazhaqa(u)* = she or it passes away, dies, runs out (v. iii. f. s. impfct. from *zahaqa* [zahq/zuhûq], to pass away, to die. The final letter takes *fathah* because the verb is conjunctive to the previous verb, *yu'adhdhiba*, which is governed by a hidden 'an).

5. يحلفون *yahliḥfuna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [ḥalf/ḥilf], to swear. See at 9:42, p. 596, n. 2).

6. يتَرَفَّوْنَ *yafraqûna* = they take fright, are scared/terrified/dismayed (v. iii. m. pl. impfct. from *fariqa* [faraq], to be terrified).

7. يجدون *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [wujûd], to find. See at 7: 157, p. 525, n. 3).

8. ملجأ *malja'* = refuge, shelter, retreat (adverb of place from *laja'a* [laj'/lujû'], to take refuge.

9. مغارات *maghârât* (pl.; s. *maghârah*) = caves.

10. مدخل *muddakhal* = cellar, subterranean vault.

11. ولوا *wallaw* = they retreated, turned away, turned back (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See *wallâyatum* at 9:25, p. 587, n. 4).

12. يجمعون *yajmahûna* = they bolt away, run away, become refractory (v. iii. m. pl. impfct. from *jamaḥa* [jamḥ/jimâḥ/jumûḥ], to bolt (like that of a horse), to be refractory).

13. يلزم *yalmizu* = he vilifies, speaks ill, slanders, defames (v. iii. m. s. impfct. from *lamaza* [lamz], to vilify, slander).

14. i. e., about the distribution of the charitable gifts (*zakaḥ*, booty and alms).

فَإِنْ أُعْطُوا مِنْهَا but if they are given¹ thereof
رَضُوا they become happy;² and
وَإِنْ لَمْ يُعْطُوا مِنْهَا if they are not given³ thereof,
إِذَا هُمْ يَسْخَطُونَ lo, they vent resentment.⁴



وَلَوْ أَنَّهُمْ رَضُوا 59. Had they been pleased
مَآءَاتُهُمْ with what there gave them
اللَّهُ وَرَسُولُهُ Allah and His Messenger
وَقَالُوا أَحْسَبُنَا اللَّهَ and said: "Suffices⁵ us Allah;
سَيُؤْتِينَا اللَّهُ Allah will give us
مِنْ فَضْلِهِ from His Grace,
وَرَسُولُهُ and His Messenger.
إِنَّا إِلَى اللَّهِ Verily onto Allah we
رَغَبْنَا وَرَبَّوْنَا pin our hopes."⁶

Section (Rukû') 8

إِنَّمَا الصَّدَقَتُ 60. Charitable gifts [zakâh]
لِلْفُقَرَاءِ are but for the poor⁷
وَالْمَسْكِينِ and the destitute,⁸ and
وَالْعَامِلِينَ عَلَيْهَا the collectors⁹ thereof, and
وَالْمُؤَلَّفَةَ قُلُوبَهُمْ those reconciled¹⁰ of hearts,
وَفِي الرِّقَابِ and in manumitting slaves,¹¹
وَالْغَرَامِينَ and for those in debt,¹²

1. أعطوا 'u'tû = they were given, offered, presented (v. iii. m. pl. past passive from 'a'tâ, form IV from the root 'a'w, to give. See *yu'tû* at 9:29, p. 588, n. 13).

2. راضا *radû* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *raqiya* [riqan/ riqân/ marqâh] to be satisfied. See at 5:119, p. 390, n. 8).

3. يعطوا *yu'tû(na)* = they pay, give, offer, hand over (v. iii. m. pl. impfct. from 'a'tâ, form IV from the root 'atw. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 9:29, p. 588, n. 13).

4. يسخطون *yaskhatûna* = they express resentment, are annoyed, angry (v. iii. m. pl. impfct. from *sakhtâ* [sakhî], to be angry, displeased. See *sakhî* at 3:162, p. 219, n. 9).

5. حسبنا *hasbu-nâ* = it suffices us, is enough for us.

6. i. e., it would have been better for them if they said as mentioned in the 'ayah. راغبين *râghibûn* (pl.; s. *râghib*) = desirous, those desiring, hoping, wishing (act. participle from *raghaba* [raghab/raghab], to desire, to wish. See *targhabûna* at 4:127, p. 300, n. 5).

7. فقراء *fuqarâ* (pl.; s. *faqîr*) = the poor, indigent. See *faqîr* at 3:181, p. 227, n. 2.

8. مساكين (pl.; s. *maskîn*) = the needy, the destitute.

9. i. e., the collectors of *zakâh*. عاملين *'âmilîn* (pl.; s. *'âmil*) = workers, collectors. See *'amilû*, at 4:57, p. 265, n. 10.

10. i. e., people of Makka converted to Islam after its conquest by the Prophet, who were allotted a portion of the alms. مؤلفة *mu'allafah* (f.; m. *mu'allaf*) = brought together, united, reconciled (passive participle from 'allafa, form II of 'alifa. to be familiar. See 'allafa at 8:63, p. 570, n. 7).

11. رقاب *riqâb* (pl.; sing. *raqabah*) = necks, shoulders. In its plural form (*riqâb*) the word means slave; *fî al-riqâb* is a phrase meaning towards or for manumitting slaves. See at 2:177, p. 83, n. 11.

12. غرامين *ghârmîn* (pl.; acc./gen/ of *ghârimûn*; s. *ghârim*) = those in debt, debtors (act. participle from *gharima* [ghurm/gharâmah], to be under financial obligation.

وَفِي سَبِيلِ اللَّهِ and in the way of Allah¹ and
وَأَيْنَ السَّبِيلِ for the stranded traveller,²
فَرِيضَةً مِّنَ اللَّهِ as an ordinance³ of Allah.
وَاللَّهُ عَلِيمٌ Allah is All-Knowing,
حَكِيمٌ All-Wise.

وَمِنْهُمْ 61. And among them are
الَّذِينَ يَوْدُونَ النَّبِيَّ those who hurt⁴ the Prophet
وَيَقُولُونَ هُوَ أَدْنَىٰ and say: "He is an ear".⁵
قُلْ أَدْنَىٰ خَيْرٍ Say: "An ear for the good of
لَكُمْ تَوُفِّقُ بِاللَّهِ you; he believes in Allah
وَتَوُفِّقُ لِلْمُؤْمِنِينَ and believes the believers;⁶
وَرَحْمَةً لِلَّذِينَ believe of you.
وَالَّذِينَ يَوْدُونَ And those who hurt
رَسُولَ اللَّهِ the Messenger of Allah,
لَهُمْ عَذَابٌ they shall have a punishment
أَلِيمٌ most painful."⁷

يَخْلِفُونَ بِاللَّهِ 62. They swear⁸ by Allah
لَكُمْ لِيَرْضَوْكُمْ to you to please⁹ you;
وَاللَّهُ وَرَسُولُهُ but Allah and His Messenger
أَحَقُّ are more deserving¹⁰

1. i. e., in the way of helping Allah's *dīn* by paying for *jihād* and the expenses of those who participate in *jihād*. سَبِيل *sabīl* (m. & f.; pl. *subul/asbilah*) = way, path, road, means. See at 8:72, p. 574, n. 1.

2. ابن السبيل *ibn al-sabīl* = wayfarer, traveller, stranded traveller. See at 2:215, p. 104, n. 6.

3. فريضة *farīḍah* (s.; pl. *farā'id*) = ordinance of Allah, obligatory duty. See at 4:24, p. 250, n. 12.

4. The 'ayah describes the conduct of the hypocrites. يَوْدُونَ *yu'dhūna* = they hurt, damage, harm, persecute (from *'adhā*, form IV of *'adhiya* [*'adhan*]), to be harmed, to suffer. See *'adhū* at 6:34, p. 404, n. 3).

5. i. e., he lends ear to everything and believes it. The remark was made by Nabtal ibn al-Hārith of Banū 'Amr ibn 'Awf on some Muslims having reported to the Prophet, peace and blessings of Allah be on him, about the activities of the hypocrites (Al-Tabrī, X, 168). أَدْنَىٰ *'udhun* (s.; pl. *'adhān*) = ear.

6. i. e., he only lends ear to what is right and good for the Muslims and believes them.

7. أَلِيمٌ *'alīm* = agonizing, anguishing, excruciating, most painful. See at 9:39, p. 594, n. 3.

8. يَخْلِفُونَ *yahliḥūna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/ḥilf*]), to swear. See at 9:56, p. 601, n. 5).

9. The hypocrites used to swear falsely to prove their innocence and faith and to please the Muslims; and this is the nature of hypocrites of all times. يَرْضَوْنَ *yurḍū(na)* = they please, satisfy, gratify (v. iii. m. pl. impfct. from *'arḍā*, form IV of *raḍiya* [*riḍan/riḍwān/marḍāh*]), to be satisfied. The terminal *nūn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *yurḍāna* at 9:8, p. 580, n. 4).

10. أَحَقُّ *'ahaqq* = more entitled, more deserving.

أَنْ يَرْضَوْهُ that they should please Him,

إِنْ كَانُوا if they were

مُؤْمِنِينَ believers.

63. Do they not know that

مَنْ يُعَادِدِ اللَّهَ whoever opposes¹ Allah

وَرَسُولَهُ and His Messenger,

فَأَنَّ لَهُ نَارَ جَهَنَّمَ his will be the fire of hell

لِيَبْقِيَ فِيهَا to abide for ever² therein.

ذَٰلِكَ الْخِزْيُ That will be the degradation³

الْعَظِيمُ most enormous.⁴

64. The hypocrites fear⁵

أَنْ تُنَزَّلَ that there might be sent

عَلَيْهِمْ سُورَةٌ down⁶ against them a *sūrah*

لِيُنْذِرَهُمْ disclosing⁷ to them

بِمَا فِي قُلُوبِهِمْ what is in their hearts.

قُلْ أَسْتَهْزِئُكُمْ Say: "You make fun,"⁸

إِنَّ اللَّهَ يُخْرِجُ Verily Allah will bring out⁹

مَا تَحْذَرُونَ what you apprehend."¹⁰

65. And if you ask¹¹ them

لَيَقُولُنَّ they will surely say:

1. يخاصم *yuhādidi(u)* = he opposes, counteracts, acts contrary to (v. iii. m. s. impfct. from *hādda*, form III of *hadda* [*hadd*], to sharpen, to delimit. See *hudūd* at 4:13, p. 244, n. 4.

2. خالد *khālid* (s.; pl. *khālidūn*) = eternal, everlasting, abiding, living for ever (active participle from *khalada* [*khulūd*], to live for ever. See at 7:20, p. 471, n. 3.

3. خزي *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 5:41, p. 349, n. 5.

4. عظيم *'aẓīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:23, p. 585, n. 7).

5. يحذر *yahdharu* = he fears, apprehends, is wary, warns, is on his guard (v. iii. m. s. impfct. from *hadhara* [*hidhr/hadhar*], to be cautious, to be on one's guard. See at 3:28, p. 166, n. 7).

6. تنزل *tunazzala(u)* = she is sent down, caused to descend (v. iii. f. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzūl*], to come down. The terminal letter takes *fathah* because of the particle 'an coming before the verb. See at 3:93, p. 192, n. 8).

7. تنبئ *tunabbi'u* = she apprises, informs, notifies, advises, tells, makes known, discloses (v. iii. f. s. impfct. from *nabba'a*, form II of *naba'a* [*naḥ' /nubū'*], to be prominent. See *yunabbi'u* at 6:164, p. 463, n. 10).

8. استهزؤا *istahzi'ū* = you (all) make fun, scoff, deride, mock, ridicule (v. ii. m. pl. imperative from *istahza'a*, from X of *haza'a* [*haz' / huz' / huzu' / huzū' / mahza' / ah*], to mock, to make fun. See *yastahzi'ūna* at 6:5, p. 393, n. 2).

9. يخرج *mukhrij* (pl. *mukhrijūn*) = one who brings out, brings to light, exposes, produces (active participle from *'akhrāja*, form IV of *kharaja* [*khurij*], to go out. See at 2:72, p. 34, n. 7).

10. تحذرون *tahdharūna* = you (all) apprehend, fear, are on the guard of (v. ii. m. pl. impfct. from *hadhara*. See n. 5 above).

11. سألت *sa'alta* = you asked, enquired, implored, abjured (v. ii. m. s. past from *sa'ala* [*su'āl / mas'alah*], to ask, to enquire, to implore. See *yas'alūna* at 8:1, p. 546, n. 1).

إِنَّمَا كُنَّا "We were but

تَحْوُضٌ وَلَعِبٌ joking¹ and making fun."²

قُلْ يَا اللَّهُ Say: "Is it at Allah

وَأَيِّنُّوهُ and His revelations³

وَرَسُولِهِ and His Messenger

كُنْتُمْ تَسْتَهْزِئُونَ you use to mock?"⁴



لَا تَعْذِرُوا 66. "Make no excuses;⁵

فَدَكَّرْتُمْ you have indeed disbelieved

بَعْدَ إِيمَانِكُمْ after your having believed.

إِنْ تَفَاعَن طَائِفَةٌ If we pardon⁶ a faction of you

يَنْكُمُ نَعَذِّبُ طَائِفَةً we shall punish a faction;⁶

بِأَنَّهُمْ كَانُوا because they have been

مُجْرِمِينَ committing crimes."⁷

Section (Rukû') 9

الْمُتَّقِفُونَ 67. The hypocrite men

وَالْمُتَّقِفَاتُ and the hypocrite women,

بَعْضُهُمْ مِنْ بَعْضٍ they are of one another.⁹

يَأْمُرُونَ بِالْمُنْكَرِ They enjoin the abominable¹⁰

وَيَنْهَوْنَ and forbid

عَنِ الْمَعْرُوفِ the approved¹¹

وَيَقْبِضُونَ أَيْدِيَهُمْ and they hold¹² their hands.

نَسُوا اللَّهَ They forget Allah,

فَنَسِيَ اللَّهُ so He forgets them.

1. نحوض *nakhûḍu* = we wade into, embark on, rush into, be absorbed in (idle talks), take up, joke (v. i. m. pl. impfct. from *khâda* [khawd/khiyâd], to rush, dive into. See *yakhûḍûna* at 6:68, p. 417, n. 12).

2. نلعب *nal'abu* = we play, make fun (v. i. pl. impfct. from *la'iba* [lu'b/ li'b/ la'ib tal'âb], to play. See *yal'abûna* at 7:98, p. 504, n. 4).

3. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 9:11, p. 581, n. 3.

4. تستهزون *tastahzi'ûna* = you scoff, deride, mock, ridicule (v. ii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [haz'/ huz'/ huzu'/ huzû'/mahza'ah], to mock, to make fun. See *istahzi'û* at 9:64, p. 604, n. 8).

5. لا تعذروا *lâ ta'tadhîrû* = you (all) do not make excuses, apologize (v. ii. m. pl. imperative [prohibition] from *i'tadhara*, from VIII of *'adhara* ['udhr/ ma'dhirah], to excuse, forgive. See *ma'dhirah* at 7:164, p. 529, n. 10).

6. نعب *na'fu(û)* = we pardon, excuse, efface (v. i. pl. impfct. from *'afâ* ['afw/afâ'], to be effaced, to efface. The final waw is dropped because the verb is in a conditional clause preceded by 'in. See *'afaw* at 7:95, p. 501, n. 4).

7. طائفة *ṭā'ifah* (pl. طوائف *ṭawā'if*) = section of people, sect, group. See at 7:86, p. 499, n. 11).

8. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 7:133, p. 514, n. 1).

9. i. e., they are the same in speaking out one thing and keeping something else in mind.

10. منكر *munkar* (pl. منكرات *munkarât*) = detested, disapproved, abominable, abomination. See at 7:157, p. 525, n. 6.

11. معروف *ma'rûf* = known, well-known, fairness, equity, kindness, approved by *shar'i'ah* (passive participle from *'arafa'* *arifa* [ma'rifah/ 'irfân], to know, to recognize. See at 7:157, p. 525, n. 6).

12. i. e., they do not spend in the way of Allah. يقبضون *yaqbiḍûna* = they hold, clutch, grasp (v. iii. m. pl. impfct. from *qabaḍa* [qabḍ], to seize. See *yaqbiḍu* at 2:245, p. 123, n. 8).

إِنَّ الْمُنَافِقِينَ Verily the hypocrites,
هُمُ الْفَاسِقُونَ they are the defiant.¹



وَعَدَّ اللَّهُ 68. Allah promises

الْمُنَافِقِينَ for the hypocrite men

وَالْمُنَافِقَاتِ and the hypocrite women

وَالْكُفَّارَ نَارِجَهُمْ and the unbelievers the fire of hell

حَالِدِينَ فِيهَا abiding for ever therein.²

بِهِمْ It will be enough for them;

وَلَعَنَهُمُ اللَّهُ and Allah curses³ them;

وَلَهُمْ and they shall have

عَذَابٌ مُّهِمٌّ an enduring⁴ punishment.

كَالَّذِينَ مِنْ قَبْلِكُمْ 69. Like those before you.

كَانُوا أَشَدَّ They were tougher⁵

مِنْكُمْ قُوَّةً than you in might

وَأَكْثَرَ أَمْوَالًا and more⁶ in wealth

وَأَوْلَادًا and children;

فَأَسْتَمْتُمْوْا بِخُلَافَتِهِمْ and they enjoyed⁷ their lot.⁸

فَأَسْتَمْتُمْ بِخُلَافَتِكُمْ Thus you enjoy⁹ yours

كَأَنَّكُمْ as there enjoyed

الَّذِينَ مِنْ قَبْلِكُمْ those before you

مِنْ خُلَافَتِهِمْ وَخُضْتُمْ their lot, and you indulge in¹⁰

1. فَاسِقُونَ *fāsiqūn* (pl.; sing. *fāsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:81, p. 370, n. 4).

2. خَالِدِينَ *khālīdīn* (pl.; acc./gen. of *khālīdūn*, s. *khālīd*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulūd*], to live for ever. See at 7:20, p. 471, n. 3).

3. لَعَنَ *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 5:61, p. 360, n. 1).

4. مُّهِمٌّ *muqīm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'aqama*, form IV of *qāma* [*qiyām/qawmah*], to get up. See at 9:21, p. 585, n. 5).

5. أَشَدَّ *ashadd* = more/most intense, more/most intensive, stronger/strongest, severer/severest, fiercer/fiercest, harder /hardest, sterner/sternest/ tougher/toughest (elative of *shadīd*). See at 5:82, p. 370, n. 6.

6. أَكْثَرَ *'akthar* = more/most, more numerous, greater part (elative of *kathīr*, many, much, numerous).

7. اسْتَمْتُوا *istamta'ū* = they enjoyed, relished, profited (v. iii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See *istamta'a* at 6:128, p. 445, n. 16).

8. خُلَاق *khalāq* = portion, merit, lot, share. See at 3:77, p. 185, n. 11).

9. اسْتَمْتُمْ *istamta'tum* = you (all) enjoyed, relished (v. ii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See at 4:24, p. 250, n. 10. Also see n. 7 above).

10. i. e., indulge in lying about Allah and His Messenger. خُضْتُمْ *khudtum* = you (all) indulged, waded into, embarked on, rushed into, were absorbed in (idle talks), took up (v. ii. m. pl. past. from *khāḍa* [*khawḍ/ khiyād*], to rush, dive into. See *nakhḍu* at 9:65, p. 605, n. 1).

كَالَّذِي خَاضُوا just as they indulged in.¹
 أُولَئِكَ Such people,
 حَبَطَتْ أَغْنَالُهُمْ gone in vain² are their deeds
 فِي الدُّنْيَا in this world
 وَالْآخِرَةِ and the hereafter;
 وَأُولَئِكَ and such people,
 هُمُ الْخَاسِرُونَ they are the losers.³



أَلَمْ يَأْتِهِمْ 70. Did there not come to
 نَبَأُ الَّذِينَ them the tidings⁴ of those
 مِنْ قَبْلِهِمْ who had been before them,
 قَوْمُ نُوحٍ of the people of Nûh,⁵
 وَعَادُ وَثَمُودُ of the 'Âd⁶ and the Tamûd,⁷
 وَقَوْمُ إِبْرَاهِيمَ of the people of Ibrâîm, and
 وَأَصْحَابُ مَدْيَنَ the inhabitants of Madyan⁸
 وَالْمُؤْتَفِكَةَ and of the lands overturned?⁹
 أَتَنَبَّأَهُمْ There came to them
 رُسُلَهُمْ their Messengers
 بِالْبَيِّنَاتِ with the clear evidences.¹⁰
 فَكَانَ اللَّهُ So it was not Allah
 لِيُظْلِمَهُمْ وَلَكِنْ to do them wrong, but
 كَانُوا أَنْفُسَهُمْ they were to themselves
 يَظْلِمُونَ doing wrong.

1. i. e., in idle talks and ridiculing the truth. خَاضُوا *khâḍû* = they indulged, waded into, embarked on, rushed into, were absorbed in (idle talks), took up (v. iii. m. pl. past. from *khâḍa* [*khawḍ*/ *khiyâḍ*], to rush, dive into. See *khudtum* at 9:69, p. 606, n. 10).

2. حَبَطَتْ *habīṭat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *habaṭa* [*hubûṭ*], to come to nothing. See at 9:17, p. 583, n. 5).

3. i. e., because they indulge only in worldly pleasures at the cost of the immense blessings and rewards in the hereafter. خَاسِرُونَ *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr* / *khasâr* / *khasârah* / *khusrân*] to lose. See at 8:37, p. 560, n. 3).

4. نَبَأُ *naba'* (s.; pl. 'anbâ') = news, tidings. See at 6:34, p. 404, n. 7.

5. They were destroyed by the deluge on account of their persistent sins and disobedience.

6. Another people inhabiting the northern region of Arabia or in Yaman to whom Prophet Hûd (p.b.h.) was sent. They were destroyed by a terrible tempest because of their sins.

7. Another people in the northern part of the Arabian peninsula to whom Prophet Şâlih (p.b.h.) was sent. They were destroyed by a thunderous sound.

8. Madyan is the name of the people as well of the region they inhabited in the northern region of the Arabian peninsula. Prophet Shu'ayb (p.b.h.) was sent to them.

9. The reference is to the people of Prophet Lût (p.b.h.) who inhabited the region to the east of the Dead sea. They were destroyed by a heavy convulsion which turned their land upside down and by a rain of *sijjil* stones. The ruins of these nations are still visible and they are especially mentioned because the Arabs often passed through those lands in course of their trade journeys. مُؤْتَفِكَاتٍ *mu'tafikât* (pl.; s. *mu'tafikah*) = the lands overturned, capsized (passive participle from *i'tafaka*, form VIII of *afaka/afika* [*afk/ifk*], to tell a lie, to overturn).

10. بَيِّنَاتٍ *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 7:101, p. 505, n. 4).

وَالْمُؤْمِنُونَ 71. The believing men

وَالْمُؤْمِنَاتُ and the believing women,

بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ they are patrons,¹ one of
بَعْضُهُمْ another.

يَأْمُرُونَ بِالْمَعْرُوفِ They enjoin² the approved³

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ and forbid⁴ the abominable,⁵

وَيُقِيمُونَ الصَّلَاةَ and properly perform⁶ the

وَيُؤْتُونَ الزَّكَاةَ prayer and pay the zakâh,

وَيُطِيعُونَ اللَّهَ and obey⁷ Allah

وَرَسُولَهُ and His Messenger.

أُولَئِكَ Such people, Allah

سَيَرْحَمُهُمُ اللَّهُ will have mercy on them.

إِنَّ اللَّهَ عَزِيزٌ Verily Allah is All-Mighty,

حَكِيمٌ All-Wise.

وَعَدَّ اللَّهُ 72. Allah promises for

الْمُؤْمِنِينَ the believing men

وَالْمُؤْمِنَاتِ and the believing women

حَسَنَاتٍ تَجْرِي gardens flowing⁸

مِنْ تَحْتِهَا الْأَنْهَارُ below them the rivers,⁹

خَالِدِينَ فِيهَا abiding for ever¹⁰ therein;

وَمَسْكَنٍ ظَنِيَّةٍ and pleasant¹¹ residences¹²

فِي حَسَنَاتٍ عَدْنٍ in the Gardens of Bliss;

1. أولياء 'awliyâ' (pl.; sing. ولي waliyy) = helpers, friends, allies, patrons, protectors, legal guardians. See at 7:27, p. 474, n. 2.

2. يأمرُونَ ya'murûna = they enjoin, command, give orders, (v. iii. m. pl. impfct. from 'amara ['amr], to order. See at 3:114, p. 200, n. 11).

3. معروف ma'rûf = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by shari'ah (passive participle from 'arafa/arifa [ma'rifah / 'irfân], to know, to recognize. See at 9:67, p. 605, n. 11).

4. ينهون yanhawna = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from nahâ, [nahw/nahy], to forbid. See at 7:165, p. 530, n. 1).

5. منكر munkar (pl. منكرات munkarât) = detested, disapproved (passive participle from 'ankara, form IV of nakira [nagr/nukr/nukûr/nakîr], not to know, to deny. See at 9:67, p. 605, n. 10).

6. يقيمون yuqimûna = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from 'aqâma, form IV of qâma [qiyâm /qawmah], to get up, to stand up, to be erect. See at 83, p. 547, n. 9). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

7. يطيعون yu'fî'ûna = they obey, follow, abide by, comply with (v. iii. m. pl. impfct. from 'atâ'a, form IV of 'â'a [aw], to obey. See 'atâ'tum at 6:121, p. 442, n. 7).

8. تجري tajrî = she runs, flows, streams (v. iii. f. s. impfct. from jarâ [jary], to flow. See at 7:43, p. 481, n. 6).

9. أنهار 'anhâr (sing. nahr) = rivers, streams. See at 7:43, p. 481, n. 7.

10. خالدین khâlidîn (pl.; acc./gen. of khâlidûn, s. khâlid) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from khalada [khalûd], to live for ever. See at 9:68, p. 606, n. 2).

11. طيبة tayyibah (pl. طيبات tayyibât; mas. tayyib) = good, noble, virtuous, pleasant. See at 3:38, p. 170, n. 10).

12. مساكن masâkin (pl.; s. maskan) = dwellings, abodes, habitations, residences, homes. See at 9:24, p. 586, n. 5.

وَرِضْوَانٌ مِّنَ اللَّهِ and the Pleasure¹ of Allah is
أَكْبَرُ the greatest.

ذَٰلِكَ هُوَ الْفَوْزُ That is the success²
الْعَظِيمُ most magnificent.³

Section (Rukū') 10

يَا أَيُّهَا النَّبِيُّ 73. O Prophet,
جَاهِدِ الْكُفَّارَ fight⁴ the unbelievers
وَالْمُنَافِقِينَ and the hypocrites
وَأَغْلَظْ عَلَيْهِمْ and be stern⁵ on them.
وَمَا لَهُمْ بِهِمْ Their abode⁶ is hell;
وَبِئْسَ الْمَصِيرُ and bad is the destination.⁷

يَخْلِفُونَ بِاللَّهِ 74. They swear⁸ by Allah
مَا قَالُوا they did not say,⁹
وَلَقَدْ قَالُوا while indeed they had said
كَلِمَةَ الْكُفْرِ the word of unbelief;
وَكَفَرُوا وَعَدَ and they bisbelieved after
إِسْلَامِهِمْ their acceptance of Islam;
وَهُمْ أَوْ and they meditated¹⁰
بِمَا لَمْ يَأْتُوا what they could not attain;¹¹
وَمَا نَقَمُوا and they retaliate¹² not for
إِلَّا أَنْ أَغْنَاهُمْ aught but for that there
enriched them

1. *riḍwān* = pleasure, good will, favour, approval. See at 9:21, p. 585, n. 3.

2. *fawz* = success, triumph, victory, achievement. See at 6:16, p. 397, n. 6.

3. i. e., the attainment of the Pleasure of Allah is the greatest and most magnificent success. عَظِيمٌ 'azīm = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:63, p. 604, n. 4).

4. *jāhid* = fight, wage war, struggle hard, strive (v. ii. m. s. imperative from *jāhada* form III of *jahada* [jahd]), to strive. See *jāhidū* at 8:74, p. 575, n. 5).

5. *ughluḥ* = be stern, severe, strict, tough, harsh, rough, rude (v. ii. m. s. imperative from *ghaluza* / *ghalaza* [ghilaz/ ghilzah/ ghilāzah], to be rough, rude. See *ghaliḥ* at 4:154, p. 313, n. 14).

6. *ma'wan* (s.; pl. *ma'āwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from 'awā ['āwiyy], to seek shelter. See at 8:16, p. 552, n. 7).

7. *maṣīr* = destination, place at which one arrives, destiny, end. See at 8:16, p. 552, n. 8).

8. *yahliḥūna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [ḥalf/hilf], to swear. See at 9:62, p. 603, n. 8).

9. i. e., they falsely swore that they had not said anything that could hurt the Prophet, peace and blessings of Allah be on him, notwithstanding the fact that they had not only said the word of unbelief but had even designed to harm him and cause sedition among the Muslims, as stated in the next clause of the 'āyah.

10. *hammū* = they designed, meditated, intended, schemed (v. iii. m. pl. past from *hamma* [hamm], to worry, to be important. See *hamma* at 9:14, p. 581, n. 10).

11. *yanālū* (na) = they attained, reached, affected, got hold of (v. iii. m. pl. impfct. from *nāla* [nayl/manāl], to reach, attain. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See *yanālu* at 7:152, p. 522, n. 5).

12. *naqamū* = they retaliated, avenged themselves, took revenge (v. iii. m. pl. past from *naqama* [naqm], to take revenge. See *tanqimu* at 7:126, p. 510, n. 11).

اللَّهُ وَرَسُولُهُ Allah and His Messenger

مِنْ فَضْلِهِ from His Bounty.¹ So

فَإِنْ يَتُوبُوا if they turn in repentance²

بِكَ خَيْرٌ لَهُمْ it will be good for them;

وَإِنْ يَسْتَوِلُوا but if they turn back,³

يُعَذِّبُهُمُ اللَّهُ Allah will chastise⁴ them with

عَذَابًا أَلِيمًا a punishment most painful in

فِي الدُّنْيَا وَالْآخِرَةِ the world⁵ and the hereafter;

وَمَا لَهُمْ فِي الْأَرْضِ and they shall not have in the

مِنْ وَلِيٍّ earth any friend-protector⁶

وَلَا نَصِيرٍ nor any helper.⁷

وَمِنْهُمْ مَنْ 75. Among them are those

عَاهَدُوا اللَّهَ لَئِنْ who covenanted⁸ with Allah:

ءَاتَيْنَا مِنْ فَضْلِهِ if He gave us of His Bounty

لَنَصَّدَّقَنَّ we will give in charity⁹

وَلَنَكُونَنَّ and will certainly be

مِنَ الصَّالِحِينَ of the righteous.¹⁰

فَلَمَّا آتَاهُم 76. But when He gave them

مِنْ فَضْلِهِ out of His Bounty

بَخِلُوا بِهِ they became stingy¹¹ with it

وَوَلَّوْا and turned back

وَهُمْ مُعْرِضُونَ evading.¹²

1. i. e., the Prophet, peace and blessings of Allah be on him, had only brought peace and prosperity for the people of Madina as a whole. Yet the hypocrites secretly plotted against him.

2. يَتُوبُوا *yatûbû(na)* = they turn in repentance (v.

iii. m. pl. impfct. from *tâba* [tawb/tawbah / matâb], to turn. The terminal *nûn* is dropped, for the verb is in a conditional clause preceded by 'in. See *yatûbûna* at 4:17, p. 246, n. 3).

3. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 8:40, p. 561, n. 1).

4. يَعْذِّبُ *yu'adhdhib(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [ta'dhîb] of *'adhaba* ['adhb], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See at 9:14, p. 582, n. 2).

5. i. e., at the hands of the Muslims.

6. وَلِيٍّ *waliyy* (s.; pl. *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 7:196, p. 542, n. 1).

7. نَصِيرٍ *naşîr* = (s.; pl. *nuşarâ'*) = helper, defender, supporter, ally, protector, patron. See at 8:40, p. 561, n. 3).

8. عَاهَدُوا *'âhada* = he covenanted, made a treaty, concluded a pact (v. iii. m. s. past in form III of *'ahida* ['ahd] to know, to commit). See *'âhadtum* at 9:7, p. 579, n. 6).

9. لَنَصَّدَّقَنَّ *la-naşşaddaqqanna* (originally *nataşaddaqqanna*) = we shall surely give in charity, will give in charity, will donate, make a gift (v. i. pl. impfct. from *taşaddaqa*, form V of *şadaqa* [şadq/şidq], to speak the truth, to be true. See *yaşşaddaqqû* at 4: 92, p. 283, n. 5).

10. الصَّالِحِينَ *şâlihiîn* (pl.; acc./gen. of *şâlihiîn*; s. *şâlihi*) = righteous, virtuous, good (act. participle from *şalaha* [şalâh/ şulâh/ maşlahah], to be good, right, proper. See at 7:196, p. 542, n. 4).

11. بَخِلُوا *bakhilû* = they became stingy, niggardly (v. iii. m. pl. past from *bakhila/ bakhula* [bakhall/ bukhl], to be niggardly).

12. مُعْرِضُونَ *mu'riḍûn* (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'arada* ['arḍ], to be broad, wide, to appear, to show. See at 8:23, p. 554, n. 9).

فَاعْتَبِرُوا

77. So He retributed¹ them

يَفَاقَانِي فُتُورِهِمْ

with hypocrisy² in their hearts

إِلَى يَوْمٍ يَلْقَوْنَهُ

till the day they will meet³

بِمَا أَخْلَفُوا اللَّهَ

Him, for they broke⁴ to Allah

مَا وَعَدُوهُ

what they had promised Him

وَبِمَا كَانُوا

and because they continued

يَكْذِبُونَ

telling lies.⁵

أَلَمْ يَعْلَمُوا

78. Do they not know

أَنَّ اللَّهَ يَعْلَمُ

that Allah knows

سِرَّهُمْ

their secret⁶

وَنَجْوَاهُمْ

and their confidential talk;⁷

وَأَنَّ اللَّهَ

and that Allah is

عَلِيمُ الْغُيُوبِ

All-Knowing of the unseen.⁸

يَا أَيُّهَا الَّذِينَ

الَّذِينَ يَلْمِزُونَ

79. Those who vilify⁹

الْمُطَوِّعِينَ

the willing ones¹⁰

مِنَ الْمُؤْمِنِينَ

of the believers

فِي الصَّدَقَاتِ

in making charitable gifts

وَالَّذِينَ لَا يَجِدُونَ

and those who do not find¹¹

إِلَّا جُهْدَهُمْ

anything but their effort,¹²

فَيَسْتَكْبِرُونَ مِنْهُمْ

and so scoff¹³ at them –

سَخِرَ اللَّهُ مِنْهُمْ

Allah scoffs at them;

1. أعقب 'a'qaba = he followed (someone/ something), came after, retributed (v. iii. m. s. past in form IV of 'aqaba ['aqb], to follow, to ensue. See 'iqāb at 8:48, p. 565, n. 7).

2. نفاق nifāq = hypocrisy, dissimulation.

3. i. e., the Day of Judgement, yalqawna = they meet, come across, encounter (v. iii. m. pl. impfct. from laqiya [liqā'/ luqyān/ luqy /luqyah/ luqan] to meet. See laqītum at 8:45, p. 563, n. 10).

4. أَخْلَفُوا 'akhlafū = they broke, went back on their word (v. iii. m. pl. past from 'akhlaḥa, form IV of khalafa, to succeed, to come after. See khalafa at 7:169, p. 531, n. 7).

5. يَكْذِبُونَ yakdhibūna = they lie, utter falsehood knowing it to be so (v. iii. m. pl. impfct. from kadhaba [kidhb], to lie). Prefixed by kāna/kānū the verb gives the meaning of habitual and continual act. See at 2:10, p. 7, n.7).

6. i. e., what they do secretly or keep concealed in their hearts. سر sirr (s.; pl. أسرار 'asrār) = secret, hidden thing. See at 6:3, p. 392, n. 7.

7. نَجْوَى najwā (s.; pl. نَجَوَى najāwā) = secret talk, confidential conversation. See at 4:114, p. 295, n. 1.

8. غُيُوب ghuyūb (pl.; s. غَيْب ghayb) = secrets, unseen, hidden. See at 5:116, p. 389, n. 2.

9. يَلْمِزُونَ yalmizūna = they vilify, slander, defame (v. iii. m. pl. impfct. from lamaza [lamz], to vilify, slander. See yalmizu at 9:58, p. 601, n. 13).

10. مُطَوِّعِينَ mutṭawwi'in (pl.; originally mataṭawwi'in, acc./gen. of mutṭawwi'ūn; s. mutṭawwi') = the willing ones, volunteers, free-will doers (act. participle from ṭatawwa'a, form V of ṭā'a [ṭaw'], to obey. See ṭaw' at 9:53, p. 600, n.4).

11. i. e., do not have anything to make a gift of in the way of Allah except their personal efforts and services. يَجِدُونَ yajidūna = they find, get, come across (v. iii. m. pl. impfct. from wajada [wujād], to find. See at 9: 57, p. 601, n. 7).

12. جُهِدَ juhda = exertion, effort, strain.

13. يَسْخَرُونَ yaskharūna = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from sakhra [sukhr/maskhar], to ridicule, deride. See at 2:212, p. 101, n. 14).

وَهُمْ and they shall have
عَذَابٌ أَلِيمٌ a punishment most painful.

أَسْتَغْفِرُهُمْ 80. Whether you ask forgive-

ness¹ for them or do not

نَسْتَغْفِرُهُمْ ask forgiveness for them –

إِنْ تَسْتَغْفِرْ لَهُمْ even if you ask forgiveness

سَبْعِينَ مَرَّةً for them seventy times,²

فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ Allah will not forgive³ them.

ذَلِكَ بِأَنَّهُمْ That is so because they

كَفَرُوا بِآيَاتِهِ disbelieve⁴ in Allah

وَرَسُولِهِ and His Messenger;

وَاللَّهُ لَا يَهْدِي and Allah does not guide

الْقَوْمَ الْفَاسِقِينَ the disobedient⁵ people.



Section (Rukû') 11

فَرِحَ الْمُخَلَّفُونَ 81. Those left behind⁶

بِمَقْعَدِهِمْ rejoiced⁷ at their staying⁸ be-

خَلْفَ رَسُولِ اللَّهِ hind the Messenger of Allah

وَكَرِهُوا أَنْ يُجَاهِدُوا and detested⁹ to fight with

بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ their properties and selves

فِي سَبِيلِ اللَّهِ وَقَالُوا in the way of Allah and said:

"لَا تَنْفِرُوا فِي الْحَرِّ" "Rush not out¹⁰ in the heat".

1. استغفر *istaghfir* = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [ghafr /maghfirah /ghufrân], to forgive. See *istaghfirû* at 4:64, p. 269, n. 5).

2. i. e., even if you ask forgiveness for them repeatedly or as many times as you like.

3. يغفر *yaghfira(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [ghafr /maghfirah /ghufrân], to forgive. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 4:168, p.319, n. 10).

4. كفروا *kafarû* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [kufir], to cover. See at 7: 66, p.491, n. 8).

5. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 9:53, p. 600, n. 7).

6. The reference is to those who did not like to participate in the Tabuk expedition and stayed behind at home. مخلفون *mukhallafûn* (pl.; s. *mukhallaf*) = those left behind (passive participle from *khallafa*, form II of *khalafa*, to follow, to succeed. See 'akhlaful at 9:77, p. 611, n. 4).

7. فرح *fariha* = he became happy, rejoiced, was glad, was delighted, was elated with joy (v. iii. m. s. past from *farh*, to be glad. See *farihû* 6:43, p. 408, n. 5).

8. مقعد *maq'ad* (s.; pl. *maqâ'id*) = position, seat, place to settle down, sitting, staying (noun of place in the scale of *maf'al* from *qa'ada* [qu'ûd], to sit down).

9. كرهوا *karihû* = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [karh/ kurh/ karâhah/ karâhiyah], to detest. See *kariha* at 9:46, p. 597, n. 6).

10. لا تنفروا *lâ tanfirû* = you (all) do not go forth, sally forth, rush, flee (v. ii. m. pl. imperative {prohibition} from *nafara* [nufûr/ nifâr], to rush, to flee. See *tannfirû* at 9:39, p. 594, n. 2).

قُلْ نَارُ جَهَنَّمَ
أَشَدُّ حَرًّا
لو كانوا يفقهون

Say: "The fire of hell is
severer in heat",
if they could understand.¹

فليضحكوا قليلاً
وليبكوا كثيراً
جزاء بما كانوا
يكسبون

82. So let them laugh² a little,
and let them weep³ much
as recompense⁴ for what they
use to acquire.⁵

فإن رجعك الله
إلى طائفة منهم
فاستأذنوك
للخروج فقل
لن تخرجوا معي أبداً
ولن تقاتلوا معي
عدواً

83. So if Allah returns⁶ you
to any group⁷ of them
and they ask leave⁸ of you
to go out, say: " You shall
not go out⁹ with me ever
nor shall fight¹⁰ with me
any enemy.

إن كنتم راضين
بالتقعود
أول مرة
فاقعدوا مع
الخلفين

You indeed were pleased to
remain seated¹¹
at the first time;
so remain seated with
those lagging behind.¹²

ولا تصل على
أحد منهم مات أبداً

84. And do not pray over
any of them that dies, never;

1. يفقهون *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [فقه *fiqh*], to understand. See at 8:65, p. 571, n. 3).

2. ليضحكوا *li+yadhakû(na)* = let them laugh, they should laugh (v. ii. m. pl. impfct. from *dahika* [dahk/dihk/dahik], to laugh. The terminal *nûn* is dropped because of the *lâm* of command (*lâm al-'amr*) coming before the verb.

3. ليبكوا *li+yabkû(na)* = let them weep, cry (v. iii. m. pl. impfct. from *bakâ* [bukâ/bukan], to cry. The terminal *nûn* is dropped for the reason stated at n. 2 above.

4. جزاء *jazâ'* = retribution, repayment, recompense, requital. See at 9:26, p. 587, n. 9).

5. i. e., of guilt and sins. يكسبون *yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [kasb], to gain, to acquire. See at 7:96, p. 503, n. 12).

6. i. e., from the Tabuk expedition. رجع *raja'a* = he returns, recurs, comes back (v. iii. m. s. past from *rujû'*, to come back, to come again. See *yarjî'ûna* at 7:173, p. 533, n. 9).

7. i. e., any group of the hypocrites. طائفة *ta'ifah* (pl. طوائف *tawâ'if*) = section of people, sect, group. See at 9:66, p. 605, n. 7).

8. i. e., they ask permission to join you in another expedition. استأذنوا *ista'dhanû* = they asked leave, sought permission (v. iii. m. pl. past from *ista'dhana*, form X of *'adhina* [idhn], to allow, to listen. See *yasta'dhinu* at 9:44, p. 596, n. 10).

9. تخرجوا *takhrujû(na)* = you go out, depart (v. ii. m. pl. impfct. from *kharaja* [kharûj], to go out. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *kharajnâ* at 9:42, p. 596, n. 4).

10. تقاتلوا *tuqâtilû(na)* = you (all) fight, wage war (v. ii. m. pl. impfct. from *qatala*, form III of *qatala* [qat], to kill, slay. The terminal *nûn* is dropped for the reason stated at 9 above. See at 9:12, p. 581, n. 8).

11. قعود *qu'ûd* = sitting, to sit down, to stay. See at 3:191, p. 231, n. 7.

12. *khâlifîn* (pl.; acc./gen. of *khâlifûn*; s. *khâlif*) = those lagging behind (act. participle from *khalafa*, to lag behind, to follow. See *'akhlafulû* at 9:77, p. 611).

وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۚ nor stand over his grave.¹

إِنَّهُمْ كَفَرُوا ۚ They indeed disbelieved
 بِاللَّهِ وَرَسُولِهِ ۚ in Allah and His Messenger;
 وَمَاتُوا وَهُمْ and they died² while they
 فَسِقُونَ ۚ were defiant.³

وَلَا تَتَّبِعْكَ 85. Nor let there impress⁴ you

أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۚ their riches and their children.
 إِنَّمَا يُرِيدُ اللَّهُ ۚ Allah but intends⁵

أَنْ يُعَذِّبَهُمْ بِهَا ۚ to punish them therewith
 فِي الدُّنْيَا ۚ in the world⁶ and that
 وَتَرْهَقَ أَنْفُسُهُمْ ۚ there pass away⁷ their selves
 وَهُمْ كَافِرُونَ ۚ while they are unbelievers.

وَإِذَا أُنْزِلَتْ 86. And if there is sent down⁸

سُورَةٌ أَنْ آمَنُوا ۚ a *sûrah* that you believe in

بِاللَّهِ وَجَاهِدُوا ۚ Allah and fight⁹
 مَعَ رَسُولِهِ ۚ along with His Messenger,

أَسْتَعِذَّكَ ۚ there will seek your leave¹⁰

أُولَٰئِكَ أَطْوَالُ مِنْهُمْ ۚ the well-to-do¹¹ of them

وَقَالُوا ذَرْنَا ۚ and say: "Leave¹² us,

نَكُنَّ مَعَ ۚ we will be with

الْقَاعِ ۚ those staying behind."

1. i. e., to pray for him.

2. ماتوا *mâtû* = they died (v. iii. m. pl. past from *māta* [mawt], to die. See *tamūtūna* at 7:25, p. 472, n. 11).

3. فاسقون *fāsiqūn* (pl.; sing. *fāsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 9:67, p. 606, n. 1).

4. تعجب *tu'jib(u)* = she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from 'a'jaba, form IV of 'ajiba ['ajab], to wonder, to be amazed. The final letter is vowelless because of the *lā* of prohibition coming before the verb. See at 9:55, p. 600, n. 12).

5. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arāda, form IV of *rāda* [rawd], to walk about. See at 9:55, p. 601, n. 1).

6. i. e., by means of dangers, difficulties and anxieties in the process of acquiring and preserving their riches and in bringing up and looking after their children.

7. i. e., they die. تزهق *tazhaqa(u)* = she or it passes away, dies, runs out (v. iii. f. s. impfct. from *zahaqa* [zahq/zuhūq], to pass away, to die. The final letter takes *fathah* because the verb is conjunctive to the previous verb, *yu'adhdhiba*, which is governed by the particle 'an. See at 9:55, p. 601, n. 4).

8. أنزلت *'unzilāt* = she was sent down (v. iii. f. s. past passive from 'anzala, form IV of *nazala* [nazūl], to come down. See 'anzalta at 3:65, p. 181, n. 2).

9. جاهدوا *jāhidū* = you (all) fight, struggle hard, strive (v. ii. m. pl. imperative from *jāhada*, form III of *jahada* [jahd], to strive. See at 5:35, p. 346, n. 1).

10. استأذنها *ista'dhana* = he asked permission, sought leave (v. iii. m. s. past in form X of 'adhina [idhn], to allow, to listen. See *ista'dhanu* at 9:83, p. 613, n. 8).

11. أولوا الطول *'ālū al-ṭawl* = well-to-do persons, possessors of material means, affluence, financial ease, power, might. See *ṭawl* at 4:24, p. 250, n. 15.

12. ذر *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:112, p. 438, n. 10).

رَسُوَائِيَّانَ يَكُونُوا 87. They are happy¹ to be
مَعَ الْخَوَالِفِ with the home-stayers;²
وَطِيعَ and a seal has been set³
عَلَى قُلُوبِهِمْ on their hearts;
فَهُمْ لَا يَفْقَهُونَ so they do not understand.



لَسِيكَ الرُّسُولُ 88. But the Messenger and
وَالَّذِينَ آمَنُوا مَعَهُ those who believe with him
جَاهِدُوا بِأَمْوَالِهِمْ fight⁴ with their properties
وَأَنْفُسِهِمْ and their selves;
وَأُولَئِكَ لَهُمْ and these people, for them
الْخَيْرَاتُ shall be the good things;⁵
وَأُولَئِكَ هُمْ and these people, they
الْمُفْلِحُونَ will be the successful ones.⁶

أَعَدَّ اللَّهُ 89. Allah has made ready⁷
لَهُمْ جَنَّاتٍ for them gardens
تَجْرِي مِنْ تَحْتِهَا flowing⁸ below them
الْأَنْهَارُ the rivers,
خَالِدِينَ فِيهَا abiding for ever⁹ therein.
ذَٰلِكَ الْفَوْزُ That is the success¹⁰
الْعَظِيمُ most splendid.¹¹

1. *radû* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *radiya* [*riḍān/ riḍwān/ marḍāh*] to be satisfied. See at 9:58, p. 602, n. 2).

2. i. e., women, children and the disabled who generally stay at homes. *خوَالِف* *khawālif* (f.; pl.; s. *khālīfah* حَالِيفَة; m. *khālīf*) = those who stay at home, remain behind (act. participle from *khalafa*, to come after, to follow. See *khalafa* at 7:169, p. 531, n. 7).

3. *ṭubi'a* = he or it is sealed, imprinted, impressed, has a seal set on (v. iii. m. s. past passive from *tab'*, to impress, to set a seal. See *yatba'u* at 7:101, p. 505, n. 6).

4. *jāhadû* = they fought, struggled hard, strove (v. iii. m. pl. past from *jāhada*, form III of *jahada* [*jahd*], to strive. See at 8:74, p. 575, n. 5).

5. i. e., all the good things in this world and in the hereafter. *خَيْرَات* *khayrāt* (pl.; sing. *khayrah* خَيْرَة) = good things / deeds. See at 3:114, p. 201, n. 1.

6. *muflihûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*fah*] = to split, cleave. See at 7:8, p. 467, n. 8).

7. *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 4:102, p. 290, n. 9).

8. *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarā* [*jary*], to flow. See at 9:72, p. 608, n. 8).

9. *khālīdîn* (pl.; acc./gen. of *khālīdûn*, s. *khālīd*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulūd*], to live for ever. See at 9:72, p. 608, n. 10).

10. *fawz* = success, triumph, victory, achievement. See at 9:72, p. 609, n. 2.

11. i. e., the attainment of the Pleasure of Allah and the attainment of *jannah* is the greatest and most magnificent success. *عَظِيم* *'aẓīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:63, p. 604, n. 4).

Section (Rukû') 12

وَجَاءَ الْمَعَذِرُونَ 90. And the apologists¹ of the

مِنَ الْأَعْرَابِ Bedouins² came that

لِيُؤْذَنَ لَهُمْ leave be given³ them;

وَقَعَدَ and there remained seated⁴

الَّذِينَ كَذَبُوا اللَّهَ those who lied to Allah

وَرَسُولَهُ and His Messenger.

سَيُصِيبُ الَّذِينَ There shall befall⁵ those who

كَفَرُوا مِنْهُمْ disbelieve of them

عَذَابٌ أَلِيمٌ a punishment very painful.

لَيْسَ عَلَى الضَّعَفَاءِ 91. There is not on the weak⁶

وَلَا عَلَى الْمَرْضَى nor on the sick⁷

وَلَا عَلَى الَّذِينَ nor on those who

لَا يَجِدُونَ do not find⁸

مَا يُنْفِقُونَ what they can expend⁹

حَرْجٍ any sin¹⁰

إِذَا نَصَحُوا if they wished well¹¹ for

لِلَّهِ وَرَسُولِهِ Allah and His Messenger.

مَّا عَلَى الْمُحْسِنِينَ There lies not against

مِنْ سَبِيلٍ the righteous any plaint;¹²

وَاللَّهُ عَفُورٌ and Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

1. معذرون *mu'adhdhirûn* (pl.; s. *mu'addir*) = those who make lame excuses, apologists (act. participle from 'adhdhara, form II of 'adhara ['udhr/ma'dhirah], to excuse, to forgive. See *lâ ta'tadhirû* at 9:66, p. 605, n. 5).

2. أعراب *'a'râb* (pl.; s. 'arabî) = bedouins, desert Arabs.

3. i. e., not to join *jihâd*. يؤذن *yu'dhana(nu)* = he is given leave, permission (v. iii. m. s. impfct. passive from 'adhina [idhn], to allow, to listen. The final letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See *ista'dhana* at 9:86, p. 614, n. 10).

4. قعد *qa'ada* = he sat, remained seated, stayed, held themselves back (v. iii. m. s. past from *qu'ûd*, to sit down. See *qa'adû* at 3:168, p. 222, n. 1).

5. يصيب *yusibu* = he or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from 'asaba, form IV of *sâba* [şawb / şaybûbah], to hit the mark, to be right. See at 6:124, p. 443, n. 8).

6. ضعفاء *ḍu'afâ'* (sing. *ḍa'if*) = weaklings, weak, feeble, frail, delicate.

7. مرضى *marḍâ* (pl.; s. *marīḍ*) = unwell, ill, sick, diseased, indisposed, patients. See at 5:6, p. 330, n. 12).

8. يجدون *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [wujûd], to find. See at 9:79, p. 611, n. 11).

9. i. e., towards supporting and participating in *jihâd*. ينفقون *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa* [nafaq], to be used up. See at 9:34, p. 591, n. 5).

10. حرج *ḥaraj* = constriction, tightness, difficulty, anguish, uneasiness, sin. See at 7:1, p. 465, n. 3.

11. نصحوا *naṣaḥû* = they gave sincere advice, wished well (v. iii. pl. past from *naṣaḥa* [naṣḥ / nuṣḥ/ naṣāḥah/ naṣiḥah], to give sincere advice, to wish (some one) well. See *naṣaḥtu* at 7:93, p. 502, n. 12).

12. سبيل *sabîl* (m. & f.; pl. *subul/asbilah*) = way, path, road, means, means of proceeding, plaint. See at 9:60, p. 603, n. 1.

وَلَا عَلَى الَّذِينَ 92. Nor against those who —
 إِذَا مَا أَنزَلْنَا when they came to you
 لَتَحْمِلَهُمْ that you might mount¹ them,
 قُلْتَ لَا أَجِدُ you said: "I find² not
 مَا أَجْمَلُكُمْ عَلَيْهِ whereon to mount you" —
 تَوَلَّوْا they turned away,³
 وَأَعْيُنُهُمْ تَفِيضُ their eyes overflowing⁴
 مِنَ الدَّمْعِ حَزَنًا with tears⁵ out of grief⁶
 أَلَا يَجِدُوا that they did not find
 مَا يَنْفِقُونَ what they could spend.⁷

إِنَّمَا السَّيْلُ عَلَى 93. The plaint is but against
 الَّذِينَ يَسْتَفِذُونَكَ those who ask your leave⁸
 وَهُمْ أَغْنِيَاءُ but are affluent.⁹
 رَضُوا وَإِن يَكُونُوا They relished¹⁰ to be
 مَعَ الْخَوَالِفِ with the home-stayers¹¹
 وَطَعَّ اللَّهُ and Allah set a seal
 عَلَى قُلُوبِهِمْ on their hearts;
 فَهُمْ لَا يَعْلَمُونَ so they do not know.

PART (JUZ') XI

يَعْتَذِرُونَ 94. They will make excuses¹²
 إِلَيْكُمْ إِذَا رَجَعْتُمْ to you when you return
 إِلَيْهِمْ to them.

1. The reference is to those 'ansār who came to the Prophet, peace and blessings of Allah be on him, for joining the Tabuk expedition but he could not provide them with any transport and they returned disheartened and weeping out of grief. تحمل *taḥmīla(u)* = you carry, bear, transport mount (v. ii. m. s. impfct. from *ḥamala* [*ḥaml*], to carry. The final letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See *taḥmil* at 7:176, p. 534, n. 9).

2. أجِدُ 'ajidu = I find, get (v. i. s. impfct. from *wajada* [*wujūd*], to find. See at 6:145, p. 453, n. 8).

3. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya*, to be near. See at 9:74, p. 610, n. 3).

4. تَفِيضُ *tafiḍu* = she overflows, is flooded (v. iii. f. s. impfct. from *fāḍa* [*fayḍ*/ *fayḍān*], to overflow. See at 5:83, p. 371, n. 3).

5. دَمْعُ *dam'* (s.; pl. دُمُوعُ *dumū'*) = tears. See at 5:83, p. 371, n. 4.

6. حَزَنُ *ḥazan* = to grieve, to be sad. See *lā taḥzan* at 9:40, p. 594, n. 8.

7. i. e., for paying for transport and the cost of joining the expedition. يَنْفِقُونَ *yunfiqūna* = they spend, expend (v. iii. m. pl. impfct. from *anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:91, p. 616, n. 9).

8. i. e., to stay at home without participating in the campaign. يَسْتَفِذُونَ *yasta'dhinūna* = they ask for leave, seek permission (v. iii. m. pl. impfct. from *ista'dhana*, form X of *'adhina* [*idhn*], to allow, to listen. See *ista'dhana* at 9:86, p. 614, n. 10).

9. أَغْنِيَاءُ 'aghniyā' (pl.; s. *ghaniyy*) = rich, wealthy, affluent, opulent, well-to-do, above want. See at 3:181, p. 227, n. 3.

10. رَضُوا *raḍū* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *raḍiya* [*riḍān*/ *riḍwān*/ *marḍāh*] to be satisfied. See at 9:87, p. 615, n. 1).

11. 2. i. e., women, children and the disabled who generally stay at home. See at 9:87, p. 615, n. 2).

12. يَعْتَذِرُونَ *ya'tadhirūna* = they make excuses, apologize (v. iii. m. pl. impfct. from *i'tadhara*, form VIII of *'adhara* [*'udhr*/ *ma'dhirah*], to excuse, forgive. See *lā ta'tadhirū* at 9:66, p. 605, n. 5).

قُلْ لَا تَعْذِرُوا Say: "Do not offer excuses;¹

لَنْ نُؤْمِنَ لَكُمْ we will not believe you.

قَدْ بَيَّنَّا لِلَّهِ Allah has already informed²

مِنْ أَعْيَارِكُمْ us of your affairs;³ and

وَسَيَرَى اللَّهُ عَمَلَكُمْ Allah will see your deeds,⁴

وَرَسُولُهُ and His Messenger;

ثُمَّ تُرَدُّونَ then you will be returned⁵

إِلَىٰ عِلِّيِّهِ to the Knower of the unseen

وَالشَّاهِدَةِ and the seen;⁶ then

فَيُنَبِّئُكُمْ He will make you know⁷

بِمَا كُنْتُمْ تَعْمَلُونَ of what you use to do.

سَيَحْلِفُونَ 95. They will swear⁸

بِاللَّهِ لَكُمْ by Allah to you

إِذَا انْقَلَبْتُمْ إِلَيْهِمْ when you return⁹ to them

لِتَعْرِضُوا that you may turn away¹⁰

عَنْهُمْ from them.

فَاعْرِضُوا عَنْهُمْ So turn away from them;

إِنَّهُمْ رِجْسٌ they indeed are a filth;¹¹

وَمَا أَوْلَاهُمْ جَهَنَّمُ and their abode will be hell

حَزَاءَ بِمَا كَانُوا as recompense for what

يَكْسِبُونَ they use to acquire.¹²

1. *لا تعذروا* *lâ ta'tadhirû* = you (all) do not make excuses, apologize (v. ii. m. pl. imperative [prohibition] from *i'tadhara*, from VIII of *'adhara* [*'udhr/ ma'dhirah*], to excuse, forgive. See at 9:66, p. 605, n. 5).

2. *بأ* *nabba'a* = he informed, notified, made known, advised (v. iii. m. s. past in form II of *naba'a* [*nab/nubû*'], to be prominent. See *tunabbi'u* at 9:64, p. 604, n. 7).

3. i. e., all about your plans, manoeuvres and the false excuses you are advancing.

4. i. e., Allah and His Messenger, peace and blessings of Allah be on him, will observe whether you repent and reform yourselves and act accordingly.

5. *تردون* *turaddûna* = you are returned, sent back (v. ii. m. pl. impfct. passive from *radda* [*radd*], to send back. See *yataraddadûna* at 9:45, p. 597, n. 3).

6. *شهادة* *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses. See at 6:99, p. 398, n. 1.

7. *ينبي* *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab/nubû*'], to be prominent. See at 6:164, p. 463, n. 10).

8. *يحلفون* *yahlifûna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [*half/hilf*], to swear. See at 9:73, p. 609, n. 8).

9. *انقلبتم* *inqalabtum* = you (all) turned round, turned, turned about, retreated, fell back, returned (v. ii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 3:144, p. 211, n. 2).

10. i. e., you turn away from them and let them alone. *تعرضوا* *tu'ridû(na)* = you (all) turn away, avoid (v. ii. m. pl. impfct. from *'araḍa*, form IV of *'arada* [*'arad*], to be wide, to be visible. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 4:135, p. 304, n. 10).

11. *رجس* *rijs* (s.; pl. *'arjās*) = filth, dirt, dirty or atrocious act, punishment. See at 9:28, p. 588, n. 1.

12. i. e., of guilt and sins. *يَكْسِبُونَ* *yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 9:82, p. 613, n. 5).

يَحْلِفُونَ لَكُمْ 96. They swear¹ to you
لِيَرْضَوْا that you may be happy
عَنْهُمْ فَإِنْ about them; but if
تَرْضَوْا عَنْهُمْ you be happy about them
فَإِنَّ اللَّهَ لَا يَرْضَى Allah will not be happy
عَنِ الْقَوْمِ الْفَاسِقِينَ about the defiant² people.



الْأَعْرَابُ 97. The bedouins³ are the
أَشَدُّ كُفْرًا more obstinate⁴ in unbelief
وَيَفَاقًا and hypocrisy,⁵
وَأَجْدَرُ and the more apt⁶
أَلَّا يَعْلَمُوا حُدُودَ not to know the injunctions⁷
مَا أَنْزَلَ اللَّهُ of what Allah has sent down
عَلَى رَسُولِهِ on His Messenger;
وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,
حَكِيمٌ All-Wise.

وَمِنَ الْأَعْرَابِ 98. And among the bedouins
مَنْ يَتَّخِذُ are those that take⁸
مَائِيقًا مَغْرَمًا what they spend⁹ as a fine¹⁰
وَيَرْتَضَرُّكُمْ and await¹¹ for you
الدَّوَابِّرَ changes in the turn.¹²
عَلَيْهِمْ On them shall be

1. يَحْلِفُونَ *yahlifûna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [*half/hilf*], to swear. See at 9:95, p. 618, n. 8).

2. فَاسِقِينَ *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:80, p. 612, n. 5).

3. أَعْرَابُ 'a'râb (pl.; s. 'arabî) = bedouins, desert Arabs. See at 9:90, p. 616, n. 2.

4. أَشَدُّ *ashadd* = more/most intense, more/most intensive, stronger/strongest, severer/severest, fiercer/fiercest, harder/hardest, sterner/sternest/tougher/toughest, more/most obstinate (relative of *shadid*). See at 9:69, p. 606, n. 5.

5. نِفَاقٍ *nifâq* = hypocrisy, dissimulation. See at 9:77, p. 611, n. 2.

6. أَجْدَرُ 'ajdar = more appropriate, more suitable, more apt (relative of *jadîr*, suited, proper).

7. حُدُودٍ *hudûd* (pl.; sing. *hadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 4:13, p. 244, n. 4.

8. i. e., they regard. يَتَّخِذُ *yattakhidhu* = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of *akhadha* [*akhdh*], to take. See *yattakhidh* at 9:16, p.583, n. 1).

9. i. e., in the way of Allah. يَنْفِقُ *yunfiqû* = he spends, expends (v. iii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa* [*nafaq*], to be used up. See *yunfiqûna* at 9:91, p. 617, n. 7).

10. مَغْرَمٍ *maghram* (s.; pl. مغارم *maghârim*) = fine, loss, damage, financial obligation.

11. يَتَرَبَّصُ *yatarabbaşu* = he awaits, waits, lies in wait (v. iii. m. s. impfct. from *tarabbaşa*, form V of *rabaşa* [*rabş*], to wait, to watch. See *tarabbaşûna* at 9:52, p. 599, n. 9).

12. دَوَابِّرٍ *dawâ'ir* (pl.; s. *dâ'irah*) = rounds, circles, circuits, changes in the turn. See *dâ'irah* at 5:52, p. 356, n. 5.

دَائِرَةُ السَّوءِ the turn of evil;¹

وَاللَّهُ سَمِيعٌ and Allah is All-Hearing,

عَلِيمٌ All-Knowing.

وَمِنَ الْأَعْرَابِ 99. And among the bedouins

مَنْ يُؤْمِنُ are those who believe

بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day

وَيَسْخِذُ مَا يُنْفِقُ and take² what they spend³

فُرُبَاتٍ as means of getting near⁴

عِنْدَ اللَّهِ وَصَلَوَاتِ to Allah and the benediction⁵

الرَّسُولِ of the Messenger.

أَلَا إِنَّا O yes, these are means

فُرُبَاتٍ لَهُمْ of getting near for them.

سَيَدْخُلُهُمُ اللَّهُ Allah will admit⁶ them

فِي رَحْمَتِهِ to His Mercy.

إِنَّ اللَّهَ عَفُورٌ Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

Section (Rukû') 13

وَالسَّابِقُونَ 100. The foremost⁷

وَالْأَوَّلُونَ and first ones⁸ of the

الْمُهَاجِرِينَ وَالْأَنْصَارِ emigrants⁹ and the helpers¹⁰

وَالَّذِينَ اتَّبَعُوهُمْ and those who followed them

1. saw' = to be bad, evil, foul. See sâ' at 7:188, p. 539, n. 5.

2. i. e., regard, look upon. يَتَّكِيهِ yattakhidhu = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of akhadha [akhdh], to take. See yattakhidh at 9:98, p. 619, n. 8).

3. i. e., in the way of Allah. يَنْفِقُ yunfiq = he spends, expends (v. iii. m. pl. impfct. from 'anfaqa, form IV of nafaqa [nafaq], to be used up. See at 9:98, p. 619, n. 9).

4. قُرُبَاتٍ qurubât (pl.; s. qurbah) = means of getting near.

5. صَلَوَاتٍ şalawât (sing. şalâh) = blessings, grace (of Allah); prayers, benedictions (of men). See at 2:157, p. 74, n. 2.

6. يَدْخُلُ yudkhilu = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from 'adkhala, form IV of dakhala [dukhâl], to enter, to go in. See at 4:175, p. 323, n. 9).

7. This 'ayah constitutes Allah's pronouncement of honour and integrity in favour of the Companions of the Prophet, peace and blessings of Allah be on him. Hence holding them in esteem and respect is of the fundamentals of the faith for a Muslim. سَابِقُونَ sâbiqûn (pl.; s. sâbiq) = the preceding, the previous ones, those getting ahead, outstrippers (act. participle from sabaqa [sabq], to be or get ahead or before). The reference is to those who got ahead of others in accepting Islam, the early Muslims. See sabaqû at 8:59, p. 568, n. 11.

8. أَوَّلُونَ 'awwalûn (pl.; s. 'awwal) = first ones, foremost. The reference is to the earliest Muslims.

9. مُهَاجِرِينَ muhâjirîn (pl.; acc./genf of muhâjirûn; s. muhâjir) = emigrant, those of the Makkan Muslims who left their homes, properties and relatives and migrated to Madina for the sake of Islam (act. participle from hâjara, form III of hajara [hajr/hijrân], to migrate, to dissociate).

10. أَنْصَارٍ anşâr (pl.) = the helpers, the adherents, the Madinan Muslims who granted refuge and help to the Prophet, peace and blessings of Allah be on him, and the Makkan and other muhâjirîn.

بِإِحْسَانٍ in righteousness,¹

رَضِيَ اللَّهُ عَنْهُمْ Allah is pleased² with them

وَرَضُوا عَنْهُ and they are content³ with

وَأَعَدَّ Him; and He has prepared⁴

لَهُمْ جَنَّاتٍ for them gardens

تَجْرِي مِنْ تَحْتِهَا flowing⁵ below them

النَّهَارِ the rivers,⁶

خَالِدِينَ فِيهَا أَبَدًا abiding for ever⁷ therein.

ذَٰلِكَ الْفَوْزُ That is the success⁸

الْعَظِيمُ most magnificent.⁹

وَمِنْ حَوْلِكَ 101. And some of those

مِنْ الْأَعْرَابِ around you of the bedouins¹⁰

مُنَافِقُونَ are hypocrites; and some

وَمِنْ أَهْلِ الْمَدِينَةِ of the people of Madina

مَرَدُّوْا عَلَيَّ الْيَتَاقِ persist¹¹ in hypocrisy

لَا يَعْلَمُهُمْ whom you do not know;

نَحْنُ نَعْلَمُهُمْ We know them.

سَنُعَذِّبُهُمْ مَرَّتَيْنِ We will punish them twice,¹²

ثُمَّ يَرْجُرُونَ then they will be returned¹³

إِلَىٰ عَذَابٍ عَظِيمٍ to a retribution very grave.

وَمَآ آخَرُونَ اعْتَرَفُوا 102. And others confessed¹⁴

1. i. e., with the right conviction and right deeds for the sake of Allah. إِحْسَانٌ 'ihsân = doing good things, charity, benevolence, righteousness.

2. رَضِيَ *raḍiya* = he was pleased, became satisfied/ happy (v. iii. m. s. past [from *riḍan/ riḍwān/ marḍāh*, to be satisfied]. See at 5:119, p. 390, n. 7).

3. رَضُوا *raḍû* = they were pleased, became satisfied, happy, content (v. iii. m. pl. past from *raḍiya [riḍan/ riḍwān/ marḍāh]* to be satisfied. See at 9:58, p. 602, n. 2).

4. أَعَدَّ 'a'adda = he prepared, made ready, got ready (v. iii. m. s. past in form IV of 'adda [add], to count. See at 9:89, p. 615, n. 7).

5. تَجْرِي *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ [jary]*, to flow. See at 9:88, p. 615, n. 8).

6. أَنْهَارٍ 'anhâr (sing. *nahr*) = rivers, streams. See at 9:72, p. 608, n. 9.

9. خَالِدِينَ *khâlidîn* (pl./acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada [khulûd]*, to live for ever. See at 9:72, p. 608, n. 10).

10. أَعْرَابٍ 'a'râb (pl.; s. 'arabî) = bedouins, desert Arabs. See at 9:96, p. 619, n. 3.

11. مَرَدُّوْا *maraddû* = they revolted, became recalcitrant, persisted [followed by 'alâ] (v. iii. m. pl. past from *marada [murâd/ murâdah/ marâdah]*. See *marîd* at 4:117, p. 296, n. 7).

12. i. e., once in this world through defeats, captivity and humiliation, and again on death with punishment in the graves (Ibn Kathîr, IV, 144).

مَرَّتَيْنِ *marratayn* (dual; acc./gen. of *marratân*; s. *marrâh*, pl. *marrât*) = twice, two times. See *marrâh* at 8:56, p. 568, n. 3.

13. يَرْجُرُونَ *yuraddûna* = they are sent back, returned, brought back (v. iii. m. pl. impfct. passive from *radda [radd]*, to send back. See *turaddûna* at 9:94, p. 618, n. 5).

14. اعْتَرَفُوا *i'tarafû* = they admitted, confessed, acknowledged, avowed, recognized (v. iii. m. pl. past from *i'tarafa*, form VIII of 'arafa [ma'rifah/ 'irfân], to know, to recognize. See *ya'rifûna* at 7:46, p. 483, n. 3).

يَذُنُوبِهِمْ their sins;¹

خَلَطُوا they have mixed²

عَمَلًا صَالِحًا a deed which is good³

وَأَعْرَضَ سَيِّئًا with another which is bad.⁴

عَسَى اللَّهُ May be that Allah will

أَنْ يَتُوبَ عَلَيْهِمْ turn in forgiveness⁵ to them.

إِنَّ اللَّهَ غَفُورٌ Verily Allah is Most

رَحِيمٌ Forgiving, Most Merciful.

خُذْ مِنْ أَمْوَالِهِمْ 103. Take of their wealth⁶

صَدَقَةً a charitable gift⁷

تُطَهِّرُهُمْ purifying⁸ them and

وَيُزَكِّيهِمْ بِهَا cleansing⁹ them therewith;

وَصَلِّ عَلَيْهِمْ and pray for them.

إِنَّ صَلَاتَكَ Indeed your prayer will be

سَكَنٌ لَهُمْ peace of mind¹⁰ for them;

وَاللَّهُ سَمِيعٌ and Allah is All-Hearing,

عَلِيمٌ All-Knowing.

أَلَمْ يَعْلَمُوا 104. Do they not know that

أَنَّ اللَّهَ هُوَ يَقْبَلُ Allah is He who accepts¹¹

التَّوْبَةَ عَنْ عِبَادِهِ the repentance of His serfs¹²

وَيَأْخُذُ الصَّدَقَاتِ and takes the charitable gifts;

1. ذُنُوبٍ *dhunūb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 8:52, p. 566, n. 13.

2. خَلَطُوا *khalatū* = they mixed, mingled, blended (v. iii. m. pl. past from *khalata* [*khalat*], to mix, to mingle. See *ikhtalata* at 6:146, p. 454, n. 12).

3. i. e., they have both good and bad deeds to their credit. صَالِح *ṣāliḥ* = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalāḥ/ ṣulūḥ/ maṣlaḥah*], to be good, right, proper. See *sālihīn* at 9:75, p. 610, n. 10).

4. سَيِّئٌ *sayyi'* = bad, evil, foul, ill.

5. يَتُوبُ *yatūba(u)* = he forgives, he turns to, turns in forgiveness, returns (v. iii. m. s. impfct. from *tāba* [*tawb, tawbah / matāb*], to turn. The final letter takes *fathah* because of the particle '*an* coming before the verb. Technically *tāba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See at 4:26, p. 252, n. 7).

6. i. e., of the wealth of those who admit their sins and repent.

7. صَدَقَةٌ *ṣadaqah* (pl. صدقات *ṣadaqāt*) = charitable gift, charity, voluntary contribution, alms. See at 4:114, p. 295, n. 3.

8. i. e., purifying them of their faults and drawbacks. تُطَهِّرُهُمْ *tuṭahhiru* = you purify, cleanse (v. ii. m. s. impfct. from *ṭahhara*, form II of *ṭahara/ ṭahura* [*ṭuhr/ṭahārah*], to be clean. See *yutahhira* at 8:11, p. 550, n. 5).

9. i. e., cleansing them and enabling them to grow in piety and righteousness. يُزَكِّيهِمْ *tuzakkī* = you purify, cleanse, declare just, increase, make grow (v. ii. m. s. impfct. from *zakkā*, form II of *zakā* [*zakā*], to grow, be pure, just. See *yuzakkī* at 3:164, p. 220, n. 5).

10. سَكَنٌ *sakan* = means or time for rest, dwelling, habitation, repose, tranquillity, peace of mind. See at 6:96, p. 431, n. 9.

11. يَقْبَلُ *yaqbalu* = he accepts, receives (v. iii. m. s. impfct. from *qabila* [*qabūl/qubūl*], to accept. See *tuqbala* at 9:54, p. 600, n. 9).

12. عِبَادٍ *'ibād* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 7:194, p. 541, n. 2).

وَأَنَّ اللَّهَ and that Allah,
هُوَ التَّوَّابُ He is the Oft-Forgiving,
الرَّحِيمُ Most Merciful.

105. And say:¹ "You (all) do,
فَسِيرَىٰ إِلَهُ عَمَلِكُمْ Allah will see your deed,
وَرَسُولُهُ and His Messenger
وَالْمُؤْمِنُونَ and the believers;
وَسُرُدُّونَ and you will be taken back²
إِلَىٰ عِلْمِ الْغَيْبِ to the Knower of the unseen³
وَالنَّهْدِ and the seen;⁴ then
فَيُنَبِّئُكُمْ He will make you know⁵
بِمَا كُنتُمْ تَعْمَلُونَ of what you use to do.

106. And there are others⁶
مُرْجُونَ لَأَمْرِ اللَّهِ deferred⁷ for Allah's decree;
إِمَّا يَعْذِبُهُمْ He will either punish them
وَأِمَّا يَرْفُطُهُمْ or trun in forgiveness to
عَلَيْهِمْ and Allah is
عَلِيمٌ حَكِيمٌ All-Knowing, All-Wise.

107. And those who took up⁷
مَسْجِدًا ضِرَارًا a mosque in detriment¹⁰

1. i. e., to the hypocrites and their sort. The 'āyah is a threat and warning to such people.

2. i. e., after your death. تَرَدُّونَ *turaddūna* = you are returned, sent back (v. ii. m. pl. impfct. passive from *radda* [radd], to send back. See *yataraddadūna* at 9:45, p. 597, n. 3).

3. i. e., whatever you may keep concealed of your deeds and intentions. غَيْبٌ *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 7:188, p. 539, n. 1.

4. شهادة *shahādah* = testimony, evidence, witness, visible, that which is open to the senses. See at 9:94, p. 618, n. 6.

5. i. e., He will make you witness and suffer the consequences of what you use to commit of hypocrisy and sins. يُنَبِّئُكُمْ *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [nab/nubū], to be prominent. See at 9:94, p. 618, n. 7).

6. The reference is to those among the Muslims who held back and did not go on the Tabuk expedition but became subsequently repentant, especially after what had been revealed about those who did not participate in the expedition. They were Ka'b ibn Mālik, Murārah ibn al-Rabi' and Hilāl ibn 'Umayyah. The Prophet, peace and blessings of Allah be on him, deferred their case till Allah made known to him His decision about them. They were ultimately pardoned by Allah (see 'āyah 118 below). مَرْجُونَ *murjawnā* = those deferred, put off, postponed, adjourned, held up (passive participle from 'arja'a, to postpone, to delay, form IV of *raja'a*).

7. The reference is to the group of hypocrites led by 'Abū 'Āmir al-Rāhib, the *fāsiq*, who built a rival mosque not far from the Mosque of Qubā' in order to cause dissension among the Muslims and to use that mosque as a centre for conspiracy and treason. اتَّخَذُوا *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of 'akhadha [akhdh], to take. See at 9:30, p. 589, n. 7).

8. ضِرَارٌ *ḍirār* = adverse, harmful, detrimental, disadvantageous, prejudicial. ضِرَارًا *ḍirāran* = adversely, to disadvantage, in detriment, harmfully. See at 2:231, p. 114, n. 14.

وَكُفْرًا and unbelief

وَقَرِيبًا and for creating division¹

بَيْنَ الْمُؤْمِنِينَ among the believers, and

وَارْصَادًا as a surveillance base² for

لِمَن حَارَبَ اللَّهَ those who had fought³ Allah

وَرَسُولَهُ and His Messenger afore, and

وَلَيَحْلِفْنَ they will indeed swear: "We

إِن أَرَدْنَا إِلَّا الْحُسْنَى intended⁴ naught but good";

وَاللَّهُ يَشْهَدُ but Allah testifies⁵

إِنَّهُمْ لَكَاذِبُونَ that they are indeed liars.⁶



لَا تَقُومُوا فِيهِ أَبَدًا 108. Never stand therein ever.

لَسَيُعِذُّنَا سَرَسٌ Surely the mosque founded⁷

عَلَى الشَّقْوَى on piety⁸ since the first day

أَحَقُّ is more deserving⁹

أَنْ تَقُومُوا فِيهِ of your standing therein.

فِيهِ رِجَالٌ مُحِبُّونَ Therein are men who love¹⁰

أَنْ يَنْظُرُوا to purify themselves;¹¹

وَاللَّهُ يُحِبُّ and Allah likes those

الْمُطَهِّرِينَ who purify themselves.¹²

أَفَمَنْ أَسَّسَ 109. Is the one who founded

بُنْيَانَهُ his structure¹³

1. تفریق *tafriq* = division, separation, dispersion (verbal noun in form II of *farāqa* [farq/furqān], to separate). See *farraqa* at 6:158, p. 461, n. 9.

2. ارصاد *'irsād* = an observation post, a surveillance base (verbal noun in form IV of *raṣada* [raṣād], to lie in wait). See *marṣad* at 9:5, p. 578, n. 11.

3. حارب *ḥāraba* = he fought, warred (v. iii. m. s. past in form III of *ḥariba* [ḥarab], to be angry, furious. See *yuhāribūna* at 5:33, p. 344, n. 7).

4. أردنا *'aradnā* = we desired, intended, aimed at (v. i. pl. past from *'arāda*, form IV of *rāda* [rawd], to walk about. See at 4:62, p. 268, n. 11).

5. يشهد *yash-hadu* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [shuhūd], to witness. See at 4:166, p. 319, n. 1).

6. كاذبون *kādhībūn* (pl.; sing. كاذب *kādhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [kidhb/ kadhīb/ kadhbah/ kidhbah], to lie. See at 7:66, p. 491, n. 11).

7. The reference is to the Qubā' Mosque which the Prophet, peace and blessings of Allah be on him, founded on the very first day of his arrival there on migration from Makka. أس *'ussisa* = he or it is founded, established, set up (v. iii. m. s. past passive from *'assasa*, to found, form II of *'assa* [asasa]).

8. تقوى *taqwā* = godliness, devoutness, piety, fear of Allah (verbal noun in form V/VIII of *waqā* (waqy/wiqāyah), to guard, beware, be on one's guard. See at 7:26, p. 473, n. 5).

9. أحق *'ahaqq* = more entitled, more deserving. See at 9:62, p. 603, n. 10.

10. يحبون *yuhibbūna* = they love, adore (v. iii. m. pl. impfct. from *ḥabba* [ḥubb], to love, to like. See at 3:188, p. 230, n. 5).

12. i. e., from physical impurities as well as from spiritual impurities like polytheism, sins, unbelief and hypocrisy. يتطهرو *yataṭahharū* (na) = they purify themselves, get themselves cleaned (v. ii. m. pl. imperative from *ṭaṭahhara*, form V of *ṭahara*/ṭahura [ṭahr /ṭahārah], to be pure, clean. See *yataṭahharūna* at 7:82, p. 497, n. 11).

13. بنيان *bunyān* = building, structure, edifice, construction.

عَلَى تَقْوَىٰ مِنَ اللَّهِ on the fear of Allah
 وَرِضْوَانٍ and His Pleasure¹
 خَيْرٌ أَمْ مَنْ is better or the one who
 أَسَّسَ بُيُوتَهُ عَلَى founded² his structure on the
 شَفَا جُرُفٍ هَارٍ brink³ of a crumbling⁴ cliff⁵
 فَانْهَارَ بِهِ that collapses⁶ with him
 فِي نَارِ جَهَنَّمَ in the fire of hell?
 وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ And Allah guides not
 the transgressing people.
 لَا يَزَالُ 110. There will not cease
 بِنْتُهُمُ the structure of theirs
 الَّتِي بَنَوْا which they built⁷ to be
 رِيبَةً فِي قُلُوبِهِمْ a misgiving⁸ in their hearts
 إِلَّا أَنْ تَقْطَعَ unless cut to pieces be⁸
 قُلُوبُهُمْ their hearts.⁹
 وَاللَّهُ عَلِيمٌ And Allah is All-Knowing,
 حَكِيمٌ All-Wise.

Section (Rukû') 14

إِنْ أَلَّهَ اشْتَرَىٰ 111. Allah has purchased¹⁰
 مِنْ أَنْفُسِهِمْ from the believers
 أَنْفُسَهُمْ وَأَمْوَالَهُمْ their selves and properties
 بِأَنْ لَّهُمْ for that theirs shall be

1. رضوان *riḍwān* = pleasure, good will, favour, approval. See at 9:72, p. 609, n. 1.

2. أسى *'assasa* = he founded, established, set up (v. iii. m. s. past in form II of *'assa* {*'asasa*). See *'ussisa* at 9:108, p. 624, n. 7).

3. شفا *shafā* = edge, rim, brink, verge, border. See at 3:103, p. 196, n. 10.

4. هار *hār* = crumbling, tottering, weak (act. participle from *hāra* [*hawr*], to be destroyed, wrecked).

5. حرف *juruf* (s.; pl. *jurūf* / *ajrāf*) = cliff, precipice, bank.

6. انهار *inhāra* = he or it collapsed, fell down, crashed (v. iii. m. s. past in form VII of *hāra*. See n. 4 above).

7. بنوا *banaw* = they built, erected, set up (v. iii. m. pl. past from *banā* [*binā* / *bunyān*], to build, to erect. See *bunyān* at 9:109, p. 624, n. 13).

8. i. e., to be a cause and source of misgiving; for they had built it with the evil purpose of causing dissension among the Muslims and for harming them. *riḥab* (s.; pl. *riyab*) = doubt, suspicion, misgiving. See *irtābat* at 9:45, p. 597, n. 1.

8. نقطع *taqaṭṭa'a* = he or it is cut to pieces, severed, disrupted (v. iii. m. s. past in form V of *qaṭa'a* [*qaṭ*'], to cut. See *taqaṭṭa'a* at 2:166, p. 78, n. 8).

9. i. e., they meet with death.

10. i. e., Allah earmarks paradise for the believers in lieu of their dedicating their lives and properties in His way and for making His *dīn* prevail. اشترى *ishtarā* = he bought, purchased, (v. iii. m. s. past in form VIII of *sharā* [*shiran* / *shirā*'], to buy. See *ishtaraw* at 9:9, p. 580, n. 8).

11. أموال *'amwāl* (pl.; sing. *māl*) = riches, wealth, properties, goods. See at 8:27, p. 556, n. 11.

الْجَنَّةُ the paradise.

يُقَاتِلُونَ They fight¹

فِي سَبِيلِ اللَّهِ in the way of Allah,

يَقْتُلُونَ وَيُقْتَلُونَ killing and being killed – a

وَعْدًا عَلَيْهِ حَقًّا promise² on His part in truth,

فِي التَّوْرَةِ and in the *Tawrah* and

الْإِنْجِيلِ وَالْقُرْآنِ the Gospel and the Qur'ân.

وَمَنْ أَوْفَى And who is more faithful³

بِعَهْدِهِ مِنَ اللَّهِ to his promise than Allah?

فَأَسْتَبْشِرُوا So be delighted⁴ with the

بَيْعِكُمُ الَّذِي bargain⁵ of yours that you

بَايَعْتُمْ بِهِ have contracted⁶ with Him;

وَذَٰلِكَ هُوَ الْفَوْزُ and that is the success⁷

الْعَظِيمُ most magnificent.

الْمُسِيئُونَ 112. The penitents,⁸

الْمُحْسِنُونَ the worshippers,⁹

الْمُحْمَدُونَ the praising ones,¹⁰

الْمُسْتَخِرُونَ the fasting ones,¹¹

الرَّاكِعُونَ those bowing down, those

السَّاجِدُونَ prostrating themselves,¹²

الْأَمْرُونَ بِالْمَعْرُوفِ those enjoining the approved

وَالنَّاهُونَ the disapproved,

عَنِ الْمُنْكَرِ

1. يقاتلون *yugâtîlûna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qatala*, form III of *qatala* [qatl], to kill. See at 4:76, p. 274, n. 2).

2. وعد *wa'd* (s. ; pl. *wu'ûd*) = promise. See *wa'ada* at 7:44, p. 482, n. 3.

3. i. e., there can be none more truthful and faithful than Allah. أوفى *'awfâ* = more faithful, more fulfilling in promise, more true to one's word, more reliable (relative of *wafîy*, act. participle from *wafâ* [wafâ'], to be perfect, to live up to. See at 3:76, p. 185, n. 5).

4. استبشروا *istabshirû* = you (all) be delighted, rejoice, be happy {at the good news} (v. ii. m. pl. imperative from *istabshara*, form X of *bashara*/bushira [bishr/bushr], to rejoice, be happy. See *bashshir* at 9:34, p. 591, n. 6).

5. بيع *bay'* (pl. *buyû'*/buyû'ât) = selling or buying, trading, bargain. See at 2:275, p. 144, n. 7.

6. بايعتم *bâya'tum* = you concluded, contracted, paid homage (v. ii. m. pl. past from *bâya'a*, form III of *bâ'a* [bay'/mabî'], to sell. See *tabâya'tum* at 2:282, p. 149, n. 9).

7. i. e., the obtaining of the promise of *jannah* and the Pleasure of Allah is the greatest success for a Muslim. فوز *fawz* = success, triumph, victory, achievement. See at 9:89, p. 615, n. 10.

8. i. e., such successful ones are the penitents, the worshippers, etc. تائبون *tâ'ibûn* (pl.; s. *tâ'ib*) = the repenting and returning ones, the repentant, the penitent (act. participle from *tâba* [tawb/tawbah / matâb], to turn. See *yatûba* at 9:102, p. 622, n. 5).

9. i. e., those who sincerely worship Allah Alone عابدون *'âbidûn* (sing. *'âbid*) = worshippers, adorers. See at 2:138, p. 65, n. 8.

10. i. e., those who praise Allah in all situations of happiness and sorrow, of ease and difficulty.

حامدون *hâmidûn* (pl.; sing. *hâmid*) = the praising ones, those who extol, laud (act. participle from *hamida* [hamd], to praise. See *yuhmadû* at 3:188, p. 230, n. 6).

11. ساجدون *sâ'ihûn* (pl.; s. *sâ'ih*) = those fasting, running, roaming, sticking to mosques (act. participle from *sâha* [sayh/sayhân], to fast, to flow).

12. i. e., the performers of prayers with *rukû'* and *sijdah*.

وَالْمُحْفِظُونَ and those upholding¹

لِحُدُودِ اللَّهِ Allah's injunctions² –

وَبَشِّرِ and give the glad tidings³ to

الْمُؤْمِنِينَ the believers.

مَا كَانَ لِلنَّبِيِّ 113. It befits not the Prophet

وَالَّذِينَ آمَنُوا and those who believe

أَنْ يَسْتَغْفِرُوا that they seek forgiveness⁴

لِلْمُشْرِكِينَ وَلَوْ for the polytheists, even if

كَانُوا أَوْلَىٰ قُرْبَىٰ they were near relations,⁵

مِنْ بَعْدِ مَا بَيَّنَّ after that clear has become⁶

لَهُمْ أَنَّهُمْ to them⁷ that they⁸ will be

أَصْحَابُ الْجَنَّةِ the inmates of hell.



وَمَا كَانَ 114. Nor was Ibrâhîm's

أَسْتَغْفَارُ إِبْرَاهِيمَ asking of forgiveness⁹

لِأَبِيهِ for his father aught

إِلَّا عَنْ مَوْعِدَةٍ but for a promise¹⁰

وَعَدَهَا إِبْرَاهِيمَ he had made to him; but

فَلَمَّا بَيَّنَّ لَهُ when clear had become to

أَنَّهُ عَدُوٌّ him that he was an enemy¹¹

لِلَّهِ of Allah he absolved

نَفْسَهُ himself¹² of him.

1. i. e., by scrupulously carrying out the injunctions and prohibitions of Allah and His Messenger, peace and blessings of Allah be on him. حافظون *ḥāfiẓūn* (pl.; s. *ḥāfiẓ*) = keepers, preservers, observers, upholders (act. participle from *ḥafiza* [*ḥifẓ*], to preserve, to protect. See *yuhāfiẓūna* at 6:92, p. 429, n. 2).

2. حدود *ḥudūd* (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 9:97, p. 619, n. 7.

3. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 9:112, p. 627, n. 3).

4. يستغفروا *yastaghfirū(na)* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafir* / *maghfirah* / *ghufrān*], to forgive. The terminal *nūn* is dropped because of the particle 'an coming before the verb. See *istaghfir* at 9:80, p. 612, n. 1).

5. أولى قربي *'ulī qurbā* (acc./gen. of *'ulū qurbā*) = near relations, those close by. See *dhī qurbā* at 8:41, p. 561, n. 6.

6. تبين *tabayyana* = he or it became clear / open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bāna* [*bayn/bayān*], to be clear, evident. See at 8:6, p. 548, n. 8).

7. i. e., to the Prophet, peace and blessings of Allah be on him, and the Muslims.

8. i. e., the polytheists.

9. استغفار *istighfār* = asking of forgiveness, prayer for pardon (verbal noun in form X of *ghafara*. See *yastaghfirū* at n. 4 above).

10. See for the promise 19:47. موعدة *maw'idah* (s.; pl. *mawā'id*) = promise, pledge, commitment. See *wa'd* at 9:111, p. 626, n. 2.

11. عدو *'adūww* (s.; pl. أعداء *'a'dā'*) = foe, enemy. See at 8:60, p. 569, n. 5.

12. تبرأ *tabarra'a* = he cleared himself, rid himself of, disowned, disavowed, declared his innocence of, acquitted himself, absolved himself (v. iii. m. s. past in form V of *bari'a* [*barā'ah*], to be clear, free. See at 2:166, p. 78, n. 5).

إِنَّ إِبْرَاهِيمَ Ibrâhîm was indeed
لَكَنُورٌ extremely kind-hearted,¹

حَلِيمٌ most forbearing.²

وَمَا كَانَتْ أَلَّهُ 115. Nor is Allah

يُضِلُّ قَوْمًا to let go astray³ a people

بَعْدَ إِذْ هَدَيْتَهُمْ after that He has guided them

حَتَّىٰ يَبَيِّنَ لَهُمْ until He makes clear⁴ to them

مَا يَتَّقُونَ what they should be wary of.⁵

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ Verily Allah is of everything

عَلِيمٌ All-Knowing.

إِنَّ اللَّهَ لَهُ 116. Verily Allah, His is the

مُلْكُ السَّمَوَاتِ dominion⁶ of the heavens

وَالْأَرْضِ and the earth.

يُحْيِي He gives life⁷

وَيُمِيتُ and causes to die;⁸

وَمَا تَكُكُمْ and you do not have

مِنْ دُونِ اللَّهِ in lieu of Allah

مِنْ وَلِيٍّ any Guardian-Protector,⁹

وَلَا نَصِيرٌ nor any helper.¹⁰

لَقَدْ تَابَ اللَّهُ عَلَىٰ 117. Allah has just forgiven¹¹

1. *awwâh* = extremely kind-hearted, most submissive in supplication.

2. *halîm* = most forbearing, most clement. See at 4:12, p.244, n. 3).

3. *yudilla(u)* = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḡalâlah*], to go astray. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 6:144, p. 453, n. 6).

4. *yubayyina(u)* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. The final letter takes *fathah* because of a hidden 'an in *hattâ* coming before the verb. See at 4:25, p. 252, n. 4).

5. *yattaqûna* = they are on their guard, are wary[of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 8:56, p. 568, n. 4).

6. i. e., His is the absolute ownership and sovereignty of the heavens and the earth and all that exists. There is no partner of Him in the dominion. So He Alone deserves to be adored and He Alone is to be worshipped. *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 7:158, p. 526, n.2.

7. *yuhyî* = he gives life, revivifies, saves life. (v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*ḡayah*], to live. See at 7:158, p. 526, n. 3).

8. *yumitu* = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawî*], to die. See at 7:158, p. 526, n. 4).

9. *waliyy* (s.; pl. *awliyâ*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 9:74, p. 610, n. 6).

10. *naṣîr* = (s.; pl. *nuṣarâ*) = helper, defender, supporter, ally, protector, patron. See at 9:74, p. 610, n. 7).

11. *tâba* = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb*, *tawbah* / *matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:39, p. 347, n. 7.

النَّبِيِّ the Prophet
 وَالْمُهَاجِرِينَ and the emigrants,
 وَالْأَنْصَارِ and the Helpers
 الَّذِينَ اتَّبَعُوهُ who followed¹ him in
 سَاعَةَ الْعُسْرَةِ the hour² of difficulty,³ after
 مِنْ بَعْدَ مَا كَادَ that there were about to
 يَرْيَعُ قُلُوبُ swerve⁴ the hearts
 فَرِيقٍ مِنْهُمْ of a section⁵ of them.
 ثُمَّ تَابَ عَلَيْهِمْ Then He forgave them.
 إِنَّهُ بِهِمْ Verily He is to them
 رَءُوفٌ Most Affectionate,⁶
 رَحِيمٌ Most Merciful.

1. اتَّبَعُوا *ittaba'ū* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'tabā'ah*], to follow. See at 3:174, p. 224, n. 4).

2. سَاعَةٌ *sā'ah* (s.; pl. *sā'āt*) = hour, time, clock, Hour of Resurrection. See at 7:187, p. 4538, n. 2.

3. The allusion is to the Tabuk expedition. عُسْرَةٌ *'usrah* = difficulty, hardship, distress, straitened circumstances, poverty. See at 2:280, p. 146, n. 8.

4. The reference is to the attitude of some of the Muslims who, considering the distance and difficulty involved in the Tabuk expedition, temporarily thought of not joining it. يَزِيعُ *yazighu*

= he swerves, deviates, turns aside (v. iii. m. s. impfct. from *zāagha* [*zaygh/zayghān*], to deviate, swerve. See *lā tuzigh* at 3:8, p. 157, n. 4).

5. فَرِيقٌ *fariq* (pl. *furūq*, *afriqah*) = section, group, faction, party, band. See at 7:30, p. 475, n. 2).

6. رَءُوفٌ *ra'ūf* = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ūl* from *ra'afa* /*ra'ufa* [*ra'fah* / *ra'āfah*], to show mercy. See at 3:30, p. 167, n. 9).

7. See 'ayah 106 of this *sūrah*, at p. 623, n. 6, for the three spoken of here. خَلْفُوا *khullifū* = they were left behind, put behind, appointed as successors (v. iii. m. pl. past passive from *khallafa*, form II of *khalafa*, to follow, to be successor. See 'akhlafū at 9:77, p. 611, n. 4).

8. i. e., they broke down with repentance and sorrow and all seemed lost to them. It is reported that they put themselves to self punishment out of remorse and as means of seeking of forgiveness.

دَاقَاتٌ *dāqat* = she or it became constricted, tight, narrow, straitened, uneasy (v. iii. f. s. past from *dāqa* [*dayq/dīq*], to be narrow. See at 9:25, p. 587, n. 2).

9. رَحِبَتْ *rahubat* = she or it became wide, spacious (v. iii. f. s. past from *rahaba* [*ruhba/rahābah*], to be wide. See at 9:25, p. 587, n. 3).

10. ظَنُّوا *zannū* = they thought, thought for certain, supposed, believed, presumed (v. iii. m. pl. past from *zanna* [ظن *zann*], to think, to suppose. See *nazunnu* at 7:171, p. 532, n. 10).

11. مَلْجَأٌ *malja'* = refuge, shelter, retreat (adverb of place from *laja'a* [*laj'/lujā'*], to take refuge. See at 9:57, p. 601, n. 8).

وَعَلَى الثَّلَاثَةِ 118. And (also) the three
 الَّذِينَ خَلْفُوا who were left behind⁷
 حَتَّى إِذَا سَاقَتْ till when straitened became⁸
 عَلَيْهِمُ الْأَرْضُ on them the earth
 بِمَارْحَبَتٍ though it was spacious,⁹
 وَصَافَتْ عَلَيْهِمُ and uneasy became on them
 أَنْفُسُهُمْ their selves, and
 وَظَنُّوا أَنَّ لَا they were certain¹⁰ that no
 مَلْجَأَ مِنَ اللَّهِ refuge¹¹ was there from Allah
 إِلَّا إِلَيْهِ except to Him;

ثُمَّ تَابَ عَلَيْهِمْ then He turned in Mercy to
لِيَسْتَوُوا them that they might repent.¹
إِنَّ اللَّهَ هُوَ التَّوَّابُ Verily Allah, He is Oft-
الرَّحِيمُ Forgiving, Most Merciful.

Section (Rukû') 15

يَا أَيُّهَا الَّذِينَ آمَنُوا 119. O you who believe,
اتَّقُوا اللَّهَ وَكُونُوا مَعَ fear² Allah and be with
الصَّادِقِينَ the truthful.³

مَا كَانَ 120. It behoves not for
لِأَهْلِ الْمَدِينَةِ the inhabitants⁴ of Madina
وَمَنْ حَوْلَهُ and those around⁵ them
مِنَ الْأَعْرَابِ of the bedouins⁶
أَنْ يَتَخَلَّفُوا عَنْ that they stay away⁷ from
رَسُولِ اللَّهِ وَلَا the Messenger of Allah nor
يَرْغَبُوا بِأَنْفُسِهِمْ that they prefer⁸ their lives
عَنْ نَفْسِهِ to his life.
ذَلِكَ بِأَنَّهُمْ That is because they are such
لَا يُضِيبُهُمْ that there afflicts⁹ them not
ظَمًا وَلَا نَصَبًا any thirst¹⁰ nor fatigue¹¹
وَلَا خَمَصَةً nor hunger¹²
فِي سَبِيلِ اللَّهِ in the way of Allah,

1. يَتَوْبُوا *yatûbû(na)* = they turn in repentance (v. iii. m. pl. impfct. from *tâba* [tawb/tawbah / matâb], to turn. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 9:74, p. 610, n. 2).
2. اتَّقُوا *ittaquû* = you (all) beware, be on your guard, fear Allah (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 8:69, p. 572, n. 11).
3. صَادِقِينَ *ṣādiqîn* (pl.; acc./gen. of *ṣādiqûn*; s. *ṣādiq*) = truthful (active participle from *ṣadaqa* [ṣadq/ṣidq], to speak the truth. See at 7:194, p. 5541, n. 4).
4. أَهْلُ *'ahl* (s.; pl. أَهْلُونَ *'ahlûn*/أَهَالٍ *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:123, p. 510, n. 5.
5. حَوْلَ *ḥawl* = around, about, roughly; also year, might, power, change. See 2:1=240, p. 121, n. 7.
6. أَعْرَابُ *'a'râb* (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 9:101, p. 621, n. 10.
7. يَتَخَلَّفُوا *yatakhallafû(na)* = they stay behind, fall behind, stay away (v. iii. m. pl. impfct. from *takhallafa*, form V of *khalafa*, to follow, to be successor, to come after. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *khullifû* at 9:118, p. 629, n. 7).
8. يَرْغَبُوا *yarghabû(na)* = they like, desire, wish [followed by 'an the verb means to prefer] (v. iii. m. pl. impfct. from *raghiba* [raghbah/raghab] to like, wish, desire; also to detest, dislike. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is governed by the particle 'an. See *targhabûna* at 4:127, p. 300, n. 5).
9. يَضِيبُ *yusîbu* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *ʾaṣāba*, form IV of *ṣāba* [ṣawb / ṣaybūbah], to hit the mark, to be right. See at 9:90, p. 616, n. 5).
10. ظَمًا *ẓama'* = thirst.
11. نَصَبٌ *naṣab* = fatigue, strain, exertion, hardship.
12. مَخْمَصَةٌ *makhmaṣah* = hunger.

وَلَا يَطُوتُ مَوْطِنًا
nor do they set foot¹ on a track
يَغِظُ الْكَافِرَ
that vexes² the unbelievers,
وَلَا يَأْلُو
nor do they inflict³
مِنْ عَدُوٍّ نِيلًا
on an enemy any harm⁴
إِلَّا كَيْبَ
but that there is written
لَهُمْ بِهِ
for them on that account
عَمَلٌ صَالِحٌ
a good deed.⁵
إِنَّ اللَّهَ لَا يُضِيعُ
Verily Allah frustrates⁶ not
أَجْرَ الْمُحْسِنِينَ
the reward⁷ of the righteous.⁸
وَلَا يُفْقُونَ نَفَقَةً
121. Nor do they spend⁹
صَغِيرَةً وَلَا كَبِيرَةً
a sum small or great
وَلَا يَقْطَعُونَ
nor do they traverse¹⁰
وَادِيًا إِلَّا كَتِبَ
a valley¹¹ but that it is written
لَهُمْ
to their credit,
لِيَجْزِيََهُمُ اللَّهُ
that Allah may reward¹¹ them
أَحْسَنَ مَا كَانُوا
the best for what they use
يَعْمَلُونَ
to do.
وَمَا كَانُوا الْمُؤْمِنُونَ
122. Nor are the believers
لِيَسْفِرُوا كَأَنَّهُ
to go forth¹² one and all;
فَلَوْلَا نَفَرَ
so why not there go forth
مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ
from each section of them

1. يَطُوتُونَ *yafa'ûna* = they tread, set foot on, walk (v. iii. m. pl. impfct. from *waṭa'a* [waṭ'], to tread, to set foot on. See *yuwâḥi'û* at 9:37, p. 593, n. 4).
2. يَغِظُ *yaghîzu* = he angers, enrages, vexes, infuriates, exasperate (v. iii. m. s. impfct. from *ghāza* [ghayz], to anger. See *ghayz* at 9:15, p. 582, n. 7).
3. يَأْلُو *yanâlûna* = they attain, reach, affect, get hold of [followed by *min* the verb means to inflict, to cause harm to, to impair, to get] (v. iii. m. pl. impfct. from *nāla* [*nayl/mandl*], to reach, attain).
4. نِيل *nayl* = attainment, acquisition [here , harm or damage, being an object of the verb *yanâlûna*].
5. i. e., merit for a good deed.
6. يَضِيعُ *yudī'u* = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from '*aqdâ'a*, form IV of *dâ'a* [*ḍay/ḍiyâ*] to get lost. See at 3:171, p. 223, n. 1).
7. أَجْرٌ *'ajr* (pl. *ujûr*) = reward, recompense, remuneration, emolument, fee. See at 9:22, p. 585, n. 8).
8. مُحْسِنِينَ *muḥsinîn* = (acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from '*aḥsana*, form IV of *ḥasuna* [ḥusn], to be good. See at 7161, p. 528, n. 6).
9. يُفْقُونَ *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from '*anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:91, p. 617, n. 7).
10. يَقْطَعُونَ *yaqṭa'ûna* = they cut off, sever, traverse, pass through, cross (v. iii. m. pl. impfct. from *qaṭa'a* [*qaṭ*], to cut, to sever. See at 2:27, p. 14, n. 10).
11. يَجْزِي *yajziya(zî)* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [*jazâ*], to reward. The final letter takes *fathah* because of a hidden '*an* in *li* (of motivation) coming before the verb. See *yujzawna* at 7:180, p. 536, n. 6).
12. يَنْفِرُوا *yanfirû(na)* = they go forth, sally forth, rush (v. iii. m. pl. impfct. from *nafara* [*nufûr/nifûr*], to rush, to flee. The terminal *nûn* is dropped for the same reason as stated at n. 11 above. See *lâ tanfirû* at 9:81, p. 612, n. 10).

طَائِفَةٌ a group¹لِيَسْتَفْقَهُوا so that they² could acquireفِي الدِّينِ knowledge² in the religionوَلِيُنذِرُوا قَوْمَهُمْ and could warn³ their people

إِذَا رَجَعُوا إِلَيْهِمْ when they returned to them;

لَعَلَّهُمْ that they might

يَحْذَرُونَ be on their guard.⁴

Section (Rukû') 16

يَا أَيُّهَا الَّذِينَ آمَنُوا 123. O you who believe,

قَاتِلُوا الَّذِينَ

يَلُونَكُمْ are near⁶ to you

مِنَ الْكَافِرِ of the unbelievers

وَلِيَجِدُوا فِيكُمْ and let them find⁷ in youعِظَةً severity;⁸

وَأَعْلَمُوا أَنَّ اللَّهَ and know that Allah is

مَعَ الْمُتَّقِينَ with the godfearing.⁹

وَإِذَا مَا أُنزِلَتْ 124. And if there is sent

سُورَةٌ down a sûrah

فَمِنْهُمْ there are some among them

مَنْ يَقُولُ أَيُّكُمْ who say: "Which of you

زَادَتْ هَذِهِ بِإِيمَانٍ has this increased¹⁰ in faith?"

1. It is not necessary for all Muslims to go forth on *jihād*. The more intellectually capable of them should remain behind to devote themselves to acquiring the knowledge of the religion for propagating it and teaching their people when they return from the fighting. طائفة *tā'ifah* (pl.

طوائف *ṭawā'if*) = section of people, sect, group. See at 9:83, p. 613, n. 7).

2. i. e., those remaining behind.

3. يتفقهوا *yatafaqqahū* (na) = they acquire knowledge, comprehend, devote themselves to study (v. iii. m. pl. impfct. from *tafaqqaha*, form V of *faqih* [*fiqh*], to understand. The terminal *nūn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *yafaqahūna* at 9:81, p. 613, n. 1).

4. i. e., against Allah's displeasure and punishment by knowing and carrying out His injunctions and prohibitions. يحذرون *yaḥdharūna*

= they fear, apprehend, are wary, warn, are on their guard (v. iii. m. pl. impfct. from *ḥadhara*, form [*hidhr/hadhar*], to be cautious, to be on one's guard. See *yaḥdharu* at 9:64, p. 604, n. 5).

5. i. e., fight first the enemies who are near. قاتلوا

qātilū = you (all) fight, wage war (v. ii. m. pl. imperative from *qātala*, form III of *qatala* [*qatl*], to kill, slay. See at 9:29, p. 588, n. 9).

6. يلون *yalūna* = they come near, be close, lie next (v. iii. m. pl. impfct. from *waliya*, to come near, to be close. See *wallaw* at 9:57, p. 601, n. 11).

7. يجدوا *yajidū* (na) = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujūd*], to find. The terminal *nūn* is dropped because of the *lām* (*li*) of command coming before the verb. See *yajidūna* at 9:91, p. 616, n. 8).

8. عِظَةٌ *ghilẓah* = severity, harshness, toughness.

9. i. e., Allah's help and blessings are with them. متقين *muttaqīn* (acc./gen. of *muttaqūn*, sing.

muttaqīn) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ān and *sunnah*), godfearing, righteous. Active participle from *ittaqa*, form VIII of *waqa* [*waqy*/*wiqāyah*], to guard, to protect. See at 9:44, p. 596, n. 11).

10. زادت *zādat* = she or it increases, augments, adds to (v. iii. f. s. past from *zāda* [*ziyādah*], to be more. See at 8:2, p. 547, n. 7).

فَأَمَّا الَّذِينَ آمَنُوا So as to those who believe,

فَزَادَتْهُمْ إِيمَانًا it increases them in faith

وَهُمْ يَسْتَبْشِرُونَ and they do rejoice.¹

﴿١٦١﴾

وَأَمَّا الَّذِينَ 125. And as to those

فِي قُلُوبِهِمْ مَرَضٌ in whose hearts is a disease,²

فَزَادَتْهُمْ رِجْسًا it increases them in filth³

إِلَى رِجْسِهِمْ added to their filth;

وَمَاتُوا and they will die

وَهُمْ كَافِرُونَ while they are unbelievers.

﴿١٦٢﴾

أَوَلَا يَرَوْنَ 126. Do they not see

أَنَّهُمْ يُفْتَنُونَ that they are put to test⁴

فِي كُلِّ عَامٍ every year

مَرَّةً أَوْ مَرَّتَيْنِ once or twice?⁵

ثُمَّ لَا يَتُوبُونَ Even then they do not repent⁶

وَلَا هُمْ يَذْكُرُونَ nor do they take heed.⁷

﴿١٦٣﴾

وَإِذَا مَا 127. And whenever there is

أُنْزِلَتْ سُورَةٌ sent down⁸ a *sûrah*,

نَظَرَ بَعْضُهُمْ some of them look⁹

إِلَى بَعْضٍ at the others:

هَلْ يَرَىٰكُمْ "Does anyone see you?"

مِنْ أَحَدٍ

1. i. e., they rejoice at what Allah has given them of guidance and faith and in expectation of rewards from Him. *yastabshirûna* =

they rejoice, welcome (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara/bashira* [bishr/bushr], to be happy. See at 3:169, p. 222, n. 10).

2. i. e., of unbelief and hypocrisy and jealousy. *مرض* *marad* (pl. *'umrâd*) = disease, sickness, ailment, illness, malady. See at 8:49, p. 565, n. 9.

3. i. e., it increases them in the filth of their unbelief and hypocrisy which exist in them. *رجس* *rijs* (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 9:95, p. 618, n. 11.

4. *yuftanûna* = they are tried, put to test (v. iii. m. pl. impfct. passive from *fatana* [fatn/futûn], to turn away, to put to trial. See *lâ taftinnî* at 9:49, p. 598, n. 11).

5. i. e., by confronting them with such situations as expose their hypocrisy and unbelief. *مرتين* *marrtayn* (dual; acc./gen. of *marrâtun*; s. *marrah*, pl. *marrât*) = twice, two times. See at 9:101, p. 621, n. 12.

6. *yatûbûna* = they turn, return, repent (v. iii. m. pl. impfct. from *tâba* [*tawb*, *tawbah* / *matâb*]). Technically it means, in respect of man, to turn to Allah in repentance and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:74, p. 367, n. 1).

7. *yadhakkarûna* (originally *yatadhakkarûna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [dhikr /tadhkâr], to remember, to mention. See at 8:57, p. 568, n. 7).

8. *'unzilât* = she was sent down (v. iii. f. s. past passive from *'anzala*, form IV of *nazala* [nuzûl], to come down. See at 9:86, p. 614, n. 8).

9. i. e., the hypocrites who are at the presence of the Prophet, peace and blessings of Allah be on him, wink at one another in detestation and derision and whisper to one another in preparation for leaving the assemblage saying : "Does anyone see you?" *نظر* *nazara* = he glanced, looked, viewed, saw (v. iii. m. s. past from *nazara*. See *yanẓurûna* at 7:52, p. 485, n. 11).

ثُمَّ انصَرَفُوا¹ Then they go away.¹

صَرَفَ اللَّهُ قُلُوبَهُمْ Allah diverts² their hearts;

يَا أَيُّهَا النَّاسُ for they are a people

لَا يَفْقَهُونَ³ that do not understand.³

لَقَدْ جَاءَكُمْ 128. There has indeed come

رَسُولٌ to you a Messenger⁴

مِنْ أَنْفُسِكُمْ from among yourselves;

عَزِيزٌ عَلَيْهِ hard⁵ it is on him

مَا عَنِتُّمْ whatever you suffer⁶ from;

حَرِيصٌ ardently anxious⁷ is he

عَلَيْكُمْ over you;

بِالْمُؤْمِنِينَ to the believers

رَؤُوفٌ most affectionate,⁸

رَحِيمٌ⁹ very kind.

فَإِنْ تَوَلَّوْا 129. So if they turn away⁹

فَقُلْ حَسْبِيَ اللَّهُ then say: "Suffices me Allah;

لَا إِلَهَ إِلَّا هُوَ no deity is there except He;

عَلَيْهِ تَوَكَّلْتُ on Him I rely;¹⁰

وَهُوَ رَبُّ and He is the Lord of

الْعَرْشِ الْمَغْنِيبِ the Magnificent Throne."¹¹



1. انصَرَفُوا *inṣarafū* = they went away, turned away, departed, left (v. iii. m. pl. past from *inṣarafa*, form VII of *ṣarafa* [*ṣarf*], to turn away, divert. See 'aṣrifu at 7:146, p. 519, n. 7).

2. i. e., diverts from guidance and belief on account of their hypocrisy. صَرَفَ *ṣarafa* = he turned away, diverted (v. iii. m. s. past from *sarf*, to turn, to turn away. See at 3:152, p. 214, n. 5; and n. 1 above).

3. i. e., they do not understand the truth, nor do they reflect and try to understand. يَفْقَهُونَ *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqaha* [*fah* *fiqh*], to understand. See at 8:65, p. 571, n. 3).

4. i. e., Muhammad, peace and blessings of Allah be on him.

5. i. e., it pains him and is hard on him if you, Muslims, suffer from any difficulty or hardship. عَزِيزٌ *'azīz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, difficult, hard. See at 2:129, p. 61, n. 10.

6. عَنِتُّمْ *'anittum* = you suffered adversely, felt distressed, grieved, (v. ii. m. pl. past from *'anita* [*'anat*], to be in distress, to suffer adversely. See 'a'nata at 3:118, p. 202, n. 11).

7. i. e., he is very anxious for your well-being and happiness, in this world as well as in the hereafter, and therefore to guide you to the right way of life. حَرِيصٌ *ḥarīṣ* = ardently anxious, eager, desirous, covetous (act. participle in the scale of *fa'il* from *ḥaraṣa/ḥarīṣa* [*hirs*], to desire, to covet. See *ḥaraṣtum* at 4:129, p. 301, n. 9).

8. رَؤُوفٌ *ra'ūf* = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ul* from *ra'afa /ra'ufa* [*ra'afah/ ra'āfah*], to show mercy. See at 9:117, p. 629, n. 6).

9. i. e., if the unbelievers and hypocrites turn away. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya*, to be near. See at 9:92, p. 617, n. 3).

10. تَوَكَّلْتُ *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukūl*], to entrust. See *li-yatawakkal* at 9:51, p. 599, n. 8).

11. الْعَرْشِ *al-'arsh* = The Throne.

10. SÛRAT YÛNUS

Makkan: 109 'âyahs

This is a Makkan *sûrah* which deals with the fundamentals of the faith, namely, monotheism (*tawhîd*), i. e., belief in Allah as the Only and Sole Creator, Nourisher and Sustainer of all beings, animate and inanimate, in His Attributes, and worshipping Him Alone to the exclusion of all imaginary gods and goddesses. It draws attention to the fact that Allah has sent His Prophets and Messengers with Books of guidance to different peoples at different times, that Muhammad, peace and blessings of Allah be on him, is His final Messenger with the final Book of guidance, the Qur'ân, replacing and overriding the previous Books. Further, it stresses the fact of resurrection after death and judgement and rewards. These matters are illustrated with reference to the stories of some of the Prophets like Nûh, Mûsâ and Yûnus (peace be on them) and how their respective peoples behaved with them. Reference is also made to the attitude of the Makkans to the Prophet Muhammad, peace and blessings of Allah be on him, and a challenge is thrown out to them and to the unbelievers of all times to come up with any text like that of the Qur'ân.

The *sûrah* is named after the Prophet Yûnus, peace be on him, whose people were forgiven and saved from punishment as they ultimately believed in the message delivered to them.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ 1. Alif - Lâm - Râ.¹

يَا أَيُّهَا These are the 'âyahs of

الْكِتَابِ الْكَافِ the Book, Full of Wisdom.²



أَكَا لِلنَّاسِ عَجَبًا 2. Is it for man a wonder³

أَنَّا أَوْحَيْنَا that We have communicated

إِلَى رَجُلٍ مِنْهُمْ to a man⁴ from among them

أَنَّا نَذِيرُ النَّاسَ that you warn⁵ mankind and

وَنُبَشِّرُ الَّذِينَ give glad tidings to those

آمَنُوا أَن who believe, that they will

لَهُمْ قَدَمٌ صَدِيقٌ have a respectable position⁶

عِنْدَ رَبِّهِمْ before their Lord?

1. Allah Alone knows the meaning and significance of these letters. See at 2:1, p. 4, n. 1.

2. i. e., the Qur'ân is full of infallibly wise guidance given by Allah, detailing what is proper and improper to do for obtaining an eternally blissful life in the hereafter. *ḥakīm* (s.; pl. *ḥukamâ'*) = wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *ḥakama* [*ḥukm*], to pass judgement. See at 3:58, p. 178, n. 12). *Al-Dhikr al-Ḥakīm* is another name of the Qur'ân.

3. The Quraysh unbelievers of Makka used to express surprise how a man from among themselves could be Allah's Messenger and why an angel was not sent to them (see for instance 6:8-9). The 'âyah is a reply to such misgivings.

عَجَب 'ajab (s.; pl. 'a'jâb) = wonder, surprise, astonishment, marvel, amazement. See 'ajibum at 7:69, p. 492, n. 4.

4. i. e., Muhammad, peace and blessings of Allah be on him.

5. i. e., warn against the consequences of polytheism and unbelief. أُنْذِر 'andhir = warn, caution (v. ii. m. s. imperative from 'andhara, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 6:51, p. 410, n. 11).

6. قَدَم *qadam* (s.; pl. 'aqqām) = foot, step, footing, standing. *qadam sidq* is an idiom meaning "high and respectable position". See 'aqqām at 3:147, p. 212, n. 12.

قَالَ الْكَافِرُونَ The unbelievers say:

إِنَّ هَذَا سَاحِرٌ "This is indeed a sorcerer"

مُبِينٌ all too clear."²

3. Verily your Lord is Allah

الَّذِي خَلَقَ Who created³

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

فِي سِتَّةِ أَيَّامٍ in six days;

ثُمَّ اسْتَوَى then He took Position⁴

عَلَى الْعَرْشِ on the Throne

يُدِيرُ الْأَمْرَ conducting⁵ the affair.

مَا مِنْ شَفِيعٍ No intercessor⁶ can be there

إِلَّا بِإِذْنِهِ except after His Permission.

ذَٰلِكُمْ اللَّهُ That is Allah,

رَبُّكُمْ your Lord.

فَاعْبُدُوهُ So you all worship Him.

أَفَلَا تَذَكَّرُونَ Will you not then take heed?⁷



4. To Him shall be your

مَرْجِعُكُمْ جَمِيعًا return, one and all —

وَعَدَ اللَّهُ حَقًّا a promise of Allah in truth.

إِنَّهُ يَبْدَأُ الْخَلْقَ He initiates⁸ the creation,

ثُمَّ يُعِيدُهُ and then He will repeat¹⁰ it;

1. The Makkan unbelievers used to say that the Prophet was a sorcerer. ساحر *sâhir* (s.; pl. *saharah/suhhâr*) = sorcerer, magician, enchanter (act. participle from *sahara* [*sihr*], to enchant, to bewitch. See at 7:109, p. 507, n. 8).

2. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 7:60, p. 489, n. 6.

3. It is repeatedly emphasized in the Qur'ân that the heavens and the earth and all that exists are created by Allah Alone. They did not come into existence by themselves. Therefore He is the Creator and Lord of all things, of the nature itself, and He Alone is to be worshipped, obeyed and adored. خلق *khalafa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 9:36, p. 592, n. 5).

4. i. e., in such manner as befits the Sublimity of Allah. استوى *istawâ* = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 7:54, p. 486, n. 7).

5. i. e., Allah conducts and regulates every affair in the heavens and the earth. Some of the instances are mentioned in 'ayahs 5 and 6 below.

يدبر *yudabbiru* = he arranges, organizes, regulates, directs, manages, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [*dubûr*], to turn one's back, to pass. See *yatadabbarûna* at 4:82, p. 277, n. 8).

6. The polytheists say that the deities they worship will intercede for them with Allah on the Day of Judgement. The 'ayah points out the mistake in this claim. شفيع *shafi'* (s.; pl. *shufa'â'*) = intercessor, advocate (active participle on the scale of *fa'il* from *shafa'a* [*shaf'*], to double, to attach. See at 6:51, p. 411, n. 1).

7. تذكرون *tadhakkarûna* (*tadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 7:57, p. 488, n. 12).

8. يبدأ *yabda'u* = he initiates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See *bada'u* at 9:13, p. 581, n. 13).

9. يعيد *yu'idu* = he repeats, causes to come back (v. iii. m. s. impfct. from 'a'âda, form IV of 'âda [*'awdah/ma'âd*], to return. See *ya'ûdû* at 8:38, p. 560, n. 6).

يَجْزِي that He may recompense¹
 الَّذِينَ آمَنُوا those who believe
 وَعَمِلُوا الصَّالِحَاتِ and do good deeds²
 بِالْقِسْطِ according to equity;³
 وَالَّذِينَ كَفَرُوا and those who disbelieve,
 لَهُمْ شَرَابٌ they shall have a drink
 مِنْ حَمِيمٍ of boiling water⁴ and
 وَعَذَابٌ أَلِيمٌ a punishment most painful⁵
 بِمَا كَانُوا because they use to
 يَكْفُرُونَ disbelieve.

هُوَ الَّذِي جَعَلَ 5. He it is Who made
 الشَّمْسُ ضِيَاءً the sun an incadescent light⁶
 وَالْقَمَرَ نُورًا and the moon a light,
 وَقَدَرَهُ مَنَازِلَ and assigned⁷ it stages⁸
 لِيَعْلَمُوا that you may know
 عَدَدَ السِّنِينَ the number of years⁹
 وَالْأَنْجَاسِ and the calculation.¹⁰
 مَا خَلَقَ اللَّهُ ذَلِكَ Allah did not create this
 إِلَّا بِالْحَقِّ except in truth.
 يُفَصِّلُ الْآيَاتِ He spells out¹¹ the signs
 لِقَوْمٍ يَعْلَمُونَ for a people that know.

1. يَجْزِي *yajziya(zî)* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جَزَا] *jazâ*), to reward. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 9:121, p. 637, n.1).
2. الصَّالِحَاتِ *ṣāliḥāt* (pl.; sing. *ṣāliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 7:41, p. 480, n. 13.
3. القِسْطِ *qisṭ* = justice, equity, fairness. See at 7:29, p. 474, n.7).
4. حَمِيمٍ *ḥamîm* = boiling water, close friend. See at 6:70, p. 419, n.
5. أَلِيمٍ *'alîm* = agonizing, anguishing, excruciating, most painful. See at 9:61, p. 603, n. 7.
6. Note that while the sun is described as an incandescent light, indicative of its extreme heat, the moon is simply called a light, thus pointing to the different nature of the two. This different nature is further indicated in the next clause of the 'āyah which speaks about the stages assigned to the moon, thereby indicating its rotation, while no such thing is spoken of the sun. ضِيَاءٌ *ḍiyā'* = incandescent light, incandescence, glow. See 'aḍā'a at 20, p. 10, n. 14.
7. قَدَرْنَا *qaddarnā* = we assigned, appointed, determined, decreed, assessed (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qadarū* at 6:91, p. 427, n. 9).
8. مَنَازِلَ *manāzil* (pl.; s. *manzil*) = stopping places, way stations, stages, houses (adverb of place from *nazala* [*nuzûl*], to come down).
9. السِّنِينَ (pl.; s. *sanah*) = years.
10. i. e., by the sun days can be calculated and by the moon, months and years. حَاسِبٍ *ḥisāb* (pl. *ḥisābāt*) = calculation, reckoning, accounting, account. See at 6:52, p. 411, n.7.
11. i. e., He elaborates the signs all around us that point to the Creator and Lord. يُفَصِّلُ *yufaṣṣilu* = he spells out, elaborates, elucidates, sets out in detail (v. iii. m. s. impfct. from *faṣṣala*, form II of *faṣala* [*faṣṣ*], to separate, set apart. See *faṣṣalnā* at 7:52, p. 485, n. 9).

6. Verily in the alternation¹

of the night and the day

and all that Allah has created

in the heavens² and the earth³

are sure signs⁴ for a people

that are afraid of Allah.⁵

7. Verily those who do not

look forward⁶ to meeting Us

and become happy⁷

with the worldly life

and feel reassured⁸ with it,

and those who are

about Our signs⁹

heedless¹⁰ –

8. Such people,

their abode¹¹ will be the fire

because of what they use to

acquire.¹²

9. Verily those who believe

and do good deeds,¹³

1. اختلاف *ikhtilâf* = alternation, coming of one after another, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalaf*]), to come after, to follow. See at 4:182, p. 277, n. 10).

2. Such as the sun, the moon, the stars, the planets, the galaxies, light and darkness, air, etc.

3. Such as the immense varieties of animals and species on and inside land and water, plants, fruits, plains, mountains, seas, rivers, etc.

4. i. e., signs pointing to the Creator and Lord, Allah.

5. يتقون *yattaqûna* = they are on their guard, are wary [of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 9:115, p. 628, n. 5).

6. يرجون *yarjûna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ'*/*rajâh*/*marjâh*], to hope, to expect. See at 2:218, p. 106, n. 6).

7. رضوا *radû* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *radîya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 9:93, p. 617, n. 10).

8. اطمأنوا *itma'annû* = they felt safe, reassured, were at ease (v. iii. m. pl. past from *itma'anna*, form IV of *ṭama'ana/ṭamana*, to calm, to appease. See *itma'nantum* at 4:103, p. 290, n. 14).

9. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 9:11, p. 581, n. 3.

10. غافلون *ghāfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 7:179, p. 536, n. 1).

11. i. e., in the hereafter. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 9:73, p. 609, n. 6).

12. i. e., of guilt and sins. يكسبون *yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 9:95, p. 618, n. 12).

13. صالحات *ṣāliḥât* (pl.; sing. *ṣāliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 10:3, p. 637, n. 2.

يَدِيرُهُمْ their Lord guides them¹
 بِإِيمَانِهِمْ for their faith.
 تَجْرِي مِنْ تَحْتِهِمْ There will flow² below them³
 الْأَنْهَارُ the rivers⁴

﴿١٠﴾ فِي جَنَّاتِ النَّعِيمِ in the Gardens of Bliss.

دَعْوُهُمْ فِيهَا 10. Their prayer⁵ therein will
 سُبْحَانَكَ اللَّهُمَّ be: "Glory to You, O Allah";
 وَنَحْمُكَ فِيهَا and their greeting⁶ therein
 سَلَامٌ will be: "Peace";
 وَآخِرُ دَعْوَاهُمْ and the close of their prayer
 أَنْ لَكَ الْحَمْدُ will be: "All the praise is for
 رَبِّ الْعَالَمِينَ Allah, Lord of all beings."⁷



Section (Rukû') 2

وَلَوْ يَعْلَمُ اللَّهُ 11. And were Allah to hasten⁸
 لِلنَّاسِ الشَّرَّ for men the evil
 أَسْتَعْجَلَهُمْ as the hastening⁹ to them
 بِالْخَيْرِ the good,
 لَقُضِيَ إِلَيْهِمْ decreed to them would
 أَجَلُهُمْ surely have been their term.¹⁰
 فَذَرْنَاهُمْ So We let alone¹¹ those who
 لَا يَرْجُونَ لِقَاءَنَا do not expect meeting Us

1. i. e., guides them to the way of *jannah* and the eternally blissful life in the hereafter.

2. تَجْرِي *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 9:100, p. 621, n. 5).

3. i. e., below their residences by the side of rivers.

4. أَنْهَار *'anhâr* (sing. *nahr*) = rivers, streams. See at 9:100, p. 621, n. 6.

5. دَعْوَى *da'wâ* (s.; pl. *da'âwâ/da'âwin*) = claim, allegation, plea, prayer. 7:5, p. 466, n. 9.

6. i. e., the greeting of Allah and of the angels to them, and their greeting to one another will be "Peace". تَحِيَّة *tahîyyah* (s.; pl. *tahîyyât*) = greeting, salute, salutation. See at 4:86, p. 279, n. 8.

7. عَالَمِينَ *'âlamîn* (acc./gen. of *عالمون* *'âlamûn*; sing. *عالم* *'âlam*, i. e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 6:86, p. 426, n. 2).

8. The *'âyah* has reference as well to the Makkan polytheists who, out of their disbelief in resurrection, the Day of Judgement and punishment and reward, tauntingly asked for the punishment to be descended on them immediately (see for instance 8:32) as to those who, out of folly and dissatisfaction imprecate themselves or others and call for evil. It points out that were Allah to hasten for men the evil they sometimes ask for themselves as He readily responds to their prayer for good things, they would have met with their destruction; but Allah leaves them to enjoy His bounties till the appointed term. يَعْجَلُ *yu'ajjilu* = he hastens, expedites, quickens, hurries, rushes, speeds up, accelerates (v. iii. m. s. impfct. from *'ajjala*, form II of *'ajila* [*'ajal/'ajalah*], to harry. See *'ajiltum* at 7:150, p. 521, n. 7).

9. اسْتَعْجَل *isti'jâl* = to hurry, to hasten, to wish to hasten (verbal noun in form X of *'ajila*). See n. 8 above; also see *tasta'jilûna* at 6:57, p. 413, n. 9.

10. i. e., they would have been destroyed. أَجَلَ *'ajal* (pl. *'âjâl*) = appointed time, term, date, deadline. See at 7:134, p. 514, n. 8.

11. i. e., their punishment is withheld till the appointed term. نَذَرُ *nadharu* = we leave, forsake, abandon, let alone (v. i. pl. impfct. from *wadhara/yadharu*, to leave. See at 6:110, p. 437, n. 10).

فِي طُغْيَانِهِمْ in their intransigence¹

يَعْمَهُونَ to roam blindly.²

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ 12. And if there afflicts³ man any harm⁴

دَعَانَا لِجَنبِهِ he calls Us lying on his side

أَوْ قَائِدًا أَوْ فَأِيمًا or sitting or standing;⁵

فَلَمَّا كَشَفْنَا but when We have removed⁶

عَنْهُ ضُرَّهُ from him his disadvantage,

مَرَّكَانَ he goes by⁷ as if

لَزِدْنَاهُ نَايًا he did not call Us to

ضُرْمَهُ any harm that afflicted him.

كَذَلِكَ رُتِبَ Thus is embellished⁸

لِلْمُتَسْرِفِينَ to the transgressors⁹

مَا كَانُوا يَعْمَلُونَ what they use to do.



وَلَقَدْ أَهْلَكْنَا 13. We did indeed destroy¹⁰

الْقُرُونَ مِنْ قَبْلِكُمْ the generations¹¹ before you

لَمَّا ظَلَمُوا when they transgressed

وَجَاءَتْهُمْ while there had come to

رُسُلُهُمْ them their Messengers

بِالْبَيِّنَاتِ with the clear evidences¹²

وَمَا كَانُوا and they were not

لِيُؤْمِنُوا disposed to believe.¹³

1. *ṭughyân* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 7:186, p. 537, n. 13.

2. *ya'mahûna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from 'amahâ ['amah], to stray, to rove blindly. See at 7:186, p. 538, n. 1).

3. The 'âyah is a censure on those who call Allah at the time of difficulty and suffering but forget Him as soon as He removes the difficulty or suffering. *mas* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass*/*masis*, to feel, to touch. See at 8:68, p. 572, n. 7).

4. *ḍurr* = harm, damage, detriment, disadvantage. See *darr* at 5:76, p. 367, n. 9.

5. i. e., in any position he might be.

6. *kashafnâ* = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 7:134, p. 514, n. 7).

7. *marra* = he went by, passed, walked past, elapsed, ran out (v. iii. m. s. past [*marr*/*murûr*/*mamarr*], to pass, go by. See at 2:259, p. 134, n. 4).

8. *zuyyina* = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 9:37, p. 593, n. 5).

9. *musrifîn* (pl.; acc/gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from 'asrafa, form IV of *sarafa*/*sarifa* [*sarf*/*saraf*], to corrode, to spoil, to neglect. See n. 9 above and *musrifûn* at 7:31, p. 475, n. 10).

10. *ahlaknâ* = we destroyed, annihilated (v. i. pl. past from 'ahlaka, form IV of *halaka* [*halk*/*hulk*/*halâk* /*tahlukah*], to perish. See at 8:54, p. 567, n. 9).

11. *qurûn* (pl.; s. *qarn*) = generations, centuries, horns. See *qarn* at 6:6, p. 593, n. 4.

12. *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 9:70, p. 607, n. 6).

13. i. e., they were destroyed because they transgressed and did not believe the Messengers.

كَذَلِكَ نَجْزِي ¹ Thus do We recompense

الْقَوْمَ الْمُجْرِمِينَ ² the people committing sins.

﴿١٣﴾

ثُمَّ جَعَلْنَاكَ ¹⁴ Then We made you

خَلِيفَةً فِي الْأَرْضِ ³ successors in the land

مِنْ بَعْدِهِمْ ⁴ after them

لِنَنْظُرَ ⁵ that We might see

كَيْفَ تَعْمَلُونَ ⁶ how you act.

وَإِذَا تَلَّيْ ¹⁵ And when recited

عَلَيْهِمْ آيَاتُنَا ⁷ to them are Our revelations

بَيِّنَاتٍ ⁸ open and clear,

فَالَّذِينَ ⁹ there say those who do not

لَا يَرْجُونَ لِقَاءَنَا ¹⁰ look forward to meeting Us:

"أَنْتَ بِقُرْآنٍ ¹¹ Bring us a Qur'ân

غَيْرِ هَذَا أَوْ يَدُلُّ ¹² other than this or alter it."

قُلْ مَا يَكُونُ لِي ¹³ Say: "It is not for me

أَنْ أَدُلَّهُ ¹⁴ that I can alter it

مِنْ نَفْسِي ¹⁵ of my own accord."

إِنْ أَتَيْتُ ¹⁶ I follow naught but what

مَا يُوحَىٰ إِلَيَّ ¹⁷ is communicated to me.

إِنِّي أَخَافُ إِنْ عَصَيْتُ ¹⁸ I dread, if I disobey my Lord,

رَبِّي عَذَابَ يَوْمٍ ¹⁹ the punishment of a Day

عَظِيمٍ ²⁰ Most Stupendous."

1. نَجْزِي *najzi* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazā* [jazā'], to recompense. See at 7:152, p. 522, n. 8).

2. مُجْرِمِينَ *mujrimin* (pl.; acc./gen. of *mujrimūn*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from '*ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 9:66, p. 605, n. 8).

3. خَلِيفَةً *khalā'if* (pl.; s. خليفة *khalīfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 7:69, p. 492, n. 8).

4. i. e., to make it seen and evident; for Allah knows everything.

5. تَلَّى *talā* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talā* [tilāwah], to recite. See at 8:31, p. 557, n. 5).

6. i. e., the Makkkan unbelievers.

7. i. e., do not believe in the resurrection and the Day of Judgement. يَرْجُونَ *yarjūna* = they hope,

expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajā* [rajā'/rajāh/marjāh], to hope, to expect. See at 10:7, p. 638, n. 6).

8. The polytheists demanded of the Prophet, peace and blessings of Allah be on him, so to alter the Qur'ân as would suit their whims and caprices. The 'āyah emphasizes that the Qur'ân is not the Prophet's own composition nor does it lie in his power to alter it. يَدُلُّ *baddil* = alter, change,

substitute (v. ii. m. s. imperative from *baddala*, form II of *badala* [badal], to replace. See *baddala* at 7:162, p. 528, n. 7).

9. تِلْقَاً *tilqā'* = opposite, in front of. *tilqā'a nafsī* is an idiom meaning "of my own accord".

10. أَتَعِ *'attabi'u* = I follow, obey, succeed (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [taba'/tabā'ah], to follow. See at 6:56, p. 413, n. 7).

11. يُوْحَىٰ *yūhā* = it is communicated (v. iii. m. s. impfct. passive from '*awhā*, form IV of *wahā* [wahy], to communicate. See at 7:203, p. 544, n. 1). The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).

12. عَصَيْتُ *'aṣaytu* = I disobeyed, rebelled, defied (v. i. s. past from '*aṣā* ['iṣyān/ ma'ṣiyah], to disobey, to defy. See at 6:715, p. 397, n. 6).

قُلْ لَوْ شَاءَ اللَّهُ 16. Say: " If Allah so willed,
مَا لَوْتُوهُ I would not have recited¹ it
عَلَيْكُمْ وَلَا unto you, nor would
أَدْرَبْتُكُمْ He have informed² you of it;
فَقَدْ لَبِثْتُ فِيكُمْ for I have stayed³ amidst you
عُمُرًا مِّن قَبْلِهِ a lifetime⁴ before this.
أَفَلَا تَعْقِلُونَ Will you not then realize?⁵

﴿١٦﴾

فَمَنْ أَظْلَمُ 17. Then, who is viler
مِمَّن than the one who
أَفْتَرَىٰ عَلَى اللَّهِ fabricates⁶ against Allah
كَذِبًا أَوْ كَذَّبَ a lie or calls lies⁷
بِآيَاتِهِ to His revelations.
إِنَّهُ لَا يَفْلَحُ Surely there will not succeed⁸
﴿١٧﴾ الْمُجْرِمُونَ the sinful.

وَيَعْبُدُونَ 18. They worship
مِنْ دُونِ اللَّهِ in lieu of Allah that which
لَا يَضُرُّهُمْ can neither harm⁹ them
وَلَا يَنْفَعُهُمْ nor benefit¹⁰ them;
وَيَقُولُونَ هَؤُلَاءِ and they say: "These are our
شَفَعَاتُنَا عِنْدَ اللَّهِ intercessors before Allah."
قُلْ أَتَسْتَبْشِرُونَ Say: " Do you notify¹² Allah

1. The 'āyah points out to the Makkan unbelievers (and hence to all unbelievers) that it was only on receipt of wahy and by Allah's command that the Prophet, peace and blessings of Allah be on him, recited unto them the Qur'ān, for he had lived more than forty years of his life amidst them and they knew that he was an unlettered person incapable of producing all of a sudden a unique literary piece and, further, that he was always truthful and known as the "trustworthy" so that he would not make a false claim. تَلَوْتُ talawtu = I recited, read out (v. i. s. past from talā [tilāwah], to recite. See tuliyat at 8:2, p. 547, n.5).

2. أَدْرَى 'adrā = he informed, let know, notify (v. iii. m. s. past in form IV of darā [dirāyah], to know. See tadrūna at 4:11, 242, n. 3).

3. لَبِثْتُ labithtu = I stayed, remained, lingered, persisted (v. i. s. past from labitha [labth, lubth/lubāth], to remain).

4. عُمُر 'umur (s.; pl. 'a mār) = lifetime, life, age.

5. تَعْقِلُونَ ta 'qilūna = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from 'aqala ['aql], to be endowed with reason. See at 7:169, p. 532, n. 3).

6. اِفْتَرَى iftarā = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of farā [fary], to cut lengthwise, to fabricate. See at 7:37, p.478, n. 1).

7. كَذَبَ kadhdhaba = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 7:37, p. 478, n. 3).

8. يَفْلَحُ yufliḥu = he succeeds, prospers (v. iii. m. s. impct. from 'aflaḥa, form IV of falaḥa [falḥ], to split. See at 6:135, p. 448, n.6).

9. يَضُرُّ yaḍurru = he harms, damages, hurts, (v. iii. m. s. impfct. from ḍarra [ḍarr], to harm. See yaḍurra at 6:71, p. 419, n. 10).

10. يَنْفَعُ yanfa'u = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from nafa'a [naf'], to be useful, be of use. See at 6:158, p. 461, n. 5).

11. تَنْبِئُونَ tunabbi'ūna = you (all) notify, inform, make know (v. ii. m. pl. impfct. from nabba'a, form II of naba'a [nab'/nubū], to be prominent. See tunabbi'u at 9:64, p. 604, n. 17).

بِمَا لَا يَعْلَمُ of what He knows not
 فِي السَّمَوَاتِ in the heavens
 وَلَا فِي الْأَرْضِ or in the earth?
 سُبْحَنَهُ Sacrosanct¹ is He,
 وَتَعَالَى عَمَّا and High Above² is he of all
 يُشْرِكُونَ that they set as partners."³

وَمَا كَانَ النَّاسُ إِلَّا 19. Mankind was not but
 أُمَّةً وَاحِدَةً a single community⁴;
 فَانْخَلَفُوا then they differed.⁵
 وَلَوْلَا كَلِمَةٌ And had not a word⁶
 سَبَقَتْ مِنْ رَبِّكَ preceded⁶ from your Lord,
 لَقَضَى decreed⁷ would surely have
 بَيْنَهُمْ فِيمَا been between them regarding
 فِيهِ يَخْتَلِفُونَ what they differ in.

وَيَقُولُونَ لَوْلَا 20. And they say: "Why is
 أَنْزَلَ عَلَيْهِمْ not there sent down on him
 آيَةً مِنْ رَبِّهِ a miracle⁸ from his Lord?"
 فَقُلْ إِنَّمَا الْغَيْبُ Say: "The unseen only
 لِلَّهِ belongs to Allah.

فَانْتَظِرُوا إِنِّي مَعَكُمْ So await!⁹ I am along with
 مِنَ الْمُنْتَظِرِينَ you of those awaiting."

1. The word سبحان *Subhân* is derived from *sabbaha*, form II of *sabaha* [*sabû/sibâhah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 9:31, p.590, n.1.

2. *ta'âlâ* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of 'alâ ['ulûw], to be high).

3. *yushrikûna* = they set partners,, associate, give share to (v. iii. m. pl. impfct. from 'ashraka, form IV of *sharika* [*shirk/ sharikah*], to share. See at 9:31, p. 590, n. 2).

4. i. e., in respect of faith, which is Islam, since the time of 'Âdam, peace be on him. أمة *'ummah* (pl. *umam*) = community, people, nation, generation, species, class, category, faith, model. See at 7:159, p. 526, n.9.

5. i. e., they deviated from Islam and started worshipping different imaginary gods and goddesses round whom they also built up different views. اختلفوا *ikhtalafû* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See at 4:157, p. 315, n. 3).

6. i. e., for giving respite to sinners and not punishing them till an appointed time. سبقت *sabaqat* = she or it preceded, went or happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See *sabaqa* at 8:68, p. 572, n. 6).

7. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ*], to settle, to decide. See at 6:58, p. 414, n. 2).

8. i. e., a miracle as suggested by them, such as are mentioned at 6:8, 17:90-93 and 25:7; for otherwise the Qur'ân itself is a miracle which they themselves, out of surprise, used to call a "sorcery"; and there were other miracles that Allah caused to happen at the hands of the Prophet, peace and blessings of Allah be on him.

9. انتظروا *intazirû* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intazara*, form VIII of *nazara*. See at 7:71, p. 493, n. 12).

Section (Rukû') 3

وَإِذَا آذَنَّا النَّاسَ 21. If We make men taste¹

رَحْمَةً مِّنْ بَعْدِ ضَرَاءٍ a mercy after a suffering²

مَسْتَهُمْ that had afflicted³ them,

إِذَا لَهُمْ مَكْرٌ lo, they have a plot⁴

فِي مَا يَأْتِيْنَا about Our revelations!

قُلِ اللَّهُ أَسْرَعُ Say: "Allah is quickest

مَكْرًا in plotting."

إِن رَّسَلْنَا Verily Our messengers⁵

يَكْتُبُونَ مَا تَمْكُرُونَ write down what you plot.⁶



هُوَ الَّذِي يُسِيرُكَ 22. He it is Who makes you

فِي الْبَرِّ وَالْبَحْرِ travel⁷ in the land and the sea⁸

حَتَّىٰ إِذَا كُنْتَ so much so that when you

فِي الْفُلْكِ are in the ships⁹

وَجَرَيْنَ بِهِمْ and they move with them¹⁰

بِرِيحٍ طَيِّبَةٍ with a good wind

وَفَرِحُوا بِهَا جَاءَتْهَا and they rejoice¹¹ at it, there

رِيحٌ عَاصِفٌ comes to it a violent¹² wind

وَجَاءَهُمُ الْمَوْجُ and the wave comes to them

مِنْ كُلِّ مَكَانٍ from every place,

وَقَالُوا أَنَّهُمْ and they think they are

أُحِيطَ بِهِمْ surrounded¹³ by them,

1. The 'ayah illustrates how the unbelievers become ungrateful even after the receipt of Allah's grace and engage themselves in scheming against His revelations. آذَنَّا 'adhaqnâ = we made (someone) taste (v. i. pl. past from 'adhâqa, form IV of dhâqa [dhawq/ madhâq], to taste. See dhûqû at 9:35, p. 592, n. 1).

2. Such as disease, poverty, insecurity of life and property. ضَرَاءٌ 'darrâ' = affliction, suffering, illness, distress. See at 7:95, p. 503, n. 3.

3. مَسَتْ massat = she or it touched, afflicted, affected (v. iii. f. s. past from massa [mass/masis], to feel, to touch. See at 2:214, p. 103, n. 4).

4. i. e., they engage themselves in scheming. مَكْرٌ makr = plan, expedient, tactic, stratagem, ruse, plot, scheme, trickery. See at 7:123, p. 510, n. 2.

5. i. e., the angels appointed for the purpose.

6. So you cannot hide anything and you will be duly punished. تَمْكُرُونَ tamkurûna = you (all) plot, engage yourselves in scheming/conspiring (v. ii. m. pl. impfct. from makara [makr], to deceive, to delude. See yamkurû, p. 8:30, p. 557, n. 1).

7. This and the following 'ayah give a specific instance of the polytheists' ingratitude. يُسِيرُ yusayyiru = he makes (someone) travel, sets in motion, drives, moves (v. iii. m. s. impfct. from sayyara, for II of sâra [sayr /sayrârah / masîr /masîrah/tasyâr] to move, to travel. See sîrâ at 3:137, p. 209, n. 2).

8. i. e., He provides the means of travel, such as riding animals, land routes, waterways, winds.

9. فُلُكٌ fulk (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 7:64, p. 490, n. 13.

10. i. e., with the crew and passengers.

11. فَارِحُوا farihû = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from fariha [farh], to be glad. See 6:43, p. 408, n. 5).

12. عَاصِفٌ 'âsîf = violent, gusty, stormy (wind), cyclone, tempest, gale, hurricane (act. participle from 'aṣafa ['aṣf/'uṣâfi], to blow violently, to rage).

13. أُحِيطَ uḥîṭa = he or it is encompassed, encircled, enclosed, surrounded (v. iii. m. s. past passive from 'ahâṭa, form IV of ḥâṭa [hawṭ/ ḥîṭah/ ḥiyâṭah], to encircle, enclose, guard. See muḥîṭah at 9:49, p. 598, n. 13).

دَعُوا اللَّهَ they invoke¹ Allah
مُخْلِصِينَ لَهُ making exclusive² for Him
الَّذِينَ the worship³ [saying]:
لَئِنْ أَنْجَيْنَا مِنْ هَٰذَا "If you save⁴ us from this
لَنَكُونَنَّ we will surely be
مِنَ الشَّاكِرِينَ of the grateful."

فَلَمَّا أَنْجَاهُمْ 23. But when He saved them,
إِذَا هُمْ يَبْغَوْنَ lo! they act outrageously⁵
فِي الْأَرْضِ بِغَيْرِ الْحَقِّ in the earth without right.
يَا أَيُّهَا النَّاسُ O men,
إِنَّمَا يَبْغِيكُمْ verily your outraging⁶ is but
عَلَىٰ أَنْفُسِكُمْ مَعَ against yourselves—a delight⁷
الْحَيٰوةِ الدُّنْيَا of the worldly life; thereafter
إِنَّمَا رَٰزِغُكُمْ to Us shall be your return,⁸
فَنُنَبِّئُكُمْ then We shall apprise⁹ you
بِمَا كُنتُمْ تَعْمَلُونَ of what you use to do.



إِنَّمَا 24. Verily the simile of
الْحَيٰوةِ الدُّنْيَا the worldly life is like
كَمَا أَرْسَلْنَا the water We send down¹⁰
مِنَ السَّمَاءِ from the sky
فَنَخْلَطُ بِهِ wherewith then mingle¹¹

1. دَعَا *da'aw* = they called, invoked, called, prayed (v. iii. m. pl. past from *da'a* [du'a'], to call, to summon. See *tad'ûna* at 7:37, p. 478, n. 8).

2. i. e., the polytheists then realise the futility of their imaginary deities and direct their prayer only to Allah. مُخْلِصِينَ *mukhliṣîn* (pl.; acc./gen. of *mukhliṣûn*; sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalāṣa* [khalūṣ], to be pure, unmixed, unadulterated. See at 7:29, p. 474, n. 9).

3. دِينَ *dîn* = religion, creed, faith, worship. See at 8:39, p. 560, n. 11.

4. أَنْجَيْتَ *'anjayta* = you saved, rescued, delivered (v. ii. m. s. past from *'anjâ*, form IV of *najâ* [najw/ najâ'/ najâh], to save. See *'anjaynâ* at 7:141, p. 516, n. 10).

5. يَبْغَوْنَ *yabghûna* = they act outrageously, commit wrong (v. iii. m. pl. impfct. from *baghâ* [baghy'], to commit outrage/wrong. See at 9:47, p. 598, n. 1).

6. بَغَى *baghy* = outrage, injustice, wrong.

7. i. e., what you obtain by your insincerity and outrageous conduct is nothing but an ephemeral and inconsequential worldly enjoyment. مَتَاعَ

matâ' (pl. *'amti'ah*) = enjoyment, pleasure, delight, useful article, gear, provision. See at 9:38, p. 593, n. 11.

8. i. e. after resurrection. مَرْجِعَ *marji'* (s.; pl. *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 6:164, p. 463, n. 9).

9. i. e., shall make you realize the consequences of your deeds by awarding the deserved punishment.

نُنَبِّئُ *nunabbi'u* = we notify, inform, make know, apprise (v. i. pl. impfct. from *nabba'a*, form II of *naba'a* [nab/'nubû'], to be prominent. See *tunabbi'ûna* at 10:18, p. 642, n. 11).

10. أَرْسَلْنَا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [nuzûl], to come down. See at 8:41, p. 561, n. 8).

11. اِخْتَلَطَ *ikhtalaṭa* = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalata* [khalṭ], to mix, mingle. See at 6:146, p. 454, n. 12).

الْحَسَنَةُ وَالْزَّكَوٰةُ will have the best and more;

1. نبات *nabât* = vegetation, plants, vegetable organism. See at 7:58, p. 488, n. 13.
2. i. e., of the plants and their corns and fruits.
3. أَعَامَ *'an'âm* (pl.; s. نَم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 6:139, p. 450, n. 5.
4. i. e., the earth becomes beautiful by its trees, plants, fruits and flowers. زُخْرُف *zukhruf* (s.; pl. *zakhârif*) = ornament, decoration, embellishment, finery. See at 6:112, p. 438, n. 7.
5. اِزَّيَّنَتْ *izzayyanat* (originally *tazayyanat*) = she became adorned, decorated (v. iii. f. s. past in form V of *zâna* [zayn]), to decorate, to adorn. See *zuyyina* at 10:12, p. 640, n. 8).
6. ظَنَّ *ẓanna* = he thought, supposed, believed, presumed (v. iii. m. s. past from ظَن *ẓann*, to think, to suppose. See *zannû* at 9:118, p. 629, n. 10).
7. i. e., they can possess and enjoy them as long as they like. قَادِرُونَ *qâdirûn* (pl.; s. *qâdir*) = those having power, mastery, ability (act. participle from *qadara/qadira* [[*qudrah/ maqdurah/ maqdarah/ maqdirah/qadar*], to have power, to be master. See *taqdirû* at 5:34, p. 345, n. 8).
8. i. e., the Decree of Allah for their end and destruction at any time of the day or night.
9. حَاشِدٍ *ḥaṣîd* (s.; pl. *ḥaṣîd'id*) = mown field, harvested land, harvest, crop.
10. تَغْنَى *taghna(nā)* = she is free from want, prospers (v. iii. f. s. impfct. from *ghaniya* [ghinan/ghanā], to be free from want. The final *yā'* is dropped because of the particle *lam* coming before the verb. See *tughni* at 9:25, p. 587, n. 1).
11. This is a very appropriate simile; for when man attains the pinnacle of his life in position and possessions, either he is removed from the scene or he loses his possessions and position by Allah's decree.
12. نَفَّصِلُ *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear, spell out (v. i. pl. impfct. from *faṣṣala*, form II of *faṣṣala* [faṣl], to separate, set apart. See at 9:11, p. 581, n. 2).
13. يَتَفَكَّرُونَ *yatafakkarûna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [fakr], to reflect. See at 7:176, p. 534, n. 11).

وَلَا يَرْهَقُ and there will not overtake¹

وُجُوهُهُمْ قَرَرٌ their faces any gloom²

وَلَا ذِلَّةٌ nor any disgrace.³

أُولَئِكَ أَصْحَابُ They will be the inmates⁴

الْجَنَّةِ هُمْ فِيهَا of the Garden; they in there

خَالِدُونَ shall remain for ever.⁵

وَالَّذِينَ كَسَبُوا 27. And those who acquire⁶

السَّيِّئَاتِ the evil deeds⁷ – the

جَزَاءُ سَيِّئَةٍ recompense of an evil deed

يَسْتَنَالِهَا will be the like of it⁸ and there

وَيَرْهَقُهُمْ ذِلَّةٌ will overtake⁹ them disgrace.

مَالَهُمْ They will not have for them

مِنْ اللَّهِ against Allah¹⁰

مِنْ عَاصِرٍ any protector.¹¹

كَأَنَّمَا غَشِيَتْ As if covered¹² will be their

وُجُوهُهُمْ قِطَعًا مِّنَ اللَّيْلِ faces with segments¹³ of night

مُظْلِمًا growing dark.¹⁴

أُولَئِكَ أَصْحَابُ They will be the inmates

النَّارِ of the fire.

هُمْ فِيهَا They in there

خَالِدُونَ will live for ever.

1. يَرْهَقُ *yarhaqu* = he overtakes, comes over (v. iii. m. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake).

2. قَرَرٌ *qatar* = smoke, gloom.

3. ذِلَّةٌ *dhillah* = disgrace, ignominy, debasement, lowness, depravity. See at 3:112, p. 199, n. 11.

4. أَصْحَابُ *'ashhâb* (pl.; sing. صَاحِبٌ *ṣāhib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 7:42, p. 481, n. 1).

5. خَالِدُونَ *khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 9:100, p. 621, n. 7).

6. كَسَبُوا *kasabû* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 4:88, p. 280, n. 5).

7. سَيِّئَاتٍ *sayyi'ât* (pl.; s. سَيِّئَةٌ *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 7:168, p. 531, n. 5.

8. i. e., the punishment will be in due proportion to the nature and extent of the offence, in contrast with the reward for good deeds which will be, as mentioned in the previous 'āyah, the best of what is due and more as of grace from Allah.

9. يَرْهَقُ *tarhaqu* = she or it overtakes, comes over (v. iii. f. s. impfct. from *rahaqa*. See n. 1 above).

10. i. e., against Allah's retribution.

11. عَاصِمٍ *'aṣim* = protector, defender. See *ya'ṣimu* at 5:67, p. 363, n. 7.

12. غَشِيَتْ *'ughshiyat* = she or it was covered, veiled, wrapped, enveloped, overwhelmed (v. iii. f. s. past passive from *'aghshâ*, form IV of *ghashiya* [*ghashâwah*], to cover. See *yughshî* at 7:54, p. 486, n. 9).

13. قِطَعٍ *qita'* (pl.; s. قِطْعَةٌ *qit'ah*) = segments, pieces, portions, sections, strips.

14. See 75:22-25 and 80:38-42. مُظْلِمٌ *muẓlim* = that which grows dark, darkening (act. participle from *'aẓlama*, form IV of *ẓalima* [*ẓalm*], to be dark. See *'aẓlama* at 2:20, p. 10, n. 5).

وَيَوْمَ نَحْشُرُهُمْ
جَمِيعَهُمْ نَقُولُ لِلَّذِينَ
أَشْرَكُوا
مَكَانَكُمْ
أَنْتُمْ وَشُرَكَاءُكُمْ
فَرَلَيْنَا بَيْنَهُمْ
وَقَالَ شُرَكَاءُهُمْ
مَا كُنْتُمْ إِلَآنَا
تَعْبُدُونَ

The day We shall gather¹ them all²
and then shall say to those
who set partners:³
"To your place,⁴
you and your partners."⁵
Then We shall separate⁶ them
and their partners will say:
"It was not us you used
to worship."⁷

فَكَفَى بِاللَّهِ
شَهِيدًا
بَيْنَنَا وَبَيْنَكُمْ
إِنْ كُنَّا عَنْ عِبَادَتِكُمْ
لَغْفِيلِينَ

29. "So Sufficient⁸ is Allah
as a witness⁹
between us and you.
We were of your worship
indeed unaware."¹⁰

هَٰذَاكَ
تَبْلَوُا كُلُّ نَفْسٍ
مَّا أَسْلَفَتْ
وَرُدُّوْا إِلَى
اللَّهِ مَوْلَاهُمُ الْحَقُّ
وَصَلَّ عَنْهُمْ
مَا كَانُوا يَفْرُقُونَ

30. On that spot will
experience¹¹ every individual
what it had advanced;¹² and
they will be brought back
to Allah, their Lord in truth;
and lost to them will be
what they used to trump up.¹³

1. i. e., on resurrection for judgement. نحشر *nahshuru* = we muster, gather, collect, assemble, herd (v. i. pl. impfct. from *hashara* [hashr], to gather. See at 6:22, p. 399, n. 7).
2. i. e., the believers, unbelievers and all those that were set as partners of Allah.
3. i. e., set partners with Allah. اشركوا *'ashrakû* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. See at 6:148, p. 455, n. 5).
4. i. e., remain at your respective places.
5. i. e., the partner-gods and goddesses.
6. i. e., distinguish them and make their minds free from any attachment to one another. فزلنا *zayyalnâ* = we separated, scattered (v. i. pl. past from *zayyala*, form II of *zâla* [zayl/zawl], to disappear, to vanish).
7. i. e., the gods and goddesses will be given power to speak out and they will declare their innocence and say that they neither asked anyone to worship them nor were aware of it, and will further say that Allah is Sufficient as a witness between them and the polytheists (Al-Tabarî, XI, 111. See also 2:165-167).
8. كافى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:171, p. 321, n. 8).
9. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [shuhûd], to see, to witness. See at 6:19, p. 398, n. 2).
10. غافلين *ghâfilîn* (pl.; acc/gen. of *ghâfilân*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, unaware (act. participle from *ghafala* [ghafalah/ghufâl], to neglect, to ignore. See at 7:205, p. 544, n. 10).
11. تبلو *tablû* = she tests, experiences (v. iii. f. s. impfct. from *balâ* [balw / balâ'], to test, to try. See *yubliya* at 8:17, p. 552, n. 11).
12. أسلفت *'aslafat* = she or it advanced, made (something) go before (v. iii. f. s. past from *'aslafa*, form IV of *salafa* [salaf], to be over. See *salafa* at 8:38, p. 560, n. 5).
13. يفترون *yafstarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [farî/fary], to cut lengthwise, to fabricate. See at 7:53, p. 486, n. 6).

Section (Rukû') 4

31. Say: "Who provides¹ for
 قُلْ مَنْ يَرْزُقُكَ مِنَ السَّمَاءِ
 وَأَلْأَرْضِ أَمَّنْ يَمْلِكُ
 السَّمْعَ وَالْأَبْصَرَ
 وَمَنْ يُخْرِجُ
 الْحَيَّ مِنَ الْمَيِّتِ
 وَيُخْرِجُ الْمَيِّتَ
 مِنَ الْحَيِّ
 وَمَنْ يُدِيرُ الْأَمْرَ
 فَسَيَقُولُونَ اللَّهُ
 فَقُلْ أَفَلَا
 تَتَّقُونَ ۚ
 فَذَلِكُمُ اللَّهُ
 رَبُّكُمْ الْحَقُّ
 فَاصْذَهِبْ
 الْحَقُّ إِلَّا الضَّلَالُ
 فَأَنْتَ
 تُصْرَفُونَ ۚ
 كَذَلِكَ حَقَّتْ
 كَلِمَتُ رَبِّكَ
32. Such is Allah,
 your Lord in truth.
 So what else is there after
 the truth except error?⁹
 How could then
 you be turned away?¹⁰
33. Thus became due¹¹
 the Word¹² of your Lord

1. i. e., *yarzuqu* = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [rizq], to give the means of subsistence. See at 3:37, p. 170, n. 6).
2. i. e., by sending down rains for providing water and growing therewith all kinds of plants, crops and fruits and living beings.
3. i. e., all means of subsistence grown out of the earth including minerals, water, and living beings in water and land.
4. i. e., owns the power of giving the hearing and seeing faculties. *yamliku* = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [malk/mulk/milk], to take in possession. See at 5:17, p. 337, n. 3).
5. *abṣār* (sing. *baṣar*) = visions, eyes, sight, insight, discernment, perception. See at 6:110, p. 437, n. 9).
6. *yukhrija(u)* = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from *akhraja*, form IV of *kharaja* [khurīj], to go out, to leave. See *yukhrija* at 7:110, p. 507, n. 10).
7. i. e., all the affairs of the heavens and the earth *yudabbiru* = he arranges, organizes, regulates, directs, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [dubūr], to turn one's back, to pass. See at 10:3, p. 636, n. 5).
8. i. e., against Allah's displeasure and punishment by worshipping Him Alone and following His injunctions. *tattaqûna* = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqāyah], to guard, to protect. See at 7:65, p. 491, n. 6).
9. *ḍalāl* = error, straying from the right path. See at 3:164, p. 220, n. 9.
10. i. e., from the right course of monotheism to the error of polytheism. *tuṣrafûna* = you are deluded, diverted, turned away (v. ii. m. pl. impfct. passive from *ṣarafa* [ṣarf], to turn, to turn away. See *ṣarafa* at 9:127, p. 634, n. 2).
11. i. e., because of disobedience even after the giving of proper guidance and warning. *ḥaqqat* = she or it became due, proved true, correct, right, incumbent, deserving (v. iii. f. s. past from *ḥaqqā*. See at 7:30, p. 475, n. 3).
12. i. e., the Decree of Allah for retribution.

عَلَى الَّذِينَ فَسَقُوا on those who turn defiant¹
أَنَّهُمْ لَا يُؤْمِنُونَ in that they do not believe.



قُلْ هَلْ مِنْ 34. Say: "Is there among the
شُرَكَائِكُمْ partners of yours² anyone that
يَبْدَأُ الْخَلْقَ initiates³ the creation
ثُمَّ يَعِيدُهُ then repeats⁴ it?"

قُلْ اللَّهُ يَبْدَأُ الْخَلْقَ Say: "Allah initiates creation
ثُمَّ يَعِيدُهُ then repeats it.

فَأَن تَوَكُّنَ How then are you deluded?"⁵

قُلْ هَلْ مِنْ 35. Say: "Is there among the
شُرَكَائِكُمْ partners of yours anyone
يَهْدِي إِلَى الْحَقِّ that guides⁶ to the truth?"

قُلْ اللَّهُ يَهْدِي لِلْحَقِّ Say: 'Allah guides to the truth
أَفَمَنْ يَهْدِي Is then the One Who guides

إِلَى الْحَقِّ أَحَقُّ to the truth more entitled⁷

أَمْ يُنَبِّئُ to be followed⁸ or

أَمَّنْ لَا يَهْدِي the one who finds no way⁹

إِلَّا أَنْ يَهْدِيَّ except that it is guided?"

فَالْكَوْ Then what is the matter with

كَيْفَ تَحْكُمُونَ you? How you judge?

وَمَا يَتَّبِعُ أَكْثَرُهُمْ 36. And most of them follow
الْأَظْ then conjecture.

1. *fasaqu* = they turned defiant, disobeyed, strayed from the right course, rebelled (v. iii. m. pl. past from *fasaqa* [*fisq/fusuq*], to stray from the right course, to renounce obedience. See *yafsuquna* at 7:4163, p. 529, n. 6).

2. i. e., the gods and goddesses the polytheists imagine as partners of Allah. This and the succeeding two '*ayahs*' bring home the folly and unreasonableness of polytheism by pointing out that Allah Alone creates and recreates, gives guidance to the truth and responds to the prayers of His creation while the imaginary gods and goddesses do not have any power whatsoever.

3. *yabdu* = he initiates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See at 10:4, p. 636, n. 8).

4. *yadu* = he repeats, causes to come back, returns, resumes, reinstates (v. iii. m. s. impfct. from '*a'ada*, form IV of '*ada* [*awd'*/*awdah*], to return. See *ya'adu* at 8:38, p. 560, n. 6).

5. i. e., from the right course into worshipping others than Allah. *tu'fakuna* = you are

deluded, beguiled, turned away (v. ii. m. pl. impfct. passive from '*afaka* [*'ifk/'afk/'afak/'ufak*], to lie, to deceive. See at 6:95, p. 431, n. 7).

6. Such as by sending Messengers and Books of guidance. *yahdi* = he guides, shows the way (v. iii. m. s. impfct. from *hadu* [*hady hudan/hidayah*], to guide, to lead. See *yahdiya* at 4:137, p. 305, n. 8).

7. *'ahaqq* = more entitled, more deserving. See at 9:108, p. 624, n. 9.

8. *yuttab'a(u)* = he is followed, pursued (v. iii. m. s. impfct. passive from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*taba'ah*], to follow. The final letter takes *fathah* because of the particle '*an* coming before the verb. See *yattabi'* at 4:115, p. 295, n. 9).

9. i. e., the idols and images cannot even move from one place to another except when they are moved by others. *yahiddi* (originally *yahtadi*; the *tâ'* is changed into *dâl* and then assimilated into the following *dâl* and a *kasrah* is put under the preceding *hâ'* to avoid the meeting of two vowelless letters) = he finds way, receives guidance (v. iii. m. s. impfct. from *ihtada*, form VIII of [*hidayah/hudan/hady*], to lead, to guide. See *muhtadun* at 9:18, p. 584, n. 4).

إِنَّ الظَّنَّ لَا يَأْتِي
مِنَ الْحَقِّ شَيْئًا
إِنَّ اللَّهَ عَلِيمٌ
بِمَا يَعْمَلُونَ ﴿٦٦﴾

Verily conjecture avails¹ not
against the truth whatsoever.
Indeed Allah is All-Knowing
of what you do.

وَمَا كَانَ هَذَا الْقُرْآنُ
أَنْ يُضَرَّى
مِنْ دُونِ اللَّهِ
وَلَكِنْ تَصْدِيقٌ
أَلَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلُ الْكِتَابِ
لَا رَيْبَ فِيهِ
مِنْ رَبِّ الْعَالَمِينَ ﴿٦٧﴾

37. Nor is this Qur'ân such
as could be made up²
by anyone besides Allah,
but a confirmation³ of
what is before it and
an elucidation⁴ of the Book⁵ –
wherein is no doubt⁶ –
from the Lord of all beings.⁷

أَمْ يَقُولُونَ
أَفْتَرَاهُ
قُلْ فَأْتُوا
بِسُورَةٍ مِثْلِهِ
وَادْعُوا مَنِ اسْتَطَعْتُمْ
مِنْ دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٨﴾

38. Or do they say
he has made it up?⁸
Say: "Then produce
a sûrah like it and
call on whom you can"⁹
besides Allah,
if you are truthful.

بَلْ كَذَّبُوا ﴿٦٩﴾

39. Nay, they call lies to

1. يَغْنِي *yughni* = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from 'aghnâ, form IV of ghaniya [ghinan / ghanâ'] i. to be free from want, to be rich. See *tughni* at 9:28, p. 588, n. 7).

2. يُفْتَرَى *yuftarâ* = he or it is trumped up, fabricated, made up, invented falsely, slandered (v. iii. m. s. impfct. passive from *iftarâ*, form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See *iftarâ* at 10:17, p. 642, n. 6).

3. i. e., it has been sent by Allah as a confirmation of what is before it of revealed Books; for it is the same religion of Islam and monotheism which has been communicated through the different Messengers. تَصْدِيقٌ *taşdiq* = confirmation,

attestation, authentication, verification (verbal noun in form II of *şadaqa* [şadq/şidq], to tell the truth. See *muşaddiq* at 6:92, p. 428, n. 11).

4. تَفْصِيلُ *tafsîl* = elaboration, explanation, to set in detail, to spell out, to cut out (verbal noun in form II of *faşala* [faşl], to separate, to cut off. See at 7:145, p. 519, n. 3).

5. i. e., the rules and injunctions set therein (Al-Tabarî, XI, 117).

6. i. e., there is no doubt that this Book, the Qur'ân, has been sent by Allah, Lord of all beings, as a confirmation of the previously revealed Books and as an elaboration of the rules and injunctions for guidance. رَيْبٌ *rayb* = doubt, suspicion, misgivings. See at 9:45 p. 597, n. 2.

7. See 32:2. عَالَمِينَ *'âlamîn* (acc./gen. of عالم *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. 'âlam) = all beings, creatures. See at 10:10, p. 639, n. 7).

8. The question is put to point out the absurdity of such allegation and a challenge is thrown out for anyone to come up with even a single sûrah like that of the Qur'ân. (see also 2:23, 11:13 and 17:88). اِفْتَرَاهُ *iftarâ* = he fabricated, made up,

invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See at 10:17, p. 642, n. 6. See also n. 2 above).

9. i. e., call on anyone to help you. اسْتَطَعْتُمْ *istaṭa'tum* = you were able to, capable of, you could (v. ii. m. pl. past from *istaṭa'a*, form X of *ṭa'a* [taw'], to obey. See *istaṭa'ta* at 6:35, p. 404, n. 11).

بِمَا لَمْ يُحِيطُوا¹ what they do not encompass¹

بِعِلْمِهِ² the knowledge of,²

وَلَمَّا يَأْتِهِمْ³ and there has not yet come

تَأْوِيلُهُ⁴ to them its exposition.³

كَذَلِكَ كَذَّبَ⁵ Thus did disbelieve⁴

الَّذِينَ مِنْ قَبْلِهِمْ⁶ those before them.

فَانْظُرْ كَيْفَ كَانَ⁷ Then see how was the

عَاقِبَةُ الظَّالِمِينَ⁸ end⁵ of the transgressors.⁶



وَمِنْهُمْ مَنْ⁹ 40. And of them⁷ are those

يُؤْمِنُ بِهِ¹⁰ who believe in it;

وَمِنْهُمْ مَنْ¹¹ and of them are those who

لَا يُؤْمِنُ بِهِ¹² do not believe in it.

وَرَبُّكَ أَعْلَمُ¹³ And your Lord knows best

بِالْمُفْسِدِينَ¹⁴ the trouble-makers.⁸

Section (Rukū') 5

وَإِنْ كَذَّبُوا¹⁵ 41. And if they call lies to

فَقُلْ لِي عَمَلٍ¹⁶ you, say: "For me is my deed

وَلَكُمْ عَمَلُكُمْ¹⁷ and for you is your deed;⁹

أَنْتُمْ رِئُوسٌ مِمَّا أَعْمَلُ¹⁸ you are free¹⁰ from what I do

وَأَنَا بَرِيءٌ¹⁹ and I am free

مِمَّا تَعْمَلُونَ²⁰ from what you do.

1. *yuhīṭū* (na) = they comprehend, grasp fully, encompass, enclose, encircle (v. iii. m. pl. impfct. from *'aḥāṭa*, form IV of *ḥāṭa* [*hawṭ* / *hīṭah* / *hiyāṭah*]), to surround, to guard, to watch. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See *'uḥīṭa* at 10:22, p. 644, n. 13).

2. People are prone to oppose and decry what they do not understand nor try to understand.

3. i. e., the truth of what it contains of promises and warnings. *تاویل ta'wīl* = exposition, explication, explanation, interpretation (verbal noun from *'āla* [*'awl* / *ma'āl*], to revert, to return, to be attributed. See at 4:59, p. 267, n. 6).

4. i. e., thus did the previous peoples disbelieve without understanding and without caring to understand. *كذب kadhdhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 10:17, p. 642, n. 7).

5. *عاقبة āqibah* (s.; pl. *عواقب 'awāqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:128, p. 512, n. 2.

6. *ظالمين ṣālimīn* (acc./gen. of *ṣālimūn*, sing. *ṣālim*) = transgressors (i. e., polytheists, *shirk* being called a grave *ẓulm* at 31:13 in the Qur'ān), wrong-doers, unjust persons Active participle of *ṣalama* [*ẓulm*], to transgress, do wrong. See at 5:29, p. 343, n. 1).

7. The immediate reference is to the Makkan people, but it applies to all peoples at all times.

8. *مفسدين muḥsidīn* (acc./gen. of *muḥsidūn*, sing. *muḥsid*) = mischief-makers, trouble-makers (active participle from *'aḥsada*, form IV of *ḥasada* [*ḥasād* / *ḥusūd*], to be bad. See at 7:103, p. 506, n. 5).

9. i. e., everyone is individually accountable to Allah. See also 6:164, 17:15, 35:18, 39:7, 41:46, 45:15 and 53:38.

10. *بريء barī'* (s.; pl. *abriyā' / burā' / birā'*) = innocent, guiltless, free, exempt, absolved. See at 9:3, p. 577, n. 3.

وَمِنْهُمْ مَّنْ 42. And of them are those
 يَسْمَعُونَ إِلَيْكَ who listen¹ to you; but
 أَفَأَنْتَ تَسْمِعُ الْعُمْ أَمَّا أَنْتَ تَسْمِعُ الْعُمْ can you make the deaf² hear,³
 وَلَوْ كَانُوا even though they do not use
 يَعْقِلُونَ to understand?

وَمِنْهُمْ مَّنْ 43. And of them are those
 يَنْظُرُونَ إِلَيْكَ who look⁴ at you;
 أَفَأَنْتَ تَهْدِي الْعُمْ but can you guide the blind,⁵
 وَلَوْ كَانُوا even though they use
 لَا يَبْصُرُونَ not to see.⁶

إِنَّ اللَّهَ لَا يَظْلِمُ 44. Verily Allah wrongs⁷ not
 النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ man whatsoever;⁸ but
 يَظْلِمُونَ themselves
 do wrong.

وَيَوْمَ 45. And the day
 يَحْشُرُهُمْ He will muster⁹ them –
 كَأَن لَّمْ يَلْبَثُوا as if they had stayed¹⁰ not
 إِلَّا سَاعَةً مِنَ النَّهَارِ but an hour of the day – they
 يَتَعَارَفُونَ بَيْنَهُمْ recognizing¹¹ one another.
 فَذَٰخِرُ الْذِّينِ Losers will indeed be those

1. i. e., they only listen but their minds are not inclined to understand. يَسمعون *yastami'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'u* at 6:36, p. 415, n. 2).

2. i. e., mentally deaf, whose hearts and minds are averse to receiving the truth.

3. تسمع *tusmi'u* = you make (someone) hear, pay attention (v. ii. m. s. impfct. from *'asma'a*, form IV of *sami'a*. See n. 1. above).

4. i. e., they simply look without wanting to see the truth. ينظر *yanẓuru* = he looks, sees, views, glances (v. iii. m. s. impfct. from *naẓara* [*naẓra/manẓar*], to see, view, look at. See *naẓara* at 9:127, p. 633, n. 9).

5. i. e., mentally blind being averse to seeing the truth. عمى *'umy* (sing. *'a'mâ*) = blind. See *'a'mâ* at 6:50, p. 410, n. 8).

6. يرون *yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/basira* [بصر *baṣar*], to look, to see. See at 7:195, p. 541, n. 8).

7. يظلم *yazlimu* = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *lâ taẓlimû* at 9:36, p. 592, n. 8).

8. i. e., He does not convict or punish anyone, without one's own fault.

9. i. e., after resurrection on the Day of Judgement. يحشر *yaḥshuru* = he musters, gathers, collects, assembles, herds (v. iii. m. s. impfct. from *ḥashara* [*hashr*], to gather. See *naḥshuru* at 10:28, p. 648, n. 1).

10. i. e., it will seem to them that they had lived in the worldly life only for an hour. يلبثوا *yalbathû* (na) = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [*labth/lubth/lubâth*], to remain. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See *labithtu* at 10:16, p. 642, n. 3).

11. يتعارفون *yata'arafûna* = they recognize one another, know one another, become acquainted with one another (v. iii. m. pl. impfct. from *ta'arafa*, form VI of *'arafa* [*ma'rifah* /*'irfân*], to know, to recognize. See *yu'rifûna* at 7:46, p. 483, n. 3).

كَذَّبُوا who disbelieved¹
 بِلِقَاءِ اللَّهِ in the meeting with Allah
 وَمَا كَانُوا and were not
 مُتَّبِعِينَ recievers of guidance.²

وَأَمَّا رَبَّنَا 46. And whether We make
 بَعْضَ الَّذِي you see³ some of what
 نَعِدُهُمْ We promise⁴ them
 أَوْ نَوَفِّئُكَ or cause you to die,⁵

فَإِلَيْنَا مَرْجِعُهُمْ to Us shall be their return.⁶
 ثُمَّ اللَّهُ شَهِيدٌ Moreover Allah is Witness

عَلَى مَا يَفْعَلُونَ over what they do.

وَلِكُلِّ أُمَّةٍ 47. And for every people⁷
 رَسُولٌ there was a Messenger.⁷

فَإِذَا جَاءَهُمْ رَسُولُهُمْ قُضِيَ
 رِسْوَلُهُمْ قُضِيَ will come,⁸ decree will be
 بَيْنَهُمْ given⁹ as between them
 بِالْقِسْطِ وَهُمْ with equity¹⁰ and they
 لَا يَظْلَمُونَ will not be wronged.

وَيَقُولُونَ 48. They say:
 مَتَى هَذَا الْوَعْدُ "When is this promise,¹¹

1. كَذَّبُوا *kadhhabû* = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 8:54, p. 567, n. 7).

2. مُتَّبِعِينَ *muhtadîn* (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah*/*hudan*/*hady*], to lead, to guide. See at 9:18, p. 584, n. 4).

3. نَرَى *nuriyanna* = we show, make (someone) see (v. i. pl. emphatic impfct. in form IV of *ra'â* [*ru'y*/*ru'yah*], to see *nurî* at 6:75, p. 421, n. 10).

4. i. e., of retributions in this world for unbelief and disobedience. نَعِدُ *na'idu* = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [*wa'd*], to make a promise. See *ya'idu* at 8:7, p. 548, n. 10).

5. نَوَفِّئُكَ *natawaffayanna* = we take fully, cause to die (v. i. pl. emphatic impfct. from *tawaffâ*, from V of *wafâ* [*wafâ*/*wafy*], to be perfect, to fulfil. See *yatawaffâ* at 8:50, p. 566, n. 1).

6. i. e. after resurrection, so that they cannot escape due punishment. مَرْجِعٌ *marji'* (s.; pl. مَرَاجِعٌ *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:23, p. 645, n. 8).

7. i. e., a Messenger was sent to every people that had passed away before the time of Muhammad, peace and blessings of Allah be on him (Al-Tabarî, XI, 121).

8. i. e. on the Day of Judgement the Messengers will be confronted with their respective peoples (Al-Tabarî, XI, 121).

9. قُضِيَ *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 10:19, p. 643, n. 7).

10. i. e., everyone will be recompensed according one's deeds and no injustice will be done to anyone. قِسْطٌ *qisṭ* = justice, equity, fairness. See at 7:29, p. 474, n. 7).

11. i. e., the promised event – the Resurrection and the Day of Judgement. وَعْدٌ *wa'd* (s.; pl. *wu'ad*) = promise. See at 9:111, p. 626, n. 2.

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?¹

﴿١٨﴾

قُلْ لَا أَمْلِكُ 49. Say: "No power I have²

لِنَفْسِي ضَرًّا to do myself any harm³

وَلَا نَفْعًا nor any benefit⁴

إِلَّا بِمَا شَاءَ اللَّهُ except what Allah will.

لِكُلِّ أُمَّةٍ For every people

أَجَلٌ there is an appointed time.⁵

إِذَا جَاءَ أَجَلُهُمْ When their time comes,

فَلَا يَسْتَجِرُّونَ سَاعَةً they cannot delay⁶[it]an hour

وَلَا يَسْقُضُونَهَا nor can they advance⁷ [it].

قُلْ أَرَأَيْتُمْ 50. Say: "Do you see,

إِنِ أَنْتُمْ عَذَابُهُ if His punishment comes to you

بَيْنَ آوَاهِرًا by night⁸ or by day,⁹

مَا ذَا يُسْتَعْجَلُ مِنْهُ what of it will the sinners

الْمُجْرِمُونَ seek to be hastened?"¹⁰

أَنْذَرُ 51. Is it then that

إِذَا مَا وَقَعَ when it will have happened¹¹

أَنْتُمْ بِهِ you will believe in it?

أَلَكُنْ وَقَدْ كُنْتُمْ بِهِ Now!¹² You had indeed been

تَسْتَعْجِلُونَ seeking to hasten¹³ it.

1. i. e., if you are truthful in your statement that there will be resurrection and judgement. صادقون

ṣādiqīn (pl.; acc./gen. of ṣādiqūn; s. ṣādiq) = truthful, those who speak the truth (active participle from ṣadaqa [ṣadq/ ṣidq], to speak the truth. See at 9:119, p. 630, n. 3).

2. أَمْلِكُ 'amlīku = I own, possess, have power over (v. i. s. impfct. from malaka [malk /mulk /milk], to take in possession. See yamliku at 7:188, p. 538, n. 10).

3. ضَرَّ ḍarr = harm, damage, injury. See at 7:188, p. 538, n. 12.

4. نَفْعُ naf' = benefit, use, usefulness, profit. See at 7:188, p. 538, n. 11.

5. أَجَلٌ 'ajal (pl. 'ājāl) = appointed time, term, date, deadline. See at 10:11, p. 639, n. 10.

6. يَسْتَأْخِرُونَ yasta'khirūna = they put off, seek to defer, delay (v. iii. m. pl. impfct. from ista'khara, form X from the root 'akhr. See 'akhharta at 7:34, p. 477, n. 1).

7. يَسْتَقْدِمُونَ yastaqdimūna = they seek to bring forward, to have in advance (v. iii. m. pl. impfct. from isataqadama, form X of qadima [qudūm], to arrive, to reach. See qaddamat at 7:34, p. 477, n. 2).

8. بَيْنَ bayātan = by night, while sleeping at night. See at 7:97, p. 503, n. 15.

9. i. e., whenever it comes, you will not be able to resist or avert it. نَهَارٌ nahār (s.; pl. 'unhur/nuhur) = day. See at 3:190, p. 231, n. 2.

10. يَسْتَعْجِلُ yasta'jilu = he seeks to hasten, expedites (v. iii. m. s. impfct. from ista'jala, form X of 'ajila ['ajal/'ajalah], to hasten. See isti'jāl at 10:11, p. 639, n. 9).

11. وَقَعَ waqa'a = he or it fell, fell down, occurred, came to pass, happened (v. iii. m. s. past from wuqu', to fall. See at 7:134, p. 514, n. 2).

12. i. e., it will be said to them that their believing then will not be of any avail, for they had disbelieved and had been seeking to hasten it out of their utter unbelief.

13. تَسْتَعْجِلُونَ tasta'jilūna = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from ista'jala, form X of 'ajila ['ajal/'ajalah], to hasten. See n. 10 above).

ثُمَّ يَلِ 52. Then it will be said
لِلَّذِينَ ظَلَمُوا to those who do wrong;¹
دُوقُوا "You all taste² the
عَذَابُ الْخُلْدِ punishment in perpetuity.³
هَلْ تُجْزَوْنَ Are you recompensed⁴ aught
إِلَّا بِمَا كُنْتُمْ but for what you used
تَكْسِبُونَ to acquire?"⁵

وَيَسْتَفِئُونَكَ 53. And they enquire of you:
أَحَقُّ هُوَ قُلُوبِي وَرَبِّي "Is it true?" Say: "Yes, by my
إِنَّهُ أَحَقُّ Lord, it is indeed true;
وَمَا أَنتَ بِمُعْجِزٍ and you cannot baffle⁶ it."

Section (Rukû') 6

وَلَوْ أَنَّ لِكُلِّ 54. And were there for every
نَفْسٍ ظَلَمَتْ individual that transgresses⁷
مَا فِي الْأَرْضِ all that is in the earth,
لَافْتَدَتْ he would redeem himself⁸
بِهِ therewith;⁹
وَأَسْرُوا and they would conceal¹⁰
الْإِثْمَ لَمَّا the repentance¹¹ when
رَأَوْا الْعَذَابَ they saw the punishment;
وَقُضِيَ and decree will be given¹²

1. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. ظَلَمُوا *zalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *zalamâ* [*zalm/zulm*], to do wrong. See at 7:160, p. 527, n. 12).

2. دُوقُوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 9:35, p. 592, n. 1).

3. i. e. punishment and suffering that will continue for ever. خُلْد *khuld* = eternity, endless duration, perpetuity. See *khâlidûn* at 10:26, p. 647, n. 5.

4. تُجْزَوْنَ *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See *yujzawna* at 7:180, p. 536, n. 6).

5. i. e., of guilt and sin. تَكْسِبُونَ *taksibûna* = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [*kasb*], to earn, acquire. See at 7:39, p. 479, n. 12).

6. يُعْجِزُ *mu'jizûn* (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate (act. participle from *'ajaza*, form IV of *'ajazu/ajiza* [*'ajz*], to be weak, incapable. See *mu'jizi* at 9:2, p. 576, n. 5).

7. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. ظَلَمَتْ *zalamat* = she did wrong, transgressed, committed injustice (v. iii. f. s. past from *zalamâ*. See n. 1 above).

8. افْتَدَتْ *ifadat* = she redeemed herself, ransomed herself, freed herself, sacrificed (v. iii. f. s. past from *iftadâ*, form VIII of *fadâ* [*fidan/fidâ'*], to redeem, ransom. See at 2:229, p. 113, n. 6).

9. i. e., one would like to sacrifice all the wealth of the world to get rid of the punishment.

10. i. e., the leaders of the unbelievers would attempt to conceal their repentance from their followers (Al-Tabarî, XI, 123). أَسْرُوا *'asarrû* = they concealed, secreted, hid (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/tasirrah/ masarra*], to make happy. See at 5:52, p. 356, n. 8).

11. نَدَامَةٌ *nadâmah* = repentance, remorse, regret. See *nâdimîn* at 5:52, p. 356, n. 9.

12. قُضِيَ *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qadâ* [*qadâ'*], to settle, to decide. See at 10:47, p. 654, n. 9).

بَيْنَهُمْ بِالْقِسْطِ¹ between them with equity¹

وَهُمْ and they

لَا يَظْلَمُونَ² will not be wronged.²

أَلَا إِنَّ لِلَّهِ 55. Lo, to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَالْأَرْضِ³ and the earth.³

أَلَا إِنَّ وَعْدَ اللَّهِ⁴ Oh sure, Allah's promise⁴

حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ is true, but most of them

لَا يَعْلَمُونَ⁵ do not know.⁵

هُوَ يُحْيِي 56. He gives life⁶

وَيُمِيتُ and causes to die;⁷

وَالِلَّهِ and to Him

تُرْجَعُونَ⁸ you shall be returned.⁸

يَا أَيُّهَا النَّاسُ 57. O mankind,

فَدَعَاكُمْ⁹ there has indeed come to you

مَوْعِظَةٌ مِنْ رَبِّكُمْ exhortation⁹ from your Lord;

وَشِفَاءٌ لِمَا and a remedy¹⁰ for what is

فِي الصُّدُورِ in the hearts;¹¹

وَهُدًى وَرَحْمَةً and guidance and mercy

لِلْمُؤْمِنِينَ¹¹ for the believers.

1. قِسْطٌ *qisṭ* = justice, equity, fairness. See at 10:47, p. 654, n.10).

2. i. e., everyone will be recompensed according to one's deeds. يَظْلَمُونَ *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 6:160, p. 462, n. 5).

3. Allah has absolute ownership and authority over the heavens and the earth and all that exists in them. None has any share in them, neither in their creation nor in their management and disposal. Hence these will not be available to anyone on the Day of Judgement for one's redemption therewith from the punishment.

4. i. e., the promise of resurrection, Day of Judgement, reward and punishment. وَعْدٌ *wa'd* (s.; pl. *wu'ūd*) = promise. See at 10:48, p. 654, n. 4.

5. i. e., most of them do not know the reality of the occurrence of the resurrection, Day of Judgement, reward and punishment. لَا يَعْلَمُونَ *ya'lamûna* = they know (v. iii. m. pl. impfct. from *'alima*, to know, be aware of. See at 6:97, p. 432, n. 4).

6. يُحْيِي *yuhyi* = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 9:116, p. 628, n. 7).

7. Allah has absolute power to give life to any lifeless being and cause any living being to die as and when He wills. So it is nothing difficult for Him to resurrect the dead and make them return to Him, as stressed in the next clause of the *'āyah*.

يُمِيتُ *yumitu* = he causes to die, puts to death (v. iii. m. s. impfct. from *'amāta*, form IV of *māta* [*mawt*], to die. See at 9:116, p. 628, n. 8).

8. تُرْجَعُونَ *turja'ûna* = you (all) are returned, sent back, brought back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû*'], to return). See *turja'u* at 8:44, p. 563, n. 9).

9. So none will have the excuse of not knowing the truth. مَوْعِظَةٌ *maw'izah* (pl. *mawā'iz*) = admonition, exhortation, counsel. See at 7:145, p. 519, n. 2.

10. شِفَاءٌ *shifā'* = remedy, cure, healing. See *yashfi* at 9:14, p. 582, n. 5.

11. i. e., of ignorance and misgivings.

قُلْ بِفَضْلِ اللَّهِ 58. Say: "By Allah's grace

وَبِرَحْمَتِهِ and by His mercy."¹

فِي ذَلِكَ فَلْيَفْرَحُوا So in that let them rejoice.²

هُوَ خَيْرٌ مِمَّا It is better than all that

يَجْمَعُونَ they accumulate.³

قُلْ أَرَأَيْتُمْ 59. Say: "Do you see⁴

مَا أَنزَلَ اللَّهُ what Allah has sent down⁵

لَكُمْ مِنْ رِزْقٍ for you of provision,⁶

فَجَعَلْتُمْ سِرَّةً then you have made of it

حَرَامًا وَحَلَالًا unlawful and lawful?"⁷

قُلْ أُمِرْتُ أَنْقُلْ Say: "Has Allah permitted⁸

لَكُمْ أَنْ تَعْبُدُوا you, or against Allah

تَقُولُونَ you invent lies?"⁹

وَمَا ضُرُّ 60. And what do think¹⁰

الَّذِينَ يَقُولُونَ those who fabricate against

عَلَى اللَّهِ الْكَذِبُ Allah the lie [will be done]

يَوْمَ الْقِيَامَةِ on the Day of Resurrection?

إِنَّ اللَّهَ لَا Verily Allah is

فَضْلٌ عَلَى النَّاسِ Full of Bounty to men¹¹

وَلَكِنْ أَكْثَرُهُمْ but most of them

لَا يَشْكُرُونَ do not express gratitude.¹²

1. i. e., the guidance and exhortation contained in the Qur'ân, in other words Islâm, is bestowed by Allah's grace and mercy; and in this grace and favour of Allah the believers should rejoice.

2. يفرحوا *yafrahû(na)* = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariha* [*farah*]), to be glad. The terminal *nûn* is dropped because of the *lâm* of command coming before the verb. See at 3:120, p. 203, n. 12).

3. i. e., of worldly wealth and resources, which are in fact only ephemeral. يجمعون *yajma'ûna* = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'a* [*jam'*]), to gather, to collect. See at 3:157, p. 218, n. 1).

4. i. e., do you consider and reflect over?

5. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV ['*inzâl*] of *nazala* [*nuzâl*]), to come down, get down. See at 6: 91, p. 427, n. 10).

6. i. e., whatever Allah has sent down of water and has created therewith of plants, corns, fruits and animals that live on them. رزق *rizq* (pl. أرزاق *arzâq*) = sustenance, subsistence, livelihood,

means of livelihood, provision, boon. See at 8:74, p. 575, n. 8.

7. Such as the polytheists did by earmarking some parts of their crops for their gods and goddesses or tabooing some animals for particular reasons (see 8:103 & 6:136).

8. أذن *'adhina* = he permitted, gave leave, allowed (v. iii. m. s. past from '*idhn*, to allow, to permit, to listen. See '*adhinta* at 9:43, p. 596, n. 8).

9. يتفرون *taftarûna* = you (all) fabricate, make up, invent falsely, trump up, calumniate (v. ii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*]), to cut lengthwise, to fabricate. See *yaftarûna* at 10:30, p. 648, n. 13).

10. i. e., do they think that on the Day of Resurrection they will not be punished for their having invented lies against Allah? No, that will not be the case. They will be duly punished.

11. For, He defers punishing men for their sins till the Day of Judgement and, at the same time, continues to bestow graces on them till their death (Al-Ṭabbarî, XI, 128).

12. يشكرون *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrân*]), to thank. See at 7:58, p. 488, n. 17).

Section (Rukû') 7

وَمَا تَكُونُ 61. And whatever situation¹

فِي شَأْنٍ you² are in

وَمَا تَتْلُوا and whatever you recite³

مِنْهُ مِنْ قُرْآنٍ of it⁴ of the Qur'ân,⁵

وَلَا تَمَلُّونَ and you all do not do⁶

مِنْ عَمَلٍ إِلَّا كُنَّا any deed except that We are

عَلَيْكُمْ شُهَدَا over you witnesses⁷

إِذْ تُفِيضُونَ فِيهِ as you are engaged⁸ in it;

وَمَا يَصْرُفُ nor does there slip⁹

عَنْ رَبِّكَ from your Lord

مِنْ مِثْقَالِ ذَرَّةٍ فِي even the weight¹⁰ of an atom¹¹

الْأَرْضِ وَلَا فِي السَّمَاءِ in the earth or in the heaven;

وَلَا أَصْغَرَ مِنْ nor anything smaller¹² than

ذَلِكَ وَلَا أَكْبَرَ that nor anything bigger

إِلَّا فِي كِتَابٍ except that it is in a book¹³

مُبِينٍ all too clear.¹⁴

آلَا 62. Oh sure,

إِنَّ أَوْلِيَاءَ اللَّهِ the friends¹⁵ of Allah,

لَا خَوْفٌ عَلَيْهِمْ no fear will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve¹⁶ –



1. شَأْن *sha'n* (s.; pl. *shu'ûn*) = situation, condition, state, circumstances, affair, matter.

2. The address is to the Prophet, peace and blessings of Allah be on him.

3. تَلَّوْا *tatlû* = you recite, read, rehearse (v. ii. m. s. impfct. from *talâ* [*tilâwah/talw*], to read, to follow. See *talawtu* at 10:16, p. 642, n. 1).

4. i. e., of the Book given by Allah, the Qur'ân.

5. i. e., any portion you recite (Al-Ṭabarî, XI, 129).

6. The address is to people in general. تَعْمَلُونَ *ta'malûna* = you all do, act, perform (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 2:140, p. 66, n. 8).

7. شُهَدَا *shuhûd* (pl.; s. *shâhid*) = witnesses. See *shahîd* at 10:29, p. 648, n. 9.

8. تُفِيضُونَ *tufîḍûna* = you (all) are engaged, take part, undertake (v. ii. m. pl. impfct. from *'afûḍa*, form IV of *fâḍa* [*ḡayḍ/fayḍân*], to flow, overflow, inundate. *'afîḍû* at 7:50, p. 484, n. 7).

9. يَصْرُفُ *ya'zubu* = he slips, escapes, becomes distant (v. iii. m. s. impfct. from *'azaba* [*'uzûb*], to slip, to be far).

10. مِثْقَال *mithqâl* (s.; pl. *mathâqîl*) = weight. See at 4:40, p. 258, n. 5.

11. ذَرَّة *dharrah* (s.; pl. *dharrât*) = atom, tiny particle, dust speck, the measure of a small ant. See 4:40, p. 258, n. 6.

12. أَصْغَرَ *'aṣghar* = smaller, smallest, younger, youngest (relative of *ṣaghîr*). See *ṣaghîrân* at 9:29, p. 589, n. 2.

13. i. e., recorded in a book. كِتَاب *kitâb* = writing, writ, prescript, book, document, contract. See at 8:68, p. 572, n. 5.

14. مُبِين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 10:2, p. 636, n. 2.

15. The qualifications of the 'awliyâ' of Allah are mentioned in the next 'āyah. أَوْلِيَاءَ *'awliyâ'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, legal guardians. See at 9:23, p. 585, n. 10.

16. i. e., on the Day of Judgment. يَحْزَنُونَ *yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*huzn/ḥazan*], to grieve. See at 7:49, p. 484, n. 5).

63. Those who believe¹
وَكَانُوا
يَتَّقُونَ ﴿٦٣﴾ and use to
be on their guard.²
64. For them are glad tidings³
لَهُمُ الْبَشْرَى
فِي الْحَيَاةِ الدُّنْيَا in the worldly life⁴
وَفِي الْآخِرَةِ and in the hereafter.⁵
لَا يَبْدِيلُ There is no variation⁶
لِكَلِمَاتِ اللَّهِ in the words⁷ of Allah.
ذَٰلِكَ هُوَ الْفَوْزُ This is the success⁸
الْعَظِيمُ ﴿٦٤﴾ most magnificent.⁹
65. Nor let there sadden¹⁰ you
وَلَا يَحْزُنْكَ
قَوْلُهُمْ their saying.¹¹
إِنَّ الْوِزَرَ Verily power and prestige¹²
لِلَّهِ جَمِيعًا belong to Allah *in toto*.
هُوَ السَّمِيعُ He is the All-Hearing,
الْعَلِيمُ ﴿٦٥﴾ the All-Knowing.
66. Behold,
أَلَا
إِنَّ لِلَّهِ verily to Allah belongs
مَنْ فِي السَّمَوَاتِ whoever¹³ is in the heavens
وَمَنْ فِي الْأَرْضِ and whoever is in the earth.¹⁴

1. i. e., the 'awliyâ' of Allah are those who believe in Allah, His Messenger Muhammad, peace and blessings of Allah be on him, and the Book (Qur'ân) that has been sent down to him
2. i. e., they continue to be on their guard against Allah's displeasure by scrupulously following His injunctions contained in the Qur'ân and the instructions of His Messenger (*sunnah*). يتقون *yattaqûna* = they are on their guard, are wary [of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 10:6, p. 638, n. 5).
3. i. e., bushrâ = glad tidings, good news. See at 7:57, p. 488, n. 3.
4. i. e., of Allah's help (see for instance 40:51 and 47:7).
5. i. e., of forgiveness and *jannah* (See for instance 5:9, 9:72, 41:30 and 48:29. Also see Al-Ṭabrizi, XI, 133-134; Ibn Kathîr, IV, 216-217).
6. i. e., *tabdîl* = to vary, to alter, to change, exchange (verbal noun in form II of *badala*, to replace. See *baddil* at 10:15, p. 641, n. 8).
7. i. e., the promises of Allah (see 6:34, 115:13-31; 18:27; 39:20).
8. i. e., the obtaining of the promise of *jannah* and the Pleasure of Allah is the greatest success for a Muslim. فوز *fawz* = success, triumph, victory, achievement. See at 9:111, p. 626, n. 7.
9. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:89, p. 615, n. 11).
10. لا يحزن *lâ yahzun(u)* = let he or it not grieve, sadden (v. iii. m. s. imperative [prohibition] from *hazana* [*hazan/huzn*]). The last letter is vowelless because of the *lâ* of prohibition coming before the verb. See at 5:41, p. 348, n. 2.
11. i. e., the sayings of the unbelievers about Allah, His Messenger, peace and blessings of Allah be on him, and about the Book (the Qur'ân) sent down to him.
12. عزه *'izzah* = might, power, respect, self-respect, prestige, honour, fame, renown, pride, arrogance. See at 4:139, p. 306, n. 6.
13. Note the word *man* which applies to animate beings.
14. Therefore Allah Alone deserves to be worshipped, none or nothing else.

وَمَا يَتَّبِعْ And naught do there follow¹
 الَّذِينَ يَدْعُونَ those who invoke²
 مِن دُونِ اللَّهِ besides Allah
 شُرَكَاءَ partners-gods³ -
 إِن يَتَّبِعُونَ naught do they follow
 إِلَّا الظَّنَّ except conjecture;⁴
 وَإِن هُمْ and naught do they do
 إِلَّا يَخْرُصُونَ except telling lies.⁵

1. يتبع *yattabi'u* = he follows, pursues (v. iii. m. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'* /*tabā'ah*], to follow. See *yuttaba'a* at 10:35, p. 650, n. 8).

2. يدعون *yad'ûna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 6:108, p. 436, n. 6).

3. i. e., partners with Allah, partner-gods شركاء *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 7:190, p. 540, n. 3.

4. i. e., the gods and goddesses the polytheists worship and invoke have no real existence but are mere invention of their own imagination and conjecture.

5. i. e., in setting up the imaginary gods and goddesses and in attributing imaginary functions to them. يخرون *yakhruṣûna* = they tell lies, surmise, conjecture (v. iii. m. pl. impfct. from *kharaṣa* [*kharg*], to guess, to tell an untruth. See *takhruṣûna* at 6:148, p. 455, n. 11).

6. جعل *ja'ala* = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See *ja'alnâ* at 5: 20, p. 319, n. 5).

7. تسكنوا *taskunû(na)* = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [*sukûn*], to be calm, still. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *uskunû* at 7:161, p. 527, n. 13).

8. مبصر *mubṣir* (s.; pl. *mubṣirûn*) = one who sees through/perceives/ discerns, gives visibility (act. participle from *'abṣara*, form IV of *baṣura* /*baṣira* [*baṣar*], to see, to understand. See *mubṣirûn* at 7:201, p. 543, n. 8).

9. آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 10:7, p. 638, n. 9.

10. i. e., listen attentively in order to understand. يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'* /*samâ'* / *samâ'ah* /*masma'*], to hear. See at 8:21, p. 554, n. 1).

11. اتخذ *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 4:125, p. 299, n. 12).

هُوَ الَّذِي 67. He it is Who
 جَعَلَ لَكُمُ اللَّيْلَ has set⁶ for you the night
 لِتَسْكُنُوا therein,
 وَالتَّهَارُ مَبْصُرًا and the day giving visibility.⁸
 إِنَّ فِي ذَلِكَ Verily therein are
 لَآيَاتٍ لِّقَوْمٍ sure signs⁹ for a people
 يَسْمَعُونَ that listen.¹⁰

قَالُوا 68. They say
 اتَّخَذَ اللَّهُ وَلَدًا Allah has taken¹¹ a son.
 سُبْحَنَهُ Sacrosanct is He;
 هُوَ الْعَزِيزُ He is the One Above Want.
 لَهُ To Him belongs
 مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth.

إِنْ عِنْدَكُمْ You do not have with you

مِنْ سُلْطَانٍ يَهْدَىٰ any authority¹ for this.

أَقُولُوكَ عَلَى اللَّهِ Do you say against Allah

مَا لَا تَعْلَمُونَ what you do not know?²

قُلْ 69. Say:

إِنَّ الَّذِينَ يَفْتَرُونَ "Verily those who fabricate³

عَلَى اللَّهِ الْكَذِبَ against Allah the lie

لَا يَفْلَحُونَ shall not succeed.⁴

مَتَّعْ 70. An enjoyment⁵

فِي الدُّنْيَا in this world;

ثُمَّ إِلَيْنَا thereafter to Us

مَرْجِعُهُمْ ثُمَّ shall be their return;⁶ then

نَذِيقُهُمْ We will make them taste⁷

الْعَذَابَ الشَّدِيدَ the severe⁸ punishment

بِمَا كَانُوا because they use to

يَكْفُرُونَ disbelieve.⁹

Section (Ruû') 7

وَأَتْلُ عَلَيْهِمْ 71. And recite¹⁰ unto them

النَّبَأِ the tidings¹¹ of Nûh.

1. i. e., any sanction and evidence for saying that Allah has taken a son for Himself. سلطان *sultân* = authority, mandate, rule, evidence. See at 7:33, p. 476, n. 13.

2. i. e., what you do not know the reality and truth of.

3. يفترون *yafstarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [رى *fary*], to cut lengthwise, to fabricate. See at 10:30, p. 648, n. 13).

4. i. e., in the hereafter. يفلحون *yufliḥûna* = they succeed, prosper (v. iii. m. pl. impct. from '*afḻaḥa*, form IV of *falaḥa* [*falḥ*], to split. See *yufliḥu* at 10:17, p. 642, n. 8).

5. i. e., what the unbelievers say and do is merely their enjoyment in this world. متاع *matâ'* (pl. '*amti'ah*) = enjoyment, pleasure, delight, useful article, gear, provision. See at 10: 23, p. 645, n. 7.

6. i. e. after resurrection. مرجع *marji'* (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:46, p. 654, n. 6).

7. نذيق *nudhiqu* = we make (someone) taste (v. i. pl. impfct. from '*adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See '*adhaqnâ* at 10:21, p. 644, n. 1).

8. شديد *shadîd* (pl. أشد *'ashiddâ*/شداد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 6:124, p. 443, n. 10).

9. يكفرون *yakfurûna* = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [*kuff*], to disbelieve, to cover. See at 3:21, p. 163, n. 1).

10. اتل *utlu* = recite, read aloud (v. ii. m. s. imperative from *talâ* [*tilâwah*], to recite. See at 7:175, p. 533, n. 10).

11. نبأ *naba'* (s.; pl. '*anbâ'*) = news, tidings. See at 9:70, p. 607, n. 4.

إِذْ قَالَ لِقَوْمِهِ **When he said to his people:**
 يَا بَنِي آدَمَ **"O my people,**
 إِن كَانَ كِبَارُكُمْ **if it is heavy¹ on you**
 مَعِيَ **my sojourn² and reminding³**
 ثَابِتًا **of the revelations of Allah,**
 فَعَلَى اللَّهِ تَوَكَّلْتُ **then on Allah I depend.⁴**
 فَأَجْمِعُوا **So you all resolve⁵ on your**
 أَمْرَكُمْ وَشُرَكَاءَكُمْ **plan and your partners⁶,**
 ثُمَّ لَا يَكُنْ أَمْرَكُمْ **then let not your plan be**
 عَلَيْكُمْ غَمَةً **on you any distress⁷**
 ثُمَّ اقْضُوا إِلَيَّ **and execute⁸ [it] on me**
 وَلَا تَنْظُرُونِ **and give me no respite.⁹**

72. But if you turn away,¹⁰
 فَمَا سَأَلْتُكُمْ **then¹¹ I have not asked of**
 مِنْ أَجْرٍ **you any reward.¹¹**
 إِنَّ أَجْرِيَ **My reward is but on Allah;**
 وَأَمْرُتُ أَنْ **and I have been commanded**
 أَكُونَ مِنَ الْمُسْلِمِينَ **that I be of the Muslims.**

٧٢

فَكَذَّبُوهُ **73. But they cried lies¹² to**
 فَجَنَّبْنَاهُ **him; so We rescued¹³ him**
 وَمَنْ مَعَهُ **and those with him**

1. كبر *kabura* = he or it became big, too big, heavy (v. iii. m. s. past from *kubr/kibâr/kabârah*, to be big. See at 6:35, p. 404, n. 9).
2. مقام *maqâm* = place, standing, position (here stay, sojourn). (Noun of place from *qâma* [*qawmah/ qiyâm*], to get up, to stand. See *muqîm* at 9:68, p. 60, n. 4).
3. i. e., reminding of the duty to worship Allah Alone. تذكير *tadhkîr* = to remind, to call attention to (verbal noun in form II of *dhakara* [*dhikr/tadhkâr*], to remember. See *tadhakkarûna* at 10:3, p. 636, n. 7).
4. i. e., for support and help. تَوَكَّلْتُ *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 9:129, p. 634, n. 10).
5. اجمعوا *'ajmi'û* = you (all) resolve on a plan, make a joint decision, come to terms (v. ii. m. pl. imperative from *'ajma'a*, form IV of *jama'a* [*jam*]), to gather, to collect. *'ajma'û* *'amrahum* is an idiom meaning they all agreed on a plan).
6. i. e., the partner-gods. The word *wa* here means "with" (*Tafsîr al-Jalâlâyn*).
7. غمة *ghummah* = distress, anxiety, affliction.
8. اقضوا *uqđû* = you (all) execute, carry out, accomplish, finish, conclude, decree (v. ii. m. pl. imperative from *qadâ* [*qadâ'*]), to settle, to decide. See *quđiya* at 10:54, p. 656, n. 12).
9. لا تنظروا *lâ tunzirû* (*nî*, originally *nî*) = do not grant respite (v. ii. m. pl. imperative [prohibition] from *'anzara*, form IV of *nazara* [*nazar / manzar*], to see. See at 7:195, p. 541, n. 11).
10. i. e., from the truth you are called to. توليتم *tawallaytum* = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near, to lie next. See at 9:3, p. 577, n. 5).
11. i. e., know that I do not ask any benefit for it.
12. كذبوا *kadhhabû* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb / kadhib / kadhbah / kidhbah*], to lie. See at 10:45, p. 654, n. 1).
13. نَجَّيْنَاهُ *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw / najâ' / najâh*], to make for safety, to be saved. See at 2:49, p. 23, n. 13).

فِي الْفُلِّ¹ in the Ark¹
وَجَعَلْنَاهُمْ خَلَائِفَ² and made them successors²
وَأَغْرَقْنَا الَّذِينَ³ and drowned³ those who
كَذَّبُوا بِآيَاتِنَا⁴ cried lies to our revelations.
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ⁵ So see how was the end⁴
الْمُذْنِبِينَ⁶ of those that were warned.⁵

ثُمَّ بَعَثْنَا⁷ 74. Then We sent out⁶
مِّنْ بَعْدِهِمْ رُسُلًا⁸ after it Messengers
إِلَىٰ قَوْمِهِمْ⁹ to their peoples;
فَجَاءَهُمْ¹⁰ and they came to them
بِالْبَيِّنَاتِ¹¹ with the clear evidences;⁷
فَمَا كَانُوا لِيُؤْمِنُوا¹² but they were not to believe
بِمَا كَذَّبُوا بِهِ¹³ in what they had cried lies to
مِّن قَبْلُ¹⁴ afore.
كَذَلِكَ نَطْعُ¹⁵ Thus do We put a seal⁸
عَلَىٰ قُلُوبِ¹⁶ on the hearts of
الْمُعْتَدِينَ¹⁷ the transgressors.⁹

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ¹⁸ 75. Then We sent out after
مُوسَىٰ وَهَارُونَ¹⁹ them Mûsâ and Hârûn to
إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ²⁰ the Pharaoh and his chiefs¹⁰
بِآيَاتِنَا²¹ with Our signs;¹¹

1. فُلْكَ *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 10:22, p. 644, n. 9.
2. i. e., successors in the earth. خَلَائِفَ *khalâ'if* (pl.; s. خَلِيفَة *khalifah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 7:69, p. 492, n. 8).
3. أَغْرَقْنَا *'aghragnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghraga*, form IV of *ghariqa* [gharaq], to be drowned. See at 8:54, p. 567, n. 10).
4. عَاقِبَة *âqibah* (s.; pl. عَوَاقِب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 10:39, p. 652, n. 5.
5. مُذْنِبِينَ *mundharin* (pl.; accusative/ gen. of *mundharin*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [nadhr /nudhûr], to dedicate, to make a vow. See *mundharin* at 6:48, p. 409, n. 11).
6. بَعَثْنَا *ba'athnâ* = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [ba'th], to raise, resurrect. See at 7:103, p. 505, n. 10).
7. i. e., Allah's messages as well as the miracles that Allah caused to happen through their hands. بَيِّنَات *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 10:13, p. 640, n. 7).
8. i. e., because of their persistence in unbelief and transgression their hearts are closed to the truth. نَطْعُ *naṭba'u* = we print, put a seal, imprint, impress (v. i. pl. impfct. from *ṭaba'a* [ṭab'], to impress, to set a seal. See at 7:100, p. 504, n. 10).
9. i. e., who transgress and violate the injunctions and prohibitions of Allah. مُعْتَدِينَ *mu'tadîn* (pl.; acc./gen. of *mu'tadûn*, s. *mu'tadin*) = transgressors, aggressors, assailants (active participle from *i'tadâ*, form VIII of *'adâ* [adw], to speed, to run. See at 7:55, p. 487, n. 8).
10. مَلَأَ *mala'* = crowd, gathering, host, grandees, council of elders, notables, chiefs. See at 7:88, p. 500, n. 4).
11. i. e., messages as well as miracles. آيَات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 10:67, p. 661, n. 9.

فَاسْتَكْبَرُوا but they turned arrogant¹

وَكَانُوا قَوْمًا and continued to be a people

مُجْرِمِينَ committing sins.²

فَلَمَّا جَاءَهُمْ 76. So when there came to

الْحَقُّ مِنْ عِنْدِنَا them the truth³ from Us

قَالُوا إِنَّ هَذَا they said: "This indeed is

لِسِحْرٍ مُبِينٍ a sorcery⁴ quite obvious."⁵

قَالَ مُوسَى 77. Mûsâ said:

أَنْتَقُولُونَ لِلْحَقِّ "Do you say [this] of the truth

لَمَّا جَاءَكُمْ when it has come to you?

أَسِحْرٌ هَذَا A sorcery is this?

وَلَا يَنْفُلِحْ But successful will not be⁶

السَّاحِرُونَ the sorcerers"

قَالُوا أَجِئْنَا 78. They said: "Have you

لِنُفِلِتْنَا come to us to divert⁷ us

عَمَّا وَجَدْنَا from what we found

عَلَيْهِ آبَاءُنَا our fathers on⁸ and

وَتَكُونُ لَكُمْ that there be for you two⁹

الْكِبْرِيَاءُ فِي الْأَرْضِ the greatness¹⁰ in the land?

وَمَا نَحْنُ لَكُمْ But we are not to you two

بِمُؤْمِنِينَ giving credence.¹¹

1. استكبروا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 7:133, p. 513, n. 14).

2. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 10:13, p. 641, n. 2).

3. i. e., the proofs of the truth, the miracles that Allah caused to happen at the hands of Mûsâ.

4. سحر *sihr* (pl. *ashâr*) = sorcery, magic, witchcraft, enchantment. See at 6:7, p. 394, n. 4.

5. مبين *mubîn* = all too clear, glaringly obvious, manifest, patent. See at 10:61, p. 659, n. 14.

6. i. e., the sorcerers whom the Pharaoh summoned to discredit Mûsâ, peace be on him (see 'âyah 79 below and also, for instance, 7:103-125 and 79:21-25).

7. يفلح *yuflihu* = he succeeds, prospers, becomes successful (v. iii. m. s. impct. from *'aflaha*, form IV of *falaḥa* [*falḥ*], to split. See at 10:17, p. 642, n.8).

8. تلفت *tafṭa(u)* = you turn, direct, draw to { followed by the particle *'an* it means "you turn away from", divert) (v. ii. m. s. impfct. from *lafta* [*laft*], to turn, to direct. The terminal letter is given *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb).

9. i. e., the religion and customs on which we found our fathers and forefathers. This plea of ancestral religion has ever since been put forward by polytheists and others in support of their beliefs and practices.

10. i. e., Mûsâ and Hârûn, peace be on them.

11. The Pharaoh unjustly accused Mûsâ and Hârûn, peace be on them, of being motivated by the desire to gain power and prominence in Egypt. It was a totally false accusation. They acted only on Allah's command (see 79:15-20) and did not desire to obtain any worldly gain out of their mission. كبرياء *kibriyâ'* = greatness, magnificence, pride, arrogance.

12. مؤمنين *mu'minîn* (pl.; acc./gen. of *mu'minân*; s. *mu'min*) = believers, those who give credence, have faith (act. participle from *âmana* [*'imân*], from IV of *amina*, to be safe. See *yu'minûna* at 7:27, p. 474, n. 3).

وَقَالَ فِرْعَوْنُ 79. And the Pharaoh said:

أَتَتُونِي بِكُلِّ سَاحِرٍ "Bring me every sorcerer¹

عَلِيمٍ well-informed."²

فَلَمَّا جَاءَ السَّحَرَةُ 80. When the sorcerers came

قَالَ لَهُمْ مُوسَى Mûsâ said to them:

أَلْقُوا مَا أَنْتُمْ "Throw³ what you are

مُتْلِفُونَ going to throw."⁴

فَلَمَّا أَلْقَوْا 81. So when they threw⁵

قَالَ مُوسَى Mûsâ said: "What you have

مَاجْتُمِعُوا بِهِ السَّحَرُ come up with is a sorcery.⁶

إِنَّ اللَّهَ سَيُبْطِلُهُ Verily Allah will nullify⁷ it;

إِنَّ اللَّهَ لَا يَصْلِحُ verily Allah makes not good⁸

عَمَلُ the deed of

الْمُفْسِدِينَ the mischief-makers.⁹

وَيُخَيِّطُ اللَّهُ 82. "And Allah effectuates¹⁰

الْحَقَّ بِكَلِمَاتِهِ the truth with His words

وَلَوْ كَرِهَ الْمُجْرِمُونَ though the sinful¹¹ detest.¹²



Section (Rukû') 9

فَمَا آمَنَ لِمُوسَى 83. But none believed Mûsâ

إِلَّا ذُرِّيَّتَهُ except an offspring¹³

1. ساحر *sâhîr* (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*sihr*], to enchant. See at 10:2, p. 636, n. 1).

2. عَلِيم *'alîm* (s.; pl. *'ulamâ*) = well informed, erudite, learned, All-Knowing, Omniscient.

3. أَلْقُوا *'alqû* = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ*] /*luqyân* /*luqy* /*luqyah/luqan*), to meet. See *'alqâ* at 7:150, p. 521, n. 8).

4. مُتْلِفُونَ (pl.; s. *mulqin*) = throwers, casters, those who are going to throw (active participle from *'alqâ*. See n. 3 above).

5. أَلْقَا *'alqaw* = they threw, cast, flung, posed, offered (v. iii. m. pl. past. from *'alqâ*. See n. 3 above. See also at 4:90, p. 281, n. 13).

6. i. e., it has no real worth and existence, and it is not comparable to what I have been sent with.

7. يَبْطِلُ *yubṭilu* = he nullifies, renders void (v. iii. m. s. impfct. from *'abtala*, form IV of *batala* [*buṭl/buṭlân*], to be void. See at 8:8, p. 548, n. 7).

8. يَصْلِحُ *yusliḥu* = he makes good, reforms, amends, sets right, rectifies (v. iii. m. s. impfct. from *'aṣlaḥa* form IV of *ṣalaḥa* [*ṣalāḥ/ṣulūḥ/maṣlahah*], to be good, proper. See *'aṣlaḥa* at 6:54, p. 412, n. 8).

9. مُفْسِدِينَ *mufsidîn* (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 10:40, p. 652, n. 8).

10. يَخَيِّقُ *yuhiqqu* = he enforces, accomplishes, effectuates (v. iii. m. s. impfct. from *'ahaqqa*, form IV of *haqq*, to be true, right. See *haqqat* at 10:33, p. 649, n. 11).

11. مُجْرِمُونَ *mujrimûn* (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jar*], to commit a crime. See at 8:8, p. 548, n. 9).

12. كَرِهَ *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karâḥah/ karâhiyah*, to detest. See at 9:46, p. 597, n. 6).

13. ذُرِّيَّة *dhurriyah* (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 7:172, p. 533, n. 2).

of his people
 due to fear¹ of the Pharaoh
 and their chiefs² that
 they would persecute³ them;
 and the Pharaoh was indeed
 a tyrant⁴ in the land and was
 of those committing excesses.⁵

84. And Mūsā said:
 "O my people, if you have
 believed in Allah
 then on Him you all rely,⁶
 if you are Muslims."⁷



85. So they said:
 "On Allah we do rely.
 Our Lord, do not make us
 a trial⁹ for the people
 committing injustice."¹⁰



86. "And rescue¹¹ us
 by Your mercy
 from the infidel people."



1. خوف *khawf* = fear, apprehension, dread, threat.
 See at 7:49, p. 484, n. 4.

2. ملا *mala'* = crowd, gathering, host, grandees, council of elders, notables, chiefs. See at 10:75, p. 664, n. 10).

3. يفتن *yaftina(u)* = he puts to trial, he torments/ troubles/persecutes (v. iii. m. s. impfct. from *fatana* [fatn/futūn], to put to trial, to tempt. The final letter takes *fathah* because of the particle 'an coming before the verb. See at 4:101, p. 288, n. 11).

4. عال *'ālin* = tyrant, self-exalting.

5. مسرفين *musrifin* (pl.; acc./gen. of *musrifūn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [sarf/ saraf], to corrode, to spoil, to neglect. See at 10:12, p. 640, n. 9).

6. توكلا *tawakkalū* = you (all) rely, depend, put your trust in (v. ii. m. pl. imperative from *tawakkala*, form V of *wakala* [wakl/ wukāl], to entrust. See *tawakkal* at 8:61, p. 569, n. 11).

7. مسلمين *Muslimin* (pl.; acc./gen. of *Muslimūn*; sing. *Muslim*) = a *Muslim* is one who surrenders himself completely and sincerely to Allah. (active participle from *'aslama*, form IV of *salima* [salāmah/salām], to be safe, safe and sound, secure, faultless. See at 6:163, p. 463, n. 3).

8. i. e., an object of trial and persecution (see *Safwat*, p. 282). فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 8:72, p. 575, n. 2.

10. ظالمين *ẓālimin* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, those who commit injustice (active participle of *ẓalama* [ẓulm], to transgress, do wrong. See at 7:150, p. 522, n. 2).

11. نج *najji* = you rescue, save, deliver (v. ii. m. s. imperative from *najjā*, form II of *najā[najw/ najā' / najāh]*, to be saved, to escape. See *najjā* at 7:89, p. 500, n. 13).

وَأَوْحَيْنَا 87. And We communicated¹
 إِلَىٰ مُوسَىٰ وَأَخِيهِ to Mûsâ and his brother
 أَن تَبَوَّءَ that you provide²
 لِقَوْمِكَ بِمِصْرَ for your people in Egypt
 بُيُوتًا وَأَجْعَلُوا houses and make your
 بُيُوتَكُمْ قِبْلَةً houses a prayer niche,³
 وَأَقِمُّوا and properly perform⁴
 الصَّلَاةَ the prayers
 وَبَشِّرِ and give glad tidings⁵
 الْمُؤْمِنِينَ to the believers.

وَقَالَ مُوسَىٰ 88. And Mûsâ said:
 رَبَّنَا إِنَّكَ آتَيْتَ "Our Lord, You have given
 فِرْعَوْنَ وَمَلَئَهُ the Pharaoh and his chiefs
 زِينَةً وَأَمْوَالًا grandeur⁶ and riches
 فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا in the worldly life, our Lord,
 لِيُضِلُّوا that they may lead astray⁷
 عَنْ سَبِيلِكَ from your way. Our Lord,
 أَطْغَسْ عَلَىٰ أَمْوَالِهِمْ efface⁸ their wealth
 وَأَشْدُدْ عَلَىٰ قُلُوبِهِمْ and stiffen⁹ their hearts
 فَلَا يُؤْمِنُوا so that they may not believe
 حَتَّىٰ يَرَوُا الْعَذَابَ till they see the punishment
 الْأَلِيمَ most painful.¹⁰

1. أَوْحَيْنَا 'awhaynâ = we communicated (v. i. pl. past. from 'awhâ, form IV of wahâ [wahy], to communicate. See at 7:117, p. 509, n. 1) The word wahy bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also Bukhârî, nos. 2-4.

2. تَبَوَّءَ tabawwa'â = you (two) provide, put up (v. ii. m. dual imperative from tabawwa'a, form V of bâ'a [baw'], to return, to be back. See bawwa'a at 7:74, p. 494, n. 4).

3. قِبْلَةً qiblah = the direction to turn in prayer (toward the Ka'ba), prayer niche. See at 2:142, p. 67, n. 2.

4. أَقِمُّوا 'aqimû = you (all) properly perform, set, set up (v. ii. m. pl. imperative from 'aqama, form IV of qama, [qawmah/qiyâm], to stand up. See at 7:16, p. 469, n. 9).

5. بَشِّرِ bashshir = give glad tidings, announce good news (v. ii. m. s. imperative from bashshara, form II of bashara /bashira [bishr /bushr], to rejoice, be happy. See at 9:112, p. 627, n. 3).

6. زِينَةً zînah = adornment, embellishment, ornament, finery, grandeur, splendour. See at 7:31, p. 475, n. 8.

7. لِيُضِلُّوا yuḍillû(na) = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from 'aḍalla, form IV of ḍalla [ḍalâl/ḍalâlah], to go astray. The terminal nûn is dropped because of a hidden 'an in li (of motivation) coming before the verb. See at 6:116, p. 440, n. 6).

8. أَطْغَسْ itmis = efface, obliterate, wipe out, destroy (v. ii. m. s. imperative from ṭamasa [tams/ṭumās], to be effaced. See naṭmisa at 4:47, p. 262, n. 6).

9. أَشْدُدْ ushdud = make hard, harden, stiffen (v. ii. m. s. imperative from shadda [shadd], to make firm/hard. See shadîd at 10:70, p. 622, n. 8).

10. الْأَلِيمَ 'alim = agonizing, anguishing, excruciating, most painful. See at 10:4, p. 637, n. 5.

قَالَ قَدْ أُجِيبَتْ 89. He said: "Answered¹ has
دَعْوَتُكُمْ already been your prayer".

فَأَسْتَقِيمَا So you two be steadfast²

وَلَا تَتَّبِعَانِ سَبِيلَ and must not follow³ the way
الَّذِينَ لَا يَعْلَمُونَ of those who do not know.⁴



وَجَوَزْنَا 90. And We crossed⁵

بَيْنَ يَدَيْ إِبْرَاهِيمَ with the Children of Isrâ'il
الْبَحْرِ the sea.

فَأَتَّبَعَهُمْ So there pursued⁶ them

فِرْعَوْنُ وَجُنُودُهُ the Pharaoh and his hosts

بَغْيًا وَعَدُوًّا in outrage⁷ and aggression⁸
حَتَّى إِذَا till when

أَدْرَكَهُ الْغَرَقُ the drowning⁹ overtook¹⁰ him

قَالَ آمَنْتُ أَنَّهُ he said; "I believe that

لَا إِلَهَ إِلَّا الَّذِي there is no deity except He

آمَنْتُ بِهِ in Whom there believe

بَنُو إِسْرَءِيلَ the Children of Isrâ'il,

وَأَنَا مِنَ الْمُسْلِمِينَ and I am a Muslim."



مَالِكِينَ وَقَدْ عَصَيْتَ 91. Now?¹¹ While you

قَبْلَ وَكُنْتَ defied¹² before and were

مِنَ الْمُفْسِدِينَ of the mischief-makers.

1. i. e., it has been acceded to and granted. أُجِيبَتْ 'ujibat = she or it was answered, responded to (v. iii. f. s. past passive from 'ajāba, form IV of jāba [jawb], to travel, to explore. See 'ujibtum at 5:109. p. 384, n. 8).

2. i. e., in your mission and faith. اسْتَقِيمَا istaqimā = you (two) be steadfast, upright (v. ii. m. dual imperative from istaqāma, form X of qāma [qawmah/qiyām], to get up, to stand up. See istaqimā at 9:7, p. 579, n. 8).

3. لا تَتَّبِعَانِ lā tattabi'ānni = you two must not follow, should not follow (v. ii. m. dual, emphatic imperative (prohibition) from ittaba'a, form VIII of tabi'a [taba' /tabā'ah], to follow. See yattabi'u at 10:66, p. 661, n. 1).

4. i. e., do not know the truth and the consequences of disobedience to Allah and disregard of His warnings.

5. جَوَزْنَا jāwaznā = we crossed, passed by, overstepped (v. i. pl. past from jāwaza, form III of jāza [jawz/jawāz/majāz], to pass, to be allowed. See at 7:138, p. 515, n. 11).

6. أَتَّبَعَهُ 'atba'a = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of [taba' /tabā'ah], to follow. See at 7:175, p. 534, n. 3).

7. بَغْيٌ baghy = outrage, injustice, wrong. See at 10:23, p. 645, n. 6.

8. عَدُوٌّ 'adw = aggression, hostility, oppression.

9. The Pharaoh and his hosts were drowned in the sea while Allah enabled Mūsā and his followers to cross it safely by separating its water and making a path for them through it (see 2:50). غَرَقٌ gharag = drowning, sinking, immersion. See 'aghraqnā at 10:73, p. 664, n. 3.

10. أَدْرَكَهُ 'adraka = he overtook, attained, reached, grasped, understood (v. iii. m. s. past in form IV of daraka [darak/dark], to attain. See tudriku at 6:103, p. 434, n. 8).

11. i. e., now that the punishment has already befallen you, your believing and submitting will be of no avail.

12. عَصَيْتَ 'aṣayta = you disobeyed, rebelled, defied (v. ii. s. past from 'aṣā ['iṣyān/ma'ṣiyah], to disobey, to defy. See 'aṣaytu at 10:91, p. 669, n. 12).

فَالْيَوْمَ 92. So today

نُنَجِّيكَ We shall deliver¹ you

بِذَلِكَ لَتَكُونَنَّ with your body that you be

لِمَنْ خَلَفَكَ مِنْ آيَةٍ for those after you a sign.²

وَإِنْ كَثِيرًا مِّنَ النَّاسِ And verily many of men are

عَنَّا إِنَّا about Our signs

لَنَفْعِلُوا indeed heedless.³

Section (Rukû') 10

وَلَقَدْ بَوَّأْنَا 93. And We had settled⁴

بَنِي إِسْرَءِيلَ the Children of Isrâ'îl in

مُبَوَّأَصَدَقٍ a domicile⁵ of dignity⁶

وَرَزَقْنَاهُمْ and gave them provision⁷

مِنَ الطَّيِّبَاتِ of the good things.⁸

فَمَا اخْتَلَفُوا So they did not differ⁹

حَتَّى جَاءَهُم until there came to them

الْعِلْمُ the knowledge.¹⁰

إِنَّ رَبَّكَ Verily your Lord

يَقْضِي بَيْنَهُمْ will decide¹¹ between them

يَوْمَ الْقِيَمَةِ on the Day of Resurrection

فِيمَا كَانُوا regarding what they use to

فِيهِ يَخْتَلِفُونَ differ in.

1. The dead body of the Pharaoh was thrown out of the water on to a raised ground so that people could see that he was dead and destroyed (Al-Tabarî, XI, 164-166). *nunajjî* = we deliver, save, rescue (v. i. pl. impfct. from *najjâ*, form II of *najâ* [*najw*/*najâ*/'*najâh*], to save. See *najjâ* at 7:89, p. 500, n. 13).

2. i. e., a warning and matter for reflection.

3. i. e., they do not reflect over them. غافلون

ghâfilûn = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah*/*ghufâl*], to neglect, to ignore. See at 10:7, p. 638, n. 10).

4. i. e., in Egypt and Syria. *bawwa'nâ* = we settled, set up, provided accommodation, made (someone) take position (v. i. pl. past from *bawwa'a*, form II of *bâ'a* [*baw'*], to be back. See *tabawwa'a* at 10:87, p. 668, n. 2).

5. *mubawwa'* = domicile, habitation, settlement (see n. 4 above).

6. *sidq* is used here as an idiom meaning dignity, honour. See *qadam sidq* at 10:2, p. 635, n. 6.

7. *sidq* = truth, truthfulness, veracity. See at 6:115, p. 440, n. 1.

8. *razqa* = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*rizq*], to provide, bestow. See at 8:3, p. 547, n. 10).

9. i. e., lawful and beneficial things for food. *ṭayyibât* (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 8:26, p. 556, n. 12.

10. i. e., they did not differ about the coming of Prophet Muhammad, peace and blessings of Allah be on him, which was foretold in their scripture (Al-Tabarî, XI, 167). *ikhtalafû* = they

differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 10:19, p. 643, n. 5).

11. i. e., what they had already the knowledge of, the object of their knowledge, namely, Prophet Muhammad, peace and blessings of Allah be on him (Al-Tabarî, XI, 167). *yaqđî* = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qađâ* [*qađâ'*], to settle, to decide. See at 8:44, p. 563, n. 7).

94. So if you are
 in any doubt¹ about what
 We have sent down² to you
 then ask those who read
 the Book before you.³
 There has really come to you
 the truth⁴ from your Lord.
 So you must not be
 of the sceptics.⁵
95. Nor ever be
 of those who called lies⁶
 to the revelations⁷ of Allah
 and be as such
 of those in loss.⁸
96. Verily those
 on whom has become due⁹
 the word¹⁰ of your Lord
 will not believe –
97. Even if there came to
 them every sign¹¹ –

1. *shakk* (s.; pl. *shukūk*) = doubt, uncertainty, suspicion, misgiving. See at 4:157, p. 315, n. 4.
2. i. e., the Qur'ān and the mission you are entrusted with. أنزلنا *'anzalnā* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazāl*), to come down. See at 10:24, p. 645, n. 10).
3. For, there is definite information in their Scripture about the coming of you as the Final Messenger of Allah.
4. i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, and the Qur'ān containing instructions about the true and universal religion, Islam.
5. *mumtarin* (acc./gen. of *mumtarūn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts (active participle from *imtāra*, form VIII from *miryah/muryah*, doubt, dispute. See at 6:114, p. 439, n. 10).
6. كذبوا *kadhhabū* = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 10:73, p. 663, n. 12).
7. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 10:75, p. 664, n. 11.
8. i. e., deprived of Allah's pleasure and mercy, especially in the hereafter. خاسرين *khāsirin* (acc./gen. of *khāsirān*, sing. *khāsir*) = losers, those in loss (active participle from *khasara* [*khusr* /*khasār* /*khasārah* /*khusrān*] to lose. See at 7:149, p. 521, n. 3).
9. حقت *haqqat* = she or it became due, proved true, correct, right, incumbent, deserving (v. iii. f. s. past from *haqqa*. See at 10:33, p. 649, n. 11).
10. i. e., Allah's decree to deprive them of His mercy.
11. i. e., every miracle and evidence. See n. 7 above.

حَتَّىٰ يَرَوْا ٧٧ till they saw
الْعَذَابَ الْأَلِيمَ ٧٨ the punishment most painful.

فَلَوْلَا كَانَتْ 98. So why was not there
قَرْيَةً ١ أَمَنَتْ ١ a habitation¹ that believed
فَنَفَعَهَا إِيْمَانُهَا ٢ and its belief profited² it? –
إِلَّا الْقَوْمَ يُونُسَ ٣ Except the people of Yûnus;³
لَمَّا ٤ آمَنُوا ٤ when they believed
كَشَفْنَا عَنْهُمْ ٥ عَذَابَ الْخِزْيِ ٥ We removed⁴ from them
the punishment of disgrace⁵
فِي الْحَيَاةِ الدُّنْيَا ٦ in this worldly life
وَمَتَّعْنَاهُمْ ٦ and granted them to enjoy⁶
إِلَىٰ يَمِينٍ ٧٨ till a time.

وَلَوْ شَاءَ رَبُّكَ 99. Had your Lord so willed,
لَأَمَنَ ١ those in the earth,
كُلُّهُمْ جَمِيعًا ٢ all of them in a body.
أَفَأَنْتَ تُكْرِهُ النَّاسَ ٣ Are you then to coerce⁷ men
حَتَّىٰ يَكُونُوا ٤ till they became
مُؤْمِنِينَ ٥ believers?

وَمَا كَانَتْ لِنَفْسٍ 100. Nor is it for any person

1. قرية *qaryah* (s.; pl. قَرْىَ *quran*) = habitation, town, village, hamlet. See at 7:161, p. 527, n. 14.

2. i. e., unlike the Pharaoh's declaration of belief when faced with Allah's retribution, why did a people not believe in time so that they could profit by their belief? نَفَعَ *nafa'a* = he or it profited, benefited, availed, was of use (v. iii. m. s. impfct. from *nafa'u* [*naf'*], to be useful, be of use. See *yanfa'u* at 10:16, p. 642, n. 10).

3. i. e., except as was the case of the people of Prophet Yûnus, peace be on him, who believed when faced with sure retribution but were nonetheless saved.

4. كَشَفْنَا *kashafnâ* = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 10:12, p. 640, n. 6).

5. خِزْيٍ *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 9:63, p. 604, n. 3.

6. مَتَّعْنَا *matta'nâ* = we made (someone) enjoy, granted (someone) enjoyment, furnished (v. i. pl. past from *mattu'a*, form II of *mata'u* [*mat'/mut'ah*], to take away. See *istamtat'um* at 9:69, p. 606, n. 9).

7. تُكْرِهُ *tukrihu* = you coerce, compel, force, constrain (v. ii. m. s. impfct. from *'akraha*, form IV of *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *kariha* at 10:82, p. 666, n. 12).

أَنْ تُؤْمِنَ to believe
 إِلَّا بِإِذْنِ اللَّهِ except by the leave¹ of Allah;
 وَيَجْعَلُ الرِّجْسَ and He puts² the filth³
 عَلَى الَّذِينَ on those who
 لَا يَعْقِلُونَ do not exercise reason.⁴

101. Say: " Look⁵ at what is
 فِي السَّمَوَاتِ وَالْأَرْضِ in the heavens and the earth";
 وَمَا تَنفَعِي but there avail⁶ not
 الْآيَاتِ وَالنَّذْرِ the signs and the warners⁷
 عَنْ قَوْمٍ لَا يُؤْمِنُونَ a people that do not believe.

102. So do they await⁸ aught
 إِلَّا مِثْلَ أَيَّامِ but the like of the days⁹ of
 الَّذِينَ خَلَوْا those who passed away¹⁰
 مِنْ قَبْلِهِمْ before them?
 قُلْ فَانْتَظِرُوا Say: "Then keep waiting.
 إِنِّي مَعَكُمْ I am too along with you
 مِنَ الْمُنتَظِرِينَ of those waiting."

103. Then, We deliver¹¹
 رُسُلَنَا Our Messengers
 وَالَّذِينَ آمَنُوا and those who believe.

1. Guidance takes place entirely by Allah's leave; but He does not punish anyone except those who do not exercise their reason, which is a gift of His, and who fail to reflect on what is in the heavens and the earth, as stated in the next clause of this 'āyah and in the following 'āyah. اذن 'idhn (pl. اذون 'udhūn / اذونات 'udhūnāt) = leave, permission, authorization (See at 8:66, p. 571, n.6).

2. يجعل *yaj'alu* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [ja'l] to make, to put. See *ja'ala* at 10:67, p. 661, n. 6).

3. i. e., filth of punishment. رِجْسٍ *rijs* (s.; pl. 'arjās) = filth, dirt, dirty or atrocious act, punishment. See at 9:125, p. 633, n.3.

4. يعقلون *ya'qilūna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from 'aqala ['aql], to understand, to be reasonable, to have intelligence. See at 8:22, p. 554, n. 6).

5. انظروا *unzurū* = you (all) see, look at, observe (v. ii. m. pl. imperative from *nazara* [nazar/ manzar], to see. See at 6:11, p. 395, n. 6).

6. تَغْنِي *tughnī* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from 'aghnā, form IV of *ghaniya* [ghinan / ghanā'], to be free from want, to be rich. See *tughniya* at 8:19, p. 553, n. 8).

7. نَذْرٍ *nadhur* (pl.; s. *nadhīr*) = warners (active participle in the scale of *fa'il* from *nadhara* [nadhīr/ nudhūr], to vow, to pledge). See *nadhīr* at 7:188, p.539, n. 6.

8. ينتظرون *yantazirūna* = they await, wait, anticipate, look expectantly, bide time (v. iii. m. pl. impfct. from *intazara*, form VIII of *nazara* [nazar/manzar], to see, view. See *intazirū* at 10:20, p. 643, n. 9).

9. i. e., the days of punishment and retribution.

10. خَلَوْا *khalaw* = they retired into privacy, secluded themselves, were alone, became vacant, passed away (v. iii. m. pl. past from *khalā* [khalū/ khalā'], to be empty. See at 3:119, n. 4).

11. i. e., it has been Our (Allah's) practice to deliver. نَحْيِ *nunajjī* = we deliver, save, rescue (v. i. pl. impfct. from *najjā*, form II of *najā* [najw/ najā' / najāh], to save. See at 10:92, p. 670, n. 1).

كَذَلِكَ حَقَّقَ عَلَيْنَا
نُجِّى الْمُؤْمِنِينَ
Thus it is incumbent on Us,¹
We will rescue the believers.



Section (Rukû') 11

قُلْ يَا أَيُّهَا النَّاسُ
إِنْ كُنْتُمْ فِي شَكٍّ
مِّن دِينِي
فَلَا أُعْبُدُ
الَّذِينَ تَعْبُدُونَ
مِن دُونِ اللَّهِ
وَلَكِن أُعْبُدُ اللَّهَ الَّذِي
يُؤْتِنَا
وَأُمرْتُ
أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ
104. Say: "O men,
if you are in doubt²
about my religion,³
then [note] I do not worship⁴
those that you worship
in lieu of Allah;
but I worship Allah Who
causes you to die⁵
and I have been commanded
that I be of the believers.



وَأَنْ أَقِفَ
وَجْهَكَ لِلدِّينِ
حَنِيفًا
وَلَا تَكُونَ مِنَ
الْمُشْرِكِينَ
105. And that you set
your face⁶ to the religion
being a sincere monotheist⁷
and never be of
the polytheists.⁸

وَلَا تَدْعُ
مِن دُونِ اللَّهِ
106. Nor invoke
in lieu of Allah

1. This was an assurance by Allah to the Prophet, peace and blessings of Allah be on him, that He would deliver him and the believers from the persecution of the unbelievers and from any retribution that might befall the latter on account of their unbelief and disobedience.

2. *shakk* (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 10:94, p. 671, n. 1.

3. *dîn* = religion, creed, faith, worship, judgement. See at 10:22, p. 645, n. 3.

4. This is a clear statement of *tawhîd* (monotheism) in respect of worship and submission. *أُعْبِدُ* 'a'budu = I worship, serve, adore (v. i. s. impfct. from 'abada ['ibâdah /'ubûdah /'ubûdiyah), to worship, serve. See u'bdû at 7:73, p. 494, n. 6 and na'budu at 1:5, p. 2, n. 1).

5. *yatawaffâ* = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [wafâ/wafy), to be perfect, to fulfil. See at 8:50, p. 566, n. 1).

6. i. e., your whole self, without turning to anything or anyone else in paying allegiance, worshipping and seeking assistance. *وَجْه* *wajh* (s.; pl. *wujûh*) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 3:72, p. 183, n. 5; 2:115, p. 55, n. 3.

7. *hanîf* (s.; pl. *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true, sincere and absolute monotheist. The term *hanîf* has been used a dozen times in the Qur'ân, always in contradistinction to polytheism and polytheists. See at 6:78, p. 423, n. 5).

8. This concluding clause clarifies the sense of a *hanîf* being the very opposite of a polytheist. *مُشْرِكِينَ* *mushrikîn* (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from 'ashraka, form IV of *sharika* [shirk/ shirkah/ sharikah], to share. See at 6:161, p. 462, n. 10).

مَا لَا يَنْفَعُكَ that which neither benefits¹

وَلَا يَضُرُّكَ you nor harms² you.

فَإِنْ فَعَلْتَ If you do,

فَإِنَّكَ إِذَا you will indeed then be

مِنَ الظَّالِمِينَ of the transgressors.³

وَأِنْ يَمَسَّكَ اللَّهُ 107. And if Allah hits⁴

بِضْرٍ you with a harm,

فَلَا كَاشِفَ لَهُ none is there to remove⁵ it

إِلَّا هُوَ except He;

وَإِنْ يُرِدَّكَ and if he intends⁶ for you any

بِخَيْرٍ فَلَا رَادَّ good, none can hold back⁷

لِفَضْلِهِ His bounty.

يُصِيبُ بِمَنْ يَشَاءُ He bestows⁸ it on whom He

مِنْ عِبَادِهِ will of His servants; and

وَهُوَ الْعَفُورُ He is the Most Forgiving,

الرَّحِيمُ Most Merciful.

قُلْ يَا أَيُّهَا النَّاسُ 108. Say: "O men, there

قَدْ جَاءَكُمْ الْحَقُّ has come to you the truth

مِنْ رَبِّكُمْ from your Lord. So

فَمَنِ اهْتَدَى whoever receives guidance,⁹

فَإِنَّمَا يَهْتَدِي He but receives guidance

1. The idols and images, indeed all the imaginary gods and goddesses that the polytheists worship have no power to do any good or harm. It is Allah Alone Who has the power to do good or to cause harm, as stated in the next 'ayah. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 10:18, p. 642, n. 10).

2. يَضُرُّ *yadurru* = he harms, damages, hurts, (v. iii. m. s. impfct. from *darra* [*darr*], to harm. See *yadurra* at 10:18, p. 642, n. 19).

3. Note that those who set partners with Allah and worship them are *ẓālimīn* (transgressors). At 31:13 the Qur'ān calls *shirk* a grave *ẓulm*. *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors wrong-doers, unjust persons (active participle of *ẓalama* [*zulm*], to transgress, do wrong. See at 10:39, p. 652, n. 6).

4. يَمَسُّ *yamsas* (*yamassu* from *yamsasu*) = he touches, feels, hits (v. iii. m. s. impfct. from *massa* [*mass/masās*], to feel, to touch. The final letter is vowelless for the verb is in a conditional clause preceded by 'in'. See at 6:17, p. 397, n. 8).

5. كَاشِفٌ *kāshif* (s.; pl. *kāshifūn* / *kashafah*) = one who removes, discoverer, investigator (active participle from *kashafa* [*kashf*], to remove, to throw open). See at 6:17, p. 397, n. 10.

6. يُرِدُّ *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. from 'arāda, form IV from *rāda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yā* is dropped because the verb is in a conditional clause preceded by 'in'. See at 6:125, p. 444, n. 1).

7. رَادٌّ *rādd* = one who puts back, repels, resists, returns, holds back (active participle from *radda* [*radd*], to send back, to put back. See *yaruddūna* at 9:101, p. 621, n. 13).

8. يَصِيبُ *yusibu* = he or it hits, reaches, afflicts, bestows, allots, makes to fall to (v. iii. m. s. impfct. from 'asāba, form IV of *ṣāba* [*ṣawb* / *ṣaybūbah*], to hit the mark, to be right. See at 9:120, p. 630, n. 9).

9. اهْتَدَى *ihtadā* = he received guidance, was led on the right way (v. iii. m. s. past in form VIII of *hadā* [*hidāyah/hudan/hady*], to lead, to guide. See *muhtadīn* at 10:45, p. 654, n. 2).

لِنَفْسِهِ for himself;

وَمَنْ ضَلَّ and whoever goes astray,¹ he

فَأَنَّمَا يَضِلُّ عَلَيْهِ but strays to his loss;

وَمَا أَنَا عَلَيْكُمْ and I am not over you

بَوْكِيلٍ a guarduan-trustee."²

وَاتَّبِعْ مَا 109. And follow³ what

يُوحَىٰ إِلَيْكَ is communicated⁴ to you

وَأَصْبِرْ and have patience⁵

حَتَّىٰ يَخُصِّمَ اللَّهُ until Allah decides,⁶

وَهُوَ خَيْرُ الْقَاضِيَيْنِ and He is the Best of Judges.



1. ضَلَّ *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍaldl/ḍaldlah*, to loose one's way. See at 7:37, p. 478, n. 9).

2. وَكِيلٍ *wakīl* (s.; pl. *wukalā'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl/wukāl*], to entrust. See at 6:107, p. 436, n. 4).

3. اتَّبِعْ *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See *attabi'u* at 6:106, p. 435, n. 14).

4. يُوحَىٰ *yūḥā* = it is communicated (v. iii. m. s. impfct. passive from *'awḥā*, form IV of *wahā* [*wahy*], to communicate. See at 10:15, p. 641, n. 11). The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).

5. اصْبِرْ *iṣbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See *iṣbirū* at 8:46, p. 564, n. 5).

6. i. e., decides between you and the unbelievers who do you wrong. يَخُصِّمُ *yahkuma(u)* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The last letter takes *fathah* because of a hidden 'an in *ḥattā* coming before the verb. See at 7:88, p. 500, n. 3).

11. SŪRAT HŪD

Makkan: 123 'āyahs

This is a late Makkan *sūrah*, revealed after the death of 'Umm al-Mu'minīn Khadijah, (r. a.) and the Prophet's uncle 'Abū Tālib. Like all Makkan *sūrahs* it concentrates on the fundamentals of the faith, namely, monotheism (*tawhīd*), *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), the truth of the Qur'ān being a Book sent by Allah, Resurrection, Day of Judgement, reward and punishment. The Islamic mission and the Muslims had been passing through a difficult phase at that time due to the opposition and persecution of the unbelieving Makkan leaders. The *sūrah* therefore consoles and encourages the believers by drawing attention to the fact that all the previous Prophets had to face similar opposition and enmity of the unbelieving leaders and their followers and that Allah had always helped and rescued the Prophets and the believers. In this context the story of Prophet Nūh, peace be on him, is related in some detail. This is followed by the story of Prophet Hūd, peace be on him, who was sent to the physically gigantic and self conceited 'Ād people. The *sūrah* is named after him. Then reference is made to the missions and struggles of Prophets Šālih, Lūṭ, Shu'ayb, Mūsā and Hārūn, peace and blessings of Allah be on them, the underlying emphasis being that all the previous Prophets had delivered the same message of monotheism and Islam.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ 1. Alif - Lām - Rā;¹

كِتَابٌ a Book,²

أُحْكِمَتْ آيَاتُهُ its 'āyahs are made perfect³,

ثُمَّ فُصِّلَتْ moreover they are set out in

مِنْ لَدُنْ حَكِيمِ detail⁴ from the All-Wise,

خَبِيرِ All-Aware.

الْأَتَقِيُوا 2. That you worship⁵ naught

إِلَّا اللَّهَ but Allah.

إِنِّي لَكُمْ Verily I am unto you

مِنْهُ نَذِيرٌ from Him⁶ a warner⁷ and

وَبَشِيرٌ a harbinger of good tidings.⁸

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. i. e., this Qur'ān. The 'āyah emphasizes that the Qur'ān is sent down by Allah and that therefore it is not a composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else.

3. *uḥkimat* = it or she was made firm, perfected, consolidated, made properly (v. iii. f. s. past passive from 'aḥkama, form IV of ḥakama [ḥukm], to pass judgement. See *yahkuma* at 10:109, p. 676, n. 6; and *muḥkamāt* at 3:7, p. 156, n. 3.

4. i. e., its instructions are made clear and distinct. *fuṣṣilat* = she or it was set out in detail, elaborated, elucidated, explained (v. iii. f. s. past from *faṣṣala*, form II of *faṣala* [faṣl], to separate, set apart. See *yufaṣṣilu* at 10:5, p. 637, n. 11).

5. The main theme of the Book as a whole is monotheism (*tawhīd*) in all its aspects, particularly in respect of worship and invocation.

6. This is a clear assertion that Muḥammad, peace and blessings of Allah be on him, was appointed a Messenger by Allah. He did not assume it himself.

7. i. e., against Allah's displeasure and punishment. *nadhīr* (pl. *nudhur*) = warner (active participle in the scale of *fa'īl* from *nadhara* [nadhīr/ nudhūr], to vow, to pledge). See at 7:188, p. 539, n. 6.

8. i. e., of rewards for the believers and doers of good deeds. *bashīr* (pl. *busharā*) = conveyer of glad tidings, harbinger of good tidings. See at 7:188, p. 539, n. 7.

وَأَنْ أَسْتَغْفِرُوا 3. And that you seek forgive-

ness¹ of your Lord and then

ثُمَّ تَوُوبُوا إِلَيْهِ turn in repentance¹ to Him,

يَسْئَعُكُمْ He will make you enjoy²

مَنْعًا حَسَنًا a handsome delight

إِلَّا أَجَلٌ مُّسَمًّى till a term³ specified⁴

وَيُؤْتِي كُلَّ owner of merit⁵ His grace.

ذِي فَضْلٍ فَضْلُهُ But if you turn away,⁶

وَأِنْ تَوَلَّوْا then I fear against you

فَإِنِّي أَخَافُ عَلَيْكُمْ the torment of

عَذَابِ

يَوْمٍ كَبِيرٍ an enormous Day.⁷

إِلَى اللَّهِ 4. To Allah shall be

مَرْجِعُكُمْ your return;⁸

وَهُوَ عَلَى كُلِّ شَيْءٍ and He is over everything

قَدِيرٌ Omnipotent.

أَلَا إِنَّهُمْ 5. O sure, they indeed

يَتَّخِذُونَ صُدُورَهُمْ fold⁹ their bosoms

لِيَسْتَخْفُوا مِنْهُ to conceal¹⁰ from Him.

أَلَا إِنَّهُمْ يَسْتَعْشِرُونَ O sure, when they wrap

ثِيَابَهُمْ themselves¹¹ in their clothes

1. i. e., *tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [tawb, tawbah], to turn in repentance [when said of Allah it means to turn in forgiveness]. See at 2:53, p.25, n. 6).

2. *yumatti* '(u) = he makes /lets (someone) enjoy, gives to enjoy (v. iii. m. s. impfct. from *matta'a*, form II of *mata'a* [mat'/mut'ah], to carry away, take away. The final letter is vowelless for the verb comes as conclusion of a conditional clause. See *yumatti* 'u at 2:126, p. 60, n. 6).

3. i. e., He will grant you ease and enjoyment during your lifetime in this world. *'ajal* (pl. *'âjâl*) = appointed time, term, date, deadline. See at 10:49, p. 655, n. 5.

4. i. e., the lifetime of each individual. *مسمى musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammâ* [to name], form II of *samâ* [sumuww/ samâ'], to be high. See at 6:61, p. 415, n. 7).

5. i. e., in belief and deed. *فضل faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit. See at 9:28, p.588, n. 8.

6. i. e., from the truth you are called to. *تَوَلَّوْا tawallaw* (originally *tatawallawna*, one *tâ'* and the terminal *nân* being dropped) = you turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. The terminal *nân* is dropped because the verb is in a conditional clause. See at 9:92, p. 617, n. 3).

7. i. e., the Day of Resurrection and Judgement.

8. i. e., after Resurrection; so you shall have to face judgement. *مَرْجِعٌ marji'* (s.; pl. *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:70, p. 662, n. 6).

9. *yathnûna* = they fold, double up (v. iii. m. pl. impfct. from *thanâ* [thany], to double up).

10. *yastakhfû* (na) = they hide, seek to conceal (v. iii. m. pl. impfct. from *istakhfâ*, form X of *khafiya* [khafâ' / khifâh / khufyah], to be hidden. The terminal *nân* is dropped for a hidden 'an in li (of motivation) coming before the verb. See *yastakhfûna* at 4:108, p. 292, n. 16).

11. *yastaghshûna* = they wrap themselves, cover themselves (v. iii. m. pl. impfct. from *istaghshâ*, form X of *ghashiya* [ghishâwah], to cover. See *'ughshiyat* at 10:27, p. 647, n. 12).

يَعْلَمُ مَا يَكْتُمُونَ He knows what they conceal¹
وَمَا يُعْلِنُونَ and what they disclose.²
إِنَّهُ عَلِيمٌ Verily He is All-Knowing
يَذَاتُ الصُّدُورِ of the secrets of the hearts.³

PART (JUZ') 12

وَمِنْ دَابَّةٍ 6. And no crawling creature⁴
فِي الْأَرْضِ إِلَّا is there in the earth but
عَلَى اللَّهِ رِزْقُهَا on Allah is its sustenance;⁵
وَيَعْلَمُ مُسْتَقَرَّهَا and He knows its abode⁶
وَمُسْتَوْدَعَهَا and its repository.⁷
كُلٌّ فِي كِتَابٍ Everything is in a book
مُبِينٍ all too clear.

وَهُوَ الَّذِي خَلَقَ 7. And He it is Who created
السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth
فِي سِتَّةِ أَيَّامٍ in six days
وَكَانَ عَرْشُهُ while His Throne⁸ was
عَلَى الْمَاءِ over water,
لِيَبْلُوَكُمْ that He might test⁹ you as to
أَيُّكُمْ أَحْسَنُ who of you is the best¹⁰ in
عَمَلًا وَلَئِنْ قُلْتُمْ deeds; but if you say:
إِنَّكُمْ مَعْمُوثُونَ "Verily you shall be resur-
مِنْ بَعْدِ الْمَوْتِ rected¹¹ after death",

1. يَكْتُمُونَ *yusirrûna* = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from 'asarra, form IV of sarra [surûr/tasirrah/masarrah], to gladden, to delight. See at 2:77, p. 36, n. 8).

2. يُعْلِنُونَ *yu'linûna* = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from 'alana, form IV of 'alana/'aluna ['alâniyyah], to be or become known, evident. See at 2:77, p. 36, n. 9).

3. Therefore neither deeds nor thoughts and intentions remain unknown to Allah. صُدُور *sudûr* (pl.; sing. صدر *sadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 7:43, p. 481, n. 4.

4. دَابَّةٍ *dâbbah* (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 6:38, p. 415, n. 9.

5. i. e., Allah guarantees and provides the means of livelihood for every living being. رِزْق *rizq* (pl.

ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 10:59, p. 658, n. 6.

6. مُسْتَقَرٍّ *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 7:24, p. 472, n. 8).

7. i. e., Allah knows where one will live during one's life, where one will die and where one will remain after death. مُسْتَوْدَعٍ *mustawda'* = repository, storehouse, depository, depot; also lodged, consigned (adverb of place/passive participle from *istawda'a*, form X of *wada'a* [*wad'*], to put down, to leave. See at 6:98, p. 432, n. 8).

8. عَرْشٍ *'arsh* = Throne. See at 9:129, p. 634, n. 11.

9. يَبْلُو *yabluwa(lu)* = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw / balâ*], to test, to try. The final letter takes *fathah* because of a hidden 'an in *li* (*lâm* of motivation) coming before the verb. See at 6:165, p. 464, n. 4).

10. i. e., in respect of compliance with the injunctions of the Qur'ân and *sunnah* and in sincere devotion (*ikhlas*) to Allah.

11. مَعْمُوثُونَ *mab'ûthûna* = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up (passive participle from *ba'atha* [*ba'th*], to send, to raise). See *mab'ûthîn* at 6:29, p. 402, n. 1).

لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِسْحَارٌ مُبِينٌ there sure will say those who disbelieve: "This is naught but a sorcery¹ quite obvious."

وَلَيَنْ أَخْرَأْنَاهُمْ 8. And if We put off² from them the punishment till a period³ countable⁴ they say: "What detains⁵ it?"

أَلَا يَوْمَ يَأْتِيهِمْ O sure, the day it comes to them it shall not be diverted⁶ from them and there shall encircle⁷ them what they use to scoff at.⁸

Section (Rukû') 2

وَلَيَنْ أَذِقْنَاهُ الْإِنْسَانَ 9. And if We make man taste⁹ mercy from Us and then divest¹⁰ it of him he indeed is despondent,¹¹ ungrateful.

وَلَيَنْ أَذِقْنَاهُ 10. And if We make him taste

1. i. e., they characterized the Qur'ân as sorcery for, while disbelieving the message of Resurrection they at the same time recognized the bewitching force and beauty of the Qur'ân. سحر

sihr (pl. *ashâr*) = sorcery, magic, witchcraft, enchantment. See at 10:76, p. 665, n. 4.

2. أَخْرَأْنَا *'akhkharnâ* = we put off, delayed, postponed, deferred (v. i. m. pl. past from *'akhkhara*, form II from the root *'akhr*. See *'akhkharta* at 4:76, p. 275, n. 2).

3. أُمَّة *'ummah* (pl. أُمَم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. *'ummah* here has the sense of both time and generation of people (See Ibn Kathîr, IV, 242. See also 12:45). See at 10:159, p. 526, n. 9.

4. i. e., countable in respect of units of time. مَعْدُود *ma'dûd* = countable, limited in number. See *ma'dûdât* at 2:202, p. 98, n. 5.

5. i. e., the unbelievers say so in derision and without understanding that it is inevitable and inescapable. يَحْبِسُ *yahbisu* = he detains, checks, holds back, withholds, confines (v. iii. m. s. impfct. from *habasa* [*habs*]), to hold, to confine. See *tahbisûna* at 5:106, p. 382, n. 9).

6. مَصْرُوف *maşrûf* = diverted, distracted, turned away, alienated, expended (passive participle from *şarafa* [*şarf*]), to divert, to spend. See *tuşrafûna* at 10:32, p. 649, n. 10).

7. حَاقَ *hâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *hawq*, to surround. See at 6:10, p. 395, n. 2).

8. يَسْتَهْزِئُونَ *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz' / huz' / huzu' / huzâ' / mahza'ah*]), to mock., to make fun. See at 6:5, p. 393, n. 2).

9. أَذَقْنَاهُ *'adhaqnâ* = we made (someone) taste (v. i. pl. past from *'adhâqa*, form IV of *dhâqa* [*dhawq / madhâq*]), to taste. See at 10:21, p. 644, n. 1).

10. نَزَعْنَا *naza'nâ* = we took off, divested, removed (v. i. pl. past from *naza'a* [*naz'*]), to remove, to take away. See at 7:43, p. 481, n. 3).

11. يَأْسُ *ya'ûs* = despondent, despairing, hopeless.

نِعْمَاءَ بَعْدَ ضَرَّاءَ² ^{graces¹ after a distress²}

مَسَّتْهُ³ ^{that afflicted³ him,}

لَيَقُولَنَّ⁴ ^{he indeed says: "The}

ذَهَبَ السَّيِّئَاتُ عَنِّي⁵ ^{evils have gone from me".}

إِنَّهُ لَفَرِحٌ⁶ ^{He becomes exultant,⁴}

فَخُورٌ⁷ ^{boastful.⁵}

إِلَّا الَّذِينَ⁸ ^{11. Except those who}

صَبَرُوا⁹ ^{bear with patience⁶}

وَعَمِلُوا الصَّالِحَاتِ¹⁰ ^{and do good deeds.⁷}

أُولَئِكَ لَهُمْ¹¹ ^{Such ones, they shall have}

مَغْفِرَةٌ¹² ^{forgiveness}

وَأَجْرٌ كَبِيرٌ¹³ ^{and a magnificent reward.⁸}

فَلَعَلَّكَ¹⁴ ^{12. But perhaps you}

تَارِكٌ بَعْضَ¹⁵ ^{would omit⁹ some of what is}

مَا يُوحَىٰ إِلَيْكَ¹⁶ ^{communicated to you, for}

وَضَاقَ بِكَ صَدْرُكَ¹⁷ ^{your heart is straitened¹⁰ by it}

أَن يَقُولُوا¹⁸ ^{that they would say:}

لَوْلَا أَنزَلْنَا¹⁹ ^{"Why is not there sent down}

عَلَيْهِ كُزٌّ²⁰ ^{on him a treasure or there}

أَوْ جَاءَ مَعَهُ مَلَكٌ²¹ ^{comes with him an angel?"}

إِنَّمَا أَنْتَ نَذِيرٌ²² ^{You are but a warner;¹¹}

1. نِعْمَاءَ *na'mâ'* = graces, favour.

2. Such as disease, poverty, insecurity of life and property. ضَرَّاءَ *darrâ'* = affliction, suffering, illness, distress. See at 10:21, p. 644, n. 2.

3. مَسَّتْ *massat* = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [mass/masis], to feel, to touch. See at 10:21, p. 644, n. 3).

4. فَرِحَ *fariḥ* = delighted, exultant, happy. See *fariḥin* at 3:169, p. 222, n. 9.

5. The 'āyah censures those who, when faced with difficulties or sufferings, lose faith in Allah and become despaired of His mercy, and also those who, when their difficulties and sufferings are over, become exultant, forget Allah and think that they will never again be in difficulties and distresses. The right course is to be patient and confident of Allah's mercy amidst difficulties and distresses and grateful and humble when these are over. فَخُورٌ *fakhûr* = arrogant, proud, boastful. See at 4:36, p. 257, n. 9.

6. i. e., when in difficulties. صَبَرُوا *ṣabarû* = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [ṣabr], to be patient. See at 7:137, p. 515, n. 7).

7. الصَّالِحَاتِ *ṣāliḥât* (pl.; sing. صَالِحَةٌ *ṣāliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 10:8, p. 638, n. 13.

8. أَجْرٌ *ajr* (pl. أَجْرٌ *ujûr*) = reward, recompense, remuneration. See at 9:120, p. 631, n. 7).

9. The Makkkan unbelievers scoffed at the idea of Resurrection and Judgement and asked the Prophet, peace and blessings of Allah be on him, to come up with an angel, or a treasure or with a different Qur'ân. The 'āyah asks him not to be distressed at that and not to withhold from them anything of the Qur'ân, but to give out whatever was communicated to him disregarding their reaction to it. تَارِكٌ *târik* = one who leaves out, omits, gives up (act. participle from *taraka* [tark], to leave. See *taraktum* at 6:94, p. 430, n. 5).

10. ضَاقَ *dâ'iq* = straitened, depressed (act. participle from *dâqa* [dayq/dîq], to be narrow, straitened. See *dâqat* at 9:118, p. 629, n. 8).

11. نَذِيرٌ *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [nadh'r/ nudhûr], to vow, to pledge). See at 11:2, p. 677, n. 7.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ
وَكِيلٌ and Allah is over everything
the Guardian-Trustee.¹

أَمْ يَقُولُونَ 13. Or do they say:
"He has fabricated² it" ?

قُلْ فَأْتُوا Say: "Then come up with

بَعْسِرٍ سِوَاهُ ten sūrahs the like of it,

مُفَرَّرَاتٍ faked,³

وَادْعُوا مَنِ and invite whomsoever you

أَسْتَطْعَمُونَ are able to,⁴ besides Allah,

إِنْ كُنْتُمْ صَادِقِينَ if your are truthful.⁵

فَإِلَّا يَسْتَجِيبُوا 14. So if they do not respond⁶

لَكُمْ فَأَعْلَمُوا to you then know that

أَنَّمَا أُنْزِلَ it has been but sent down⁷

بِعِلْمِ اللَّهِ with Allah's knowledge

وَأَنَّ لَا إِلَهَ and that there is no deity

إِلَّا هُوَ except He.

فَهَلْ أَنْتُمْ مُسْلِمُونَ Then will you be Muslims?⁸



مَنْ كَانَ 15. Whoever is wont to

يُرِيدُ الْحَيَاةَ الدُّنْيَا desire⁹ the worldly life

وَزِينَتَهَا and its embellishment¹⁰

1. This is a further encouragement to the Prophet, peace and blessings of Allah be on him, and through him to the believers, to convey Allah's words disregarding the unbelievers' criticisms.

وَكِيلٌ *wakīl* (s.; pl. *wukalā'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl /wukāl*], to entrust. See at 6:107, p. 436, n. 4).

2. The 'ayah is addressed as much to the then Makkian unbelievers as to modern critics of the Qur'ān. See also 2:24, 10:38 and 17:88. انفرى

iftarā = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farā* [*fary*], to cut lengthwise, to fabricate. See at 10:37, p. 651, n. 8).

3. مفتریات *muftaryât* (pl., s. *muftaran*) = fabricated, faked, falsely made up (passive participle from *iftarā*. See n. 2 above).

4. i. e., call on anyone to help you. استطعم *istata'tum* = you were able to, capable of, you could (v. ii. m. pl. past from *istajā'a*, form X of *jā'a* [*jaw*], to obey. See at 10:37, p. 651, n. 9).

5. i. e., in your allegation. صادقين *ṣādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadaq /ṣidq*], to speak the truth. See at 9:119, p. 630, n. 3).

6. i. e., if those whom you may call on to assist you do not respond to you. يستجيبوا *yastajībū(na)* = they respond, answer (v. iii. m. pl. impfct. from *istajāba*, form X of *jāba* [*jawb*], to travel, to explore. See *yastajību* at 6:36, p. 405, n. 1).

7. أنزل *'anzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzāl*] of *nazala* [*nuzāl*], to come down, get down. See at 6:8, p. 394, n. 6).

8. مسلمون *muslimūn* (sing. *Muslim*) = A Muslim is one who surrenders himself completely and sincerely to Allah. (Active participle from *'aslama*, form IV of *salima* [*salāmah/salām*], to be safe, safe and sound, secure, faultless.) See at 2:136, p. 64, n. 8.

9. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arāda*, form IV of *rāda* [*rawd*], to walk about. See at 9:85, p. 614, n. 5).

10. زينة *zīnah* = adornment, embellishment, ornament, finery, grandeur, splendour. See at 10:88, p. 668, n. 6.

نُوفٍ إِلَيْهِمْ We shall pay in full¹ to them
أَعْمَلْتُمْ فِيهَا for their deeds therein
وَهُرْفِيهَا and they in that
لَا يَبْخَسُونَ will not be lessened.²

أُولَئِكَ الَّذِينَ 16. Those³ are they who
لَيْسَ لَهُمْ will have nothing for them
فِي الْآخِرَةِ in the hereafter
إِلَّا النَّارُ except the fire;⁴
وَحَبِطَ and gone in vain⁵ will be
مَا صَعَّدُوا فِيهَا what they accomplish⁶ therein
وَنُطِلَ مَا and void will be what
كَانُوا يَعْمَلُونَ they use to do.

أَفَمَنْ كَانَ 17. Is then the one who is
عَلَىٰ بَيِّنَةٍ on a clear evidence⁷
مِنْ رَبِّهِ from his Lord
وَيَتْلُوهُ and there follows⁸ him
شَاهِدٌ مِنْهُ a witness⁹ from Him,
وَمِنْ قَبْلِهِ and before it there was
كِتَابُ مُوسَىٰ the Book of Mûsâ
إِمَامًا وَرَحْمَةً as guide¹⁰ and mercy¹¹
أُولَئِكَ يُؤْمِنُونَ بِهَا Such people believe in it;

1. i. e., in respect of health, wealth and amenities.
نُوفٍ *nuwaffi* (نوى) = we pay in full, fulfil (v. i. pl. impfct. from *waffâ*, form II of *wafâ* [*wafâ*/'wafy], to be perfect, to fulfil. The final *yâ* is dropped because the verb is conclusion of a conditional clause. See *yuwaffa* at 8:60, p. 569, n. 7).

2. i. e., no diminution will be made in the fruits of their efforts in this world. يَبْخَسُونَ *yubkhasûna* = they are reduced, diminished, lessened (v. iii. m. pl. impfct. passive from *bakhasa* [*bakhs*], to decrease. See *lâ tabkhasû* at 7:85, p. 499, n. 1).

3. i. e., such people whose only object is the ease and comfort of this worldly life will have nothing for them in the hereafter. See 42:20.

4. i. e., the fire of hell.

5. حَبِطَ *habita* = he or it fell through, miscarried, went in vain, was futile, was of no avail, was void (v. iii. m. s. past. See at 6:88, p. 426, n. 9).

6. صَعَّدُوا *ṣana'û* = they did, accomplished, performed, made, manufactured (v. iii. m. pl. past from *ṣana'a* [*ṣan'*/'*ṣun'*/'*ṣanî*'], to do, to make. See *yaṣna'u* at 7:137, p. 515, n. 9).

7. i. e., the Qur'ân and the clear guidance and evidence it contains. بَيِّنَةٍ *bayyinah* (f. s.; pl. *bayyinat*) = clear, clear proof, clear evidence, obvious, manifest. See at 8:42, p. 562, n. 11.

8. The expression "follows" here means "supports" (see *Ṣafwat*, p. 288). يَتْلُو *yattû* = he recites, reads, follows (v. iii. m. s. impfct. from *talâ* [*tilâwah/tulûw*], to recite, to follow. See at 3:164, p. 220, n. 3).

9. i. e., the angel Jibrîl. شَاهِدٍ *shâhid* (s.; pl. *shuhûd*/'*ashhâd*/'*shawâhid*) = witness (active participle from *shahida* [*shuhûd*/'*shahâdah*], to witness, to testify). See *shuhûd* at 10:61, p. 659, n. 7.

10. The emphasis is on the fact that the message and teachings of the Qur'ân are in corroboration of those in the original *Torah*. إِمَامٍ *imâm* (pl. *a'imma*) = leader, guide, model, highway. See at 2:124, p. 59, n. 2.

11. The conclusion of the interrogation is kept silent, which is: Is the one who is on a clear evidence from his Lord ... the same as the one who is not like that and desires only the happiness in this world? (See *Tafsîr al-Jalâlayn*).

وَمَنْ يَكْفُرْ بِهِ ۖ but whoever disbelieves in it

مِنَ الْأَحْزَابِ ۚ of the groups,¹

فَالنَّارُ مَوْعِدُهُ ۚ fire will be his rendezvous.²

فَلَا تَكُ فِي مَرْيَةٍ So do not be in any doubt³

عَنْهُ ۚ about it;⁴

إِنَّهُ الْحَقُّ it is certainly the truth

مِنْ رَبِّكَ from your Lord,

وَلَكِنَّ أَكْثَرَ النَّاسِ but most men

لَا يُؤْمِنُونَ ۚ do not believe.

وَمَنْ أَظْلَمُ ۙ 18. And who is viler⁵

مِمَّنْ افْتَرَى than the one who fabricates⁶

عَلَى اللَّهِ كَذِبًا against Allah a lie?⁷

أُولَئِكَ Such people will be

يُعْرَضُونَ عَلَىٰ رَبِّهِمْ submitted⁸ to their Lord

وَيَقُولُ الْأَشْهَادُ and the witnesses⁹ will say:

هَؤُلَاءِ الَّذِينَ "These are those who

كَذَّبُوا عَلَىٰ رَبِّهِمْ lied¹⁰ against their Lord."

أَلَا لَعْنَةُ اللَّهِ O sure, the curse¹¹ of Allah

عَلَى الظَّالِمِينَ ۚ will be on the transgressors—

الَّذِينَ يَصُدُّونَ 19. Who prevent¹²

عَنِ سَبِيلِ اللَّهِ from the way of Allah

1. i. e., of the followers of the different creeds and faiths. أَحْزَابٍ 'ahzâb (pl.; s. حزب hizb) = groups, bands, parties. See hizb at 5:56, p. 358, n. 4.

2. مَوْعِدٌ maw'id (s.; pl. mawā'id) promise, pledge, appointment, appointed time/place, rendezvous. See maw'idah at 9:113, p. 627, n. 10.

3. مَرْيَةٌ miryah = doubt, misgivings. See mumtarin at 10:94, p. 671, n. 5.

4. i. e., about the Qur'ân and the messages delivered through it.

5. أَظْلَمُ 'azlamu = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of zâlim. See at 7:36, p. 477, n. 10).

6. افْتَرَى iftarâ = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of farâ [fary], to cut lengthwise, to fabricate. See at 11:13, p. 682, n. 2).

7. Such as saying that He has partners or that He has taken a son for Himself.

8. i. e., on the Day of Judgement. يَرْضُونَ yu'ra'dûna = they are displayed, exposed, submitted, placed/set before (v. iii. m. pl. impfct. passive from 'araḍu'aruḍa ['arḍ], to become visible, to be wide. See tu'riḍû at 9:95, p. 618, n. 10).

9. i. e., witnesses from among the angels, Prophets and others أَشْهَادٍ 'ashâd (pl.; s. shâhid) = witnesses. See shâhid at 11:17, p. 683, n. 9.

10. كَذَبُوا kadhabû = they lied, made false statement (v. iii. m. pl. past from kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 6:23, p. 399, n. 11).

11. لَعْنَةُ la'nah (s.; pl. la'nât) = curse, banishment from mercy, damnation, imprecation. See at 7:44, p. 482, n. 7.

12. i. e., prevent others from accepting the truth (Islam). يَصُدُّونَ yaṣuddûna = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from ṣadda [ṣadd/ṣudûd], to turn away. See at 9:34, p. 591, n. 3).

وَيَعُونَهَا عَمَّا and desire¹ it crooked;²
وَهُمْ بِالْآخِرَةِ and they are in the hereafter
مُكْفَرُونَ the ones disbelieving.

أُولَٰئِكَ لَمْ يَكُونُوا 20. Such people cannot
مُعْجِزِينَ فِي الْأَرْضِ eascape³ in the earth

وَمَا كَانَ لَهُمْ nor are there for them
مِن دُونِ اللَّهِ besides Allah

مِن أَوْلِيَاءَ any friend-protectors.⁴

يُضَاعَفْ لَهُم Doubled⁵ will be for them
الْعَذَابُ the punishment, [for]

مَا كَانُوا يَسْتَطِيعُونَ they cannot afford⁶

السَّمْعَ to listen⁷

وَمَا كَانُوا يَتَنَبَّهُونَ nor do they use to see.⁸



أُولَٰئِكَ الَّذِينَ 21. These are they who

خَسِرُوا أَنْفُسَهُمْ have lost themselves

وَضَلَّ عَنْهُمْ and lost to them will be

مَا كَانُوا يَفْتَرُونَ what they use to trump up.¹⁰



لَا جَرَمَ لَهُمْ 22. No doubt,¹¹ they shall be

فِي الْآخِرَةِ in the hereafter

هُمْ الْأَخْسَرُونَ the ones worst in loss.



1. يَبْغُونَ *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ*]), to seek, desire. See at 9:47, p. 598, n. 1. See also at 10:23, p. 645, n. 5).

2. i. e., they want the *dîn* of Allah to be modified according to their whims and caprices. عَوَج *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 7:86, p. 399, n. 8.

3. i. e., escape from Allah's retribution if He inflicts it. مَعْجِزِينَ *mu'jizîn* (pl.; acc/gen. of *mu'jizân*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate, escape (act. participle from *'ajaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See at 10:53, p. 656, n. 6).

4. أولياء *'awliya'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 9:71, p. 608, n. 1.

5. يضاعف *yudâ'afu* = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from *ḍâ'afa*, form III of *ḍâ'afa* [*ḍi'f*], to double, redouble. See *yudâ'ifu* at 4:40, p. 258, n. 9).

6. يستطيعون *yastaṭi'ûna* = they are able to, are capable of, can afford (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw*]), to obey. See *yastaṭi'ûna* at 2:273, p. 143, n. 3).

7. i. e., though they are provided with the hearing faculty they do not care to listen to and benefit from the messages delivered to them. سَمْع *sam'* = hearing, to listen, sense of hearing, ears. See at 6:46, p. 408, n. 14.

9. i. e., see with a view to understanding. يَبْصُرُونَ *yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 10:43, p. 653, n. 6).

10. i. e., of false gods and goddesses يَفْتَرُونَ *yaftarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فَرَى *fary*], to cut lengthwise, to fabricate. See at 10:30, p. 648, n. 13).

11. لَا جَرَمَ *lâ jarama* is an idiom meaning : of course, no doubt, certainly.

23. Verily those who believe
and do the good deeds and
be humble¹ before their Lord,
they will be the inmates²
of the garden.
They in there
shall live for ever.³

24. The simile of
the two groups⁴ is
as the blind⁵ and the deaf,⁶
and the one who sees⁷ and
and the one who hears?⁸ Do
they equalize⁹ for instance?
So will you not take heed?¹⁰



Section (Rukû') 3

25. And We had sent out¹¹
Nûh to his people[who said]:
"I am for you a warner,
open and clear."¹²

26. "That you worship naught
but Allah;
I fear against you

1. أَعْبَتُوا 'akhbatû = they became humble, lowly (v. iii. m. pl. past from 'akhbata, form IV of khabata [khabt], to be calm).

2. أَصْحَابُ 'ashâb (pl.; sing. صَاحِبٌ ṣāhib) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 10:26, p. 647, n. 4).

3. خَالِدُونَ khālīdūn (sing. khālīd) = living or remaining for ever, everlasting, eternal (active participle from khalada [khulūd], to live or remain for ever. See at 10:26, p. 647, n. 5).

4. i. e., the believers and monotheists on the one hand, and the unbelievers and polytheists, on the other. فَرِيقَيْنِ fariqayn (dual; acc./gen. of fariqān,

s. fariq) = two groups, sections, parties, bands, factions. See at 6:81, p. 424, n. 5.

5. i. e., blind to Allah's revelations communicated through His Messenger. أَعْمَى 'a'mā (s.; pl. 'umy) = blind. See at 6:50, p. 410, n. 8.

6. i. e. deaf to the call to the truth. أَسَمٌ 'aṣamm (s.; pl. ṣumm/ṣummān) = deaf. See ṣumm at 8:22, p. 554, n. 4.

7. بَصِيرٌ baṣīr = one who sees/ observes, All-Seeing (act. participle in the scale of fa'il from baṣura/baṣīra [baṣar], to see). See at 8:72, p. 574, n. 8).

8. سَمِيعٌ samī' = one who hears, All-Hearing. Intensely Listening (active participle in the scale of fa'il from sami'a [sam' /samā' /samā'ah /masma'], to hear. See at 3:38, p. 170, n. 11).

9. يَسْتَوِيَانِ yastawiyāni = they (two) become equal, even, straight, upright (v. iii. m. dual impfct. from istawā, form VIII of sawiya [siwan], to be equal. See istawā at 10:3, p. 636, n. 4).

10. تَذَكَّرُونَ tadhakkarūna (tatadhakkarūna) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from tadhakkarā, form V of dhakara [dhikr/ tadhkār], to remember. See at 10:3, p. 636, n. 7).

11. أَرْسَلْنَا 'arsalnā = we sent out, despatched, discharged (v. i. pl. past from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 7:162, p. 528, n. 8).

12. مُبِينٌ mubīn = open and clear, glaringly obvious, manifest. See at 10:76, p. 665, n. 5.

عَذَابَ يَوْمٍ the punishment of a day

أَلِيمٍ most painful.¹

فَقَالَ الْمَلَأُ 27. But there said the chiefs²

الَّذِينَ كَفَرُوا who disbelieved

مِنْ قَوْمِهِ of his people:

مَا نَرْنَكَ "We do not consider³ you

إِلَّا بَشَرًا مِثْلَنَا aught but a man like us,

وَمَا نَرْنَكَ nor do we see you

أَتَّبَعَكَ as following⁴ you anyone

إِلَّا الَّذِينَ except those who are

هُمْ أَرَادُنَا the meanest⁵ of us,

بَادِيَ الرَّأْيِ immature in opinion;⁶

وَمَا نَرْنِي لَكُمْ nor do we think you have

عَلَيْنَا مِنْ فَضْلٍ over us any excellence;⁷

بَلْ نَطَّغُنْكُمْ rather we believe⁸ you are

كَاذِبِينَ liars."

قَالَ يٰٓأَيُّهَا 28. He said: "O my people,

أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى do you think, if I am on

بَيِّنَةٍ مِنْ رَبِّي a clear proof⁹ from my Lord

وَمَا أَلْنِي رَحْمَةً and He has given me mercy¹⁰

مِنْ عِنْدِهِ from His side

1. Nûh, peace be on him, and indeed all Messengers of Allah, made a call to monotheism (*tawhîd*) and warned against the sin of setting partners (*shirk*) with Him and the consequent punishment in the hereafter. أَلِيمٌ 'alim = agonizing, anguishing, excruciating, most painful. See at 10:88, p. 668, n. 10.

2. It is the leaders and influential men of society who in all ages opposed reform and the truth delivered by Allah's Messengers. مَلَأٌ 'mala' = crowd, host, grantees, council of elders, notables, chiefs. See at 10:83, p. 667, n. 2).

3. The leaders of the people of Nûh, peace be on him, advanced mainly three types of objections against him, namely, that he was nothing more than a human being like them, that his followers were the lowest group in the society having no mature understanding of affairs and that he was not socially and materially superior to them. The same sort of objections were raised by the Makkian unbelieving leaders against Prophet Muhammad, peace and blessings of Allah be on him. (v. i. pl. impfct. from *ra'â* [ra'y, ru'yah], to see. See at 2:144, p. 68, n. 2.

4. اتَّبَعَ *ittaba'a* = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 8:64, p. 570, n. 10).

5. The leaders' criterion of greatness was wealth and influence, not the quality of character and conviction in respect of which the believers were far greater than they. أَرَادِلُ 'arâdhil (pl.; s. 'ardhil, elative of *radhil*) = the meanest, lowest, most despicable/ contemptible.

6. بَادِيَ الرَّأْيِ *bâdî al-ra'y* is an idiom meaning: a person of immature opinion, deficient in understanding.

7. فَضْلٌ *fadl* (pl. *fudûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 11:3, p. 678, n. 5.

8. نَظَنُ *nazunnu* = we think, believe, suppose, presume (v. i. pl. impfct. from *zanna* [zann], to think, to suppose. See at 7:66, p. 491, n. 10)

9. بَيِّنَةٌ *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:17, p. 683, n. 7.

10. i. e., guidance and Messengership.

فَعَمِيَّتْ عَلَيْكُمْ
أَنْزِلُكُمْ هَا
وَأَسْرَلُكُمْ هُنَا

but it is obscured¹ on you,
shall we compel² you to it
while you are averse³ to it?



وَنَقُورُ 29. And O my people,
لَا أَسْأَلُكُمْ عَلَيْهِ
مَالًا
إِنْ آخِرِي إِلَّا عَلَى اللَّهِ
وَمَا أَنَا بِطَارِدٍ
الَّذِينَ آمَنُوا

I do not ask of you for it
any wealth;
my reward⁴ is but on Allah;
nor am I going to drive
away⁵ those who believe.

إِنَّهُمْ
مُلْقَاوَرِيهِمْ
وَلَكِنِّي - أَرَأَيْتُمْ قَوْمًا
يَجْهَلُونَ

They are indeed
going to meet⁶ their Lord;
but I see you are a people
lacking knowledge.⁷

وَيَنْقُورُ 30. And O my people, who
يَنْصُرُنِي مِنَ اللَّهِ
إِنْ طَرَدْتُمُ
أَفَلَا تَذَكَّرُونَ

will help⁸ me against Allah
if I drove⁹ them out?
So will you not take heed?¹⁰



وَلَا أَقُولُ لَكُمْ
عِنْدِي خَزَائِنُ اللَّهِ
وَلَا أَعْلَمُ الْغَيْبَ

31. Nor do I say to you that I
have the treasures¹¹ of Allah
nor do I know the unseen,

1. عَمِيَّتْ 'ummiyat = she or it is blinded, obscured (v. iii. f. s. past passive from 'ammā, form II of 'amiya ['aman], to be blind. See 'amū at 5:71, p. 365, n. 7).
2. The lesson is that no force is to be applied in making one change one's faith (see 2:256). نَزِمُ nulzimu = we compel, force, obligate (v. i. pl. impfct. from 'alzama, form IV of lazima [luzām], to be incumbent, to stick to).
3. كَارِهُونَ kârihûn (pl.; s. kârih) = unwilling, reluctant, averse (act. participle from kariha [karh/kurh/karâhah/karâhiyah], to detest, dislike). See at 9:48, p. 598, n. 9.
4. أَجْرُ 'ajr (pl.: أجور 'ujûr) = reward, recompense, remuneration. See at 11:11, p. 681, n. 8).
5. طَارِدٌ târid = one who drives away, is going to drive away/expel (act. participle from tarada [tard], to drive away). See lâ taṭrud at 6:52, p. 411, n. 3.
6. مُلَاقَاوَةٌ mulâqû(n), (pl. of mulâqin) = the meeting ones, those who are going to meet (active participle from lâqâ, form III of laqiya [liqâ/luqyân/luqy/luqyah/luqan], to meet, to encounter. The terminal nûn is dropped on account of the genitive construction with rabbihim. See at 2:249, p. 127, n. 4).
7. تَجْهَلُونَ tajhalûna = you lack knowledge, are ignorant, foolish (v. ii. m. pl. impfct. from jahila [jahil/jahâlah], to be ignorant. See yajhalûna at 6:111, p. 438, n. 4).
8. يَنْصُرُ yaṣsuru = he helps, gives victory (v. iii. m. s. impfct. from naṣara [naṣr /nuṣûr], to help. See yaṣsur at 9:14, p. 582, n. 4).
9. طَرَدْتُ ṭaradtu = I drove out, expelled (v. i. s. past from ṭarada. See n. 5 above).
10. تَذَكَّرُونَ tadhakkarûna(tatadhakkarûna) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from tadhakkara, form V of dhakara [dhikr/ tadhkâr], to remember. See at 11:24, p. 686, n. 10).
11. i. e., the wealth, provisions and all other benefits and graces that He bestows. The Prophet was a man like all the others but that he received wahy from Allah. خَزَائِنُ khazâ'in (pl.; s. khizânah) = treasures, vaults, coffers. See at 6:50, p. 410, n. 4.

وَلَا أَقُولُ إِنِّي مَلَكٌ
 وَلَا أَقُولُ لِلَّذِينَ
 تَزَيَّجْنَ آعْيُنَكُمْ
 لَنْ يُؤْتِيَهُمُ اللَّهُ
 خَيْرًا
 اللَّهُ أَعْلَمُ
 بِمَا فِي أَنْفُسِهِمْ
 إِنِّي إِذَا
 لَأَمِنَ الظَّالِمِينَ

nor do I say I am an angel,
 nor do I say to those
 whom your eyes despise¹
 that Allah will not give them
 any good.²
 Allah knows best
 what is within their selves.
 I shall in that case³ be
 indeed of the wrong-doers.⁴

قَالُوا يَنْحُ
 فَجَدَلْنَا
 فَأَكْثَرْتَ
 جِدْلَنَا
 فَأْتِنَا
 بِمَا تَعِدُنَا
 إِنْ كُنْتَ مِنْ
 الصَّادِقِينَ

32. They said: "O Nûh,
 you have argued⁵ with us
 and have done much
 debate⁶ with us.
 Then bring us
 what you threaten⁷ us with,
 if you are of
 those that speak the truth.⁸

قَالَ إِنَّمَا أَنَا بَشَرٌ
 مِثْلُكُمْ
 وَإِنِّي أَخَافُ
 أَن يُبْعِثَ بَنُونَ
 مِثْلِي
 وَكَأَنِّي فَارِقٌ
 مِّنْكُمْ
 وَاتَّقُوا اللَّهَ
 وَاعْبُدُوهُ
 فَسَتَكُونُ
 مِنَ الْمُسْلِمِينَ

33. He said: "Allah will but
 bring it, if He will,
 and you cannot escape."⁹

1. i. e., guidance and reward for their faith and deeds, though the unbelievers despise them because of their not being materially well-off and influential in society. *khayr* = good /better/ best, benefit, advantage, wealth, property. See at 7:188, p. 539, n. 3.

2. i. e., if I said all these and claimed for me what I am not, I would be committing wrong.

3. i. e., if I said all these and claimed for me what I am not, I would be committing wrong.

4. *ẓālimîn* (acc./gen. of *ẓālimûn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 10:106, p. 673, n. 3).

5. *jādalta* = you argued, debated, quarrelled, disputed, controverted, wrangled (v. ii. m. s. past from *jādala*, form III of *jadal* [جدل], to tighten. See *yujādilûna* at 8:6, p. 548, n. 6).

6. Nûh had a long life and he tried over a long period to bring his people to the truth. *jidāl* = quarrel, quarrelling, dispute, debate.

7. i. e., what you threaten us with of Allah's retribution. *ta'idu* = you promise, assure, threaten (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 7:77, p. 496, n. 7).

8. *ṣādiqîn* (pl.; acc./gen. of *ṣādiqûn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 11:13, p. 682, n. 5).

9. i. e., escape from Allah's retribution if He inflicts it. *mu'jizîn* (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate, escape (act. participle from *'ajaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See at 11:20, p. 685, n. 3).

وَلَا يَنْفَعُكَ 34. "Nor will there benefit¹
نُصِيحِي you my sincere advice²
إِنْ أَرَدْتُ even though I intend
أَنْ أَنْصَحَ لَكُمْ to give you sincere advice,³
إِنْ كَانَ اللَّهُ يُرِيدُ were Allah to will⁴
أَنْ يُغْوِيَكُمْ to make you stray.⁵
هُوَ رَبُّكُمْ He is your Lord, and to
وَالِلَّهِ تُرْجَعُونَ Him you will be returned."⁶



أَمْ يَقُولُونَ 35. Or do they say,⁷
أَفَرَأَيْنَاهُ "He has fabricated⁷ it"?
قُلْ إِنْ أَفَرَأَيْنَاهُ Say: "If I have fabricated it,
فَعَلَىٰ إِجْرَائِي upon me lies my sin,⁸
وَأَنَا بَرِيءٌ and I am free⁹ of what
مِمَّا تَشْكُرُونَ you commit of crimes."¹⁰

Section (Rukû') 4

وَأَوْحَىٰ 36. And it was commu-
نِيعَ إِلَىٰ نُوحٍ أَنَّهُ nicated¹¹ to Nûh that
لَنْ يُؤْمِنَ there would not believe
مِنْ قَوْمِكَ from your people anyone
إِلَّا مَنِ except those who
قَدْ آمَنَ have already believed.

1. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [naf'], to be useful, be of use. See at 10:106, p. 675, n. 1).

2. نَصِيح *nush* = sincere advice, good advice, counselling.

3. أَنْصَحُ *'anṣaḥa(u)* = I give sincere advice, wish well (v. i. s. impfct. from *naṣaḥa* [naṣh/nuṣh/naṣāḥah/naṣīḥah], to give sincere advice, to wish [some one] well. The final letter takes *fathah* because of the particle 'an coming before the verb. See *'anṣahu* at 7:62, p. 490, n. 2).

4. يُرِيدُ *yuridu* = he intends, desires, wills (v. iii. m. s. impfct. form *'arāda*, form IV of *rāda* [rawd], to walk about. See at 11:15, p. 682, n. 9).

5. يُغْوِي *yugwiya(wi)* = he makes (someone) stray/go astray, leads astray, misleads (v. iii. m. s. impfct. from *'aghwā*, form IV of *ghawā* [ghayy/ghawāyah], to stray from the right way).

6. i. e., after Resurrection, for judgement. تَرْجَعُونَ *turja'ūna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [rujā'], to return). See at 10:56, p. 657, n. 7).

7. This is a parenthetical *'āyah* referring to the allegation of the Makkan unbelievers against Prophet Muhammad, peace and blessings of Allah be on him. افترى *iftarā* = he fabricated, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farā* [fary], to cut lengthwise, to fabricate. See at 11:17, p. 684, n. 6).

8. إِجْرَام *'ijrām* = crime, culpability, sin.

9. بَرِيءٌ *barī'* (s.; pl. *abriyā'/burā'/birā'*) = innocent, guiltless, free, exempt, absolved. See at 10:41, p. 652, n. 10.

10. تَجْرِمُونَ *tujrimūna* = you commit sin, crime (v. ii. m. pl. impfct. from *jarama* [jarm], to commit a crime. See *mujrimūn* at 10:82, p. 666, n. 11).

11. After the above parenthetical *'āyah*, the story of Nûh, peace be on him, is resumed from this *'āyah*. أَوْحَىٰ *'ūḥiya* = he or it was communicated, (v. iii. m. s. past passive from *'awḥā*, form IV of *wahā* [wahy], to communicate. See at 6:19, p. 398, n. 3). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).

- فَلَا تَبْتَئِسْ So do not be sad¹
 بِمَا كَانُوا يَعْمَلُونَ for what they use to do.
 وَأَصْنَعِ الْفُلْكَ 37. And build² the Ark³ under
 بِأَعْيُنِنَا Our Eyes⁴ and instruction⁵.
 وَلَا تَخْطِبْنِي and address⁶ Me not
 فِي الَّذِينَ ظَلَمُوا about those who do wrong.
 إِنَّهُمْ سَخِرُونَا They shall be drowned.⁷
 وَصَنَّ 38. And he was building⁸
 الْفُلْكَ وَكُلَّمَا the Ark. And whenever
 مَرَّ عَلَيْهِ there passed⁹ by him a
 مَلَأَيْنَ قَوْمَهُ host of chiefs¹⁰ of his people
 سَخِرُوا مِنْهُ they mocked¹¹ at him.
 قَالَ إِنْ تَسْخَرُوا مِنَّا He said: "If you mock at us
 فَإِنَّا نَسْخَرُ مِنْكُمْ we will mock at you
 كَمَا تَسْخَرُونَ as you mock at us."
 فَسَوْفَ تَعْلَمُونَ 39. "Then you will know to
 مِنْ يَأْتِيهِ عَذَابٌ whom comes a punishment
 يُخْزِيهِ that will disgrace¹² him
 وَيَحِلُّ عَلَيْهِ and will descend on him
 عَذَابٌ مُّقِيمٌ a punishment to last."

1. *lâ tabta'is* = do not be sad, do not grieve (v. ii. m. s. imperative (prohibition) from *ibta'asa*, form VIII of *ba'usa* [bu's], to be miserable).

2. *ashna'* = manufacture, construct, build, make (v. ii. m. s. imperative from *shana'a* [*shan' / shun' / shani'*], to do, make, manufacture. See *shana'û* at 11:16, p. 683, n. 6).

3. *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 10:73, p. 664, n. 1.

4. i. e., under Our view (Ibn Kathîr, IV, 252)

5. *wahy* = Allah's communication to His Messenger : here, instruction (Ibn Kathîr, IV, 252).

6. *lâ tukhâtib* = do not address/ direct your words to (v. ii. m. s. imperative (prohibition) from *khâtaba*, form III of *khaṭaba* [*khuṭbah/khaṭābah*], to make a speech).

7. *mughraqûn* (pl.; s. *mughraq*) = those who are drowned, immersed, sunk (passive participle from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See *'aghraqnâ* at 10:73, p. 664, n. 3).

8. *yaşna'u* = he manufactures, makes, performs (v. iii. m. s. impfct. from *shana'a* [*shan' / shun' / shani'*], to do, to make. See *yaşna'ûna* at 5:63, p. 361, n. 5).

9. *marra* = he went by, passed, walked past, elapsed, ran out (v. iii. m. s. past [*marr/murûr/mamarr*], to pass, go by. See at 10:12, p. 640, n. 7).

10. *mala'* = crowd, host, grandees, council of elders, chiefs. See at 11:27, p. 687, n. 2).

11. They mocked at Nûh, peace be on him, because he had suddenly turned a carpenter and ship-builder while hitherto he had been claiming to be a Messenger of Allah, and because they disbelieved the punishment they were threatened with. *sakhirû* = they derided, ridiculed, laughed at, mocked, scoffed at, jeered (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 6:10, p. 395, n. 3).

12. *yukhzi* = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See *yukhzi* at 9:14, p. 582, n. 3).

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا 40. Till when Our command¹

وَفَارَ came and there gushed forth²

النَّوْثُورُ قُلْنَا the oven,³ We said:

أَحْمِلْ فِيهَا مِنْ كُلِّ "Lade⁴ in it of every being

رَوْحَيْنِ اثْنَيْنِ a male and a female⁵, in twos,

وَأَهْلِكَ إِلَّا مَنْ and your family except those

سَبَقَ عَلَيْهِ against whom has preceded⁶

الْقَوْلِ the word,⁷

وَمَنْ آمَنَ and those who believe.

وَمَا آمَنَ And there had not believed

مَعَهُ إِلَّا قَلِيلٌ with him except a few.

وَقَالَ ارْكَبُوا فِيهَا 41. And he said: "Board⁸ in it.

بِسْمِ اللَّهِ In Allah's name shall be

بَجْرَئِهَا وَمُرْسَئِهَا its passage⁹ and its anchorage.¹⁰

إِنَّ رَبِّي لَغَفُورٌ Verily my Lord is Most

رَحِيمٌ Forgiving, Most Merciful.

وَهِيَ تَجْرِي بِهِمْ 42. And it proceeded¹¹ with them

فِي مَوْجٍ كَالْجِبَالِ amid waves¹² like mountains;

وَنَادَىٰ نُوحٌ ابْنَهُ and Nûh called out to his son

وَكَانَ فِي مَعْرَلٍ – and he was in isolation¹³ –

: "يَبْنَىٰ أَرْكَبَ مَعَنَا "O my son, ride with us,

1. i. e., the command for their destruction. أمر 'amr (s.; pl. أوامر 'awâmir/ أمور 'umûr) = order, command, decree/ matter, issue, affair. See at 6:58, p. 414, n. 3.

2. i. e., there gushed forth water from the earth, even from oven made on earth for baking bread, as signal for the coming of the flood (Ibn Kathîr, IV, 254. See also 54:11-14). فار fâra = he or it gushed forth, welled forth, shoot up (v. iii. m. s. past from fawr/fawrân, to gush forth).

3. تَوْر tannûr (s.; pl. tanânîr) = baking oven, pit for baking bread.

4. أحمل ihmil = lade, carry, pick up (v. iii. m. s. imperative from hamala [haml], to carry. See tahmila at 9:92, p. 617, n. 1).

5. زوجين zawjayn (acc./gen/ of zawjân; s. zawj) = both of a pair, a pair, male and female (see zawj at 7:19, p. 470, n. 8).

6. سبق sabaqa = he or it preceded, did or went before (v. iii. m. s. past from sabq, to be or act before. See at 8:68, p. 572, n. 6).

7. i. e., those of his family against whom the decree of destruction had already been issued. The allusion is to Nûh's unbelieving son and wife (Ibn Kathîr, IV, 255).

8. اركبوا irkabû = you (all) embark, ride, board (v. ii. m. pl. imperative from rakiba [rukûb], to ride, mount. See rakk at 8:42, p. 562, n. 4).

9. محرى majran (s.; pl. majârin) = water course, course, passage, stream, progress. See tajri below at n. 11).

10. مرسى mursâ = anchorage, arrival.

11. تخرى tajri = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from jarâ [jary], to flow. See at 10:9, p. 639, n. 2).

12. موج mawj (s.; pl. amwâj) = waves, ripples, surges.

13. i. e., he was standing aloof from all the others. معزل ma'zil (s.; p; ma'âzil) = place of seclusion /isolation, separation (noun of place or time from 'azala ['azl], to separate, to isolate. See ya'tazilû at 4:91, p. 282, n. 8).

وَلَا تَكُنْ and do not be
 مَعَ الْكَافِرِينَ with the unbelievers.
 قَالَ سَأُوِي 43. He said: "I shall repair¹
 إِلَى جَبَلٍ to a mountain that will
 يَعْصِيَنِي مِنَ الْمَاءِ protect² me from the water."
 قَالَ لَا عَاصِمَ He said:³ "No protector⁴ is
 الْيَوْمَ مِنْ there today against
 أَمْرِ اللَّهِ Allah's Decree
 إِلَّا مِنْ except for the one
 رَحْمَةٍ He has his mercy on."
 وَحَالَ And there interposed⁵
 بَيْنَهُمَا الْمَوْجُ between them the waves⁶
 فَكَانَ and he was thus
 مِنَ الْمَغْرُوقِينَ of those drwoned.⁷
 وَقِيلَ 44. And it was said:⁸ "O
 يَتَارِضْ أَيْلَى مَاءِكَ earth, swallow⁹ your water,
 وَنَسْمَا أَقْلَى and O sky, desist."¹⁰
 وَغِيصَ الْمَاءُ And the water was receded
 وَفُضِيَ الْأَمْرُ and fulfilled was the decree.¹¹
 وَأَسْتَوَتْ And she settled
 عَلَى الْجُودَى on the Judiyy¹³
 وَقِيلَ نَعْدَا and it was said: "Away with
 لِلْعَوْمِ الظَّالِمِينَ the transgressing people."

1. عَارَى 'awī = I repair, betake myself, take shelter (v. i. s. impfct. from 'awā, form IV of 'awā [awy], to seek refuge. See 'awaw at 8:72, p. 574, n. 2).

2. يَعْصِمُ ya'ṣimu = he protects, defends, safeguards, preserves (v. iii. s. m. impfct. from 'asama [asm], to protect, to restrain. See at 5:67, p. 363, n. 7).

3. i. e., Nûh said.

4. عَاصِمٍ 'āsim = protector, defender (act. participle from 'asama. See ya'ṣimu at n. 2 above).

5. حَالَ ḥāla = he or it interposed, intervened, came between, prevented (v. iii. m. s. past from ḥaylūlah).

6. مَوْجٍ mawj (s.; pl. amwāj) = waves, ripples, surges. See at 11:42, p. 692, n. 12.

7. مَغْرُوقِينَ mughraqīn(pl.; acc./gen. of mughraqūn; s. mughraq) = those who are drowned, immersed, sunk (passive participle from 'aghraqa, form IV of ḡharaq [gharaq], to be drowned. See mughraqūn at 11:37, p. 691, n. 7).

8. i. e., after the end of the period fixed for the flood.

9. اَيْلَى ibla'f = swallow, swallow up (v. iii. f. s. imperative from bala'a [bal'], to swallow).

10. This 'āyah shows that the flood was accompanied by incessant rains, as specifically mentioned in 54:11-14. اَنْلَى 'aqlī'f = abstain, refrain, desist (v. iii. f. s. imperative from 'aqala'a, form IV of qala'a [qal'], to pull out, root out).

11. غِيصَ ḡhīḡa = he or it was made to recede, decrease, diminish (v. iii. m. s. past passive from ḡhāda [ghayd/maghād], to become less).

12. اِسْتَوَتْ istawat = she settled, became even/straight/equal (v. iii. f. s. past in form VIII of sawiya [siwan], to be equal. See istawā at 10:3, p. 636, n. 4).

13. A mountain near Mosul in north Iraq.

45. And Nûh called out
 رَبِّهِ فَقَالَ to his Lord and said:
 رَبِّ إِنِّي أَنبِئُ "My Lord, verily my son is
 مِن أَهْلِي وَإِنَّ of my family and certainly
 وَعَدَكَ الْحَقُّ Your promise is true,¹
 وَأَنْتَ أَكْرَمُ and You are the Justest²
 الْمُتَكِبِينَ of judges.
46. He said: "O Nûh, verily
 إِنَّهُ لَيْسَ مِن أَهْلِكَ he is not of your family.³
 إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ Verily his deed is not right.⁴
 فَلَا تَسْأَلْنِي So do not ask of Me
 مَا لَيْسَ لَكَ that which you have no
 بِهِ عِلْمٌ knowledge of.
 إِنِّي أَعْطُكَ أَنْ تَكُونَ I admonish⁴ you lest you
 مِنَ الْجَاهِلِينَ should be of the ignorant."⁵
47. He said: " O my Lord,
 إِنِّي أَعُوذُ بِكَ I seek refuge⁷ with You
 أَنْ أَسْأَلَكَ lest I should ask of You that
 مَا لَيْسَ لِي بِهِ عِلْمٌ which I have no knowledge
 وَإِلَّا تَغْفِرْ لِي of; and if you forgive me not
 وَتَرْحَمْنِي and have mercy on me

1. Nûh, peace be on him, said so on the assumption that Allah had promised to save his family and apparently overlooked that Allah had made an exception about those who disbelieved and disobeyed Allah and His Messenger (see 'âyah 40).

2. أَحْكَمُ 'ahkam = wiser, more just, wisest, justest (relative of hakim).

3. i. e., not of those of your family whom Allah promised to save. Also, there cannot subsist any relationship between a believer and an unbeliever.

4. صَالِحٌ ṣāliḥ = good, right, proper, sound (act. participle from ṣalaḥa/ṣaluḥa {ṣalāḥ/ ṣulūḥ/ maṣlaḥah}), to be good, right, proper. See at 9:102, p. 622, n. 3).

5. أَعْظُ 'a'izu = I admonish, advise, exhort (v. i. s. impfct. from w'aza [wa'z], to admonish, to preach. See ta'izuna at 7:164, p. 529, n. 7).

6. جَاهِلِينَ jāhilīn (accusative/genitive of jāhilān, sing. jāhil) = ignorant ones, fools (active participle from jahala [jah], to be ignorant. See at 7:199, p. 542, n. 12).

7. أَعُوذُ 'a'udhu = I take refuge, seek protection (v. i. s. impfct. from 'ādha ['awdh/'iyādh/ma'ādh], to take refuge, to seek protection. See at 2:67, p. 32, n. 5).

أَكُنْ
مِنَ الْخَاسِرِينَ

I shall be of those in loss.¹¹

قِيلَ نُوْحُ 48. It was said: "O Nûḥ, get
أَهْبِطْ بِسَلَامٍ مِنَّا down² with peace from Us
وَبَرَكَاتٍ عَلَيْكَ and blessings³ on you
وَعَلَى أُمَمٍ مِّمَّنْ and on the nations⁴ out of
مَعَكَ those with you; and nations⁵
سَمِعْتَهُمْ We shall give them to enjoy.⁶
ثُمَّ يَمَسُّهُمْ Then there will touch⁷ them
مِنَّا عَذَابٌ from Us a punishment
أَلِيمٌ most painful.

تِلْكَ مِنْ 49. These are some of
أَنْبَاءِ الْغَيْبِ the tidings⁸ of the unseen that
نُوحِيهَا إِلَيْكَ We communicate⁹ to you.
مَا كُنْتَ تَعْلَمُهَا You did not use to know them,
أَنْتَ وَلَا قَوْمُكَ neither you nor your poeple,
مِنْ قَبْلِ هَذَا before this.
فَاصْبِرْ So have patience,¹⁰
إِنَّ الْعَاقِبَةَ verily the end¹¹ will be
لِلْمُتَّقِينَ in favour of the godfearing.¹¹

Section (Rukû') 5

وَالْيَا عَادُ 50. And to the 'Âd [We sent]

1. i. e., in the hereafter. خَاسِرِينَ *khâsirîn* (acc./gen. of *khâsirîn*, sing. *khâsir*) = losers, those in loss (active participle from *khâsara* [*khusr* /*khâsar* /*khâsârah* /*khusrân*] to lose. See at 10:94, p. 671, n. 8).

2. i. e., after the Ark had settled on the Judiyy it was said to Nûḥ, peace be on him. اِهْبِطْ *ihbiṭ* = you get down, descend (v. iii. m. s. imperative from *habaṭa* [*hubûṭ*], to go down. See *ihbiṭ* at 7:12, p. 468, n. 10).

3. بَرَكَاتٍ *barakât* (pl.; s. *barakah*) = blessings. See at 7:96, p. 503, n. 9.

4. أُمَمٍ *'umam* (pl.; s. أمة *'ummah*) = communities, nations, peoples, generation. See *'ummah* at 7:160, p. 527, n. 4.

5. i. e., there will be nations who will be given to enjoy in this world.

6. نَمَتْنَاهُمْ *numatti'u* = we make /let (someone) enjoy, give to enjoy (v. i. m. pl. impfct. from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to carry away. See *yumatti'* at 11:3, p. 678, n. 2).

7. i. e., in the hereafter. يَمَسُّ *yamassu* = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. See at 6:49, p. 410, n. 1).

8. The 'āyah is addressed to the Prophet Muhammad, peace and blessings of Allah be on him. أَنْبَاءٍ *'anbā'* (pl.; s. نَبَأٌ *naba'*) = news, tidings, intelligence. See at 7:101, p. 505, n. 3.

9. نُوحِي *nūḥi* = we communicate (v. i. pl. impfct. from *'awḥā*, form IV of *wahā* [*wahy*], to communicate. The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ān at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

10. اَصْبِرْ *iṣbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 10:109, p. 676, n. 5).

11. عَاقِبَةٍ *'āqibah* (s.; pl. عَوَاقِبُ *'awāqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 10:73, p. 664, n. 4.

12. This clause of the 'āyah constitutes an assurance of ultimate success for the Prophet, peace and blessings of Allah be on him.

أَخَاهُمْ هُوَذَا their brother¹ Hûd.

قَالَ يَنْقُورِ He said: "O my people,

اعْبُدُوا اللَّهَ worship² Allah;

مَا لَكُمْ مِنْ إِلَهِ

غَيْرِهِ other than He.

إِنْ أَنْتُمْ إِلَّا

مُفْتَرُونَ inventing lies.³

يَنْقُورِ 51. "O my people,

لَا أَسْأَلُكُمْ عَلَيْهِ

أَجْرًا any remuneration.⁴

إِنْ أَجْرِيَ إِلَّا

عَلَى الَّذِي فَطَرَنِي upon Him Who created⁵ me.

أَفَلَا تَعْقِلُونَ ?"⁶

وَيَنْقُورِ 52. "And O my people,

اسْتَغْفِرُوا رَبَّكُمْ ask forgiveness of your Lord

ثُمَّ تَوْبُوا إِلَيْهِ and turn in repentance⁷ to Him;

يُرْسِلِ السَّمَاءَ

عَلَيْكُمْ مَذَرًا on you in torrents⁹

وَيَزِدْكُمْ قُوَّةً and will increase you in might

إِلَى قُوَّتِكُمْ added to your might.

وَلَا تَوَلَّوْا And do not turn away¹⁰

committing sins."

مُجْرِمِينَ

1. In Arabic "brother" of a people is often used to mean that the person spoken of belongs to the tribe or clan of those people.

2. All the Messengers of Allah delivered the same message of monotheism, that of worshipping Allah Alone to the exclusion of all imaginary deities. اَعْبُدُوا u'budû = you (all) worship (v. ii. m.

pl. imperative from 'abada ['ibâdah /'ubûdah /'ubûdiyyah], to worship, to serve. See at 7:73, p. 494, n. 6).

3. i. e., in saying that there are gods other than Allah and in worshipping them. مَفْتَرُونَ muftarûn

(pl.; s. muftarin) = fabricators, columniators, those who invent lies (act. participle from iftarâ, form VIII of farâ [fary], to cut lengthwise. See yaftarûna at 11:21, p. 685, n. 10; and muftarin at 7:152, p. 522, n. 9).

4. The emphasis is on the fact that all Prophets and Messengers of Allah acted on His command and directives alone without the least motive for gaining worldly advantages thereby. أَجْرُ 'ajr (pl.

أُجُور u'ujûr) = reward, recompense, remuneration. See at 11:29, p. 688, n. 4).

5. into being, initiated (v. iii. m. s. past from faṭr, to split, to create. See at 6:78, p. 423, n. 4).

6. i. e., will you not understand that I am giving you sincere and disinterested advice and that the One Who creates and gives life deserves to be adored and worshipped. تَعْقِلُونَ ta'qilûna = you

(all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from 'aqala ['aqil], to be endowed with reason. See at 10:16, p. 642, n. 5).

7. تَوْبُوا tûbû = you (all) turn in repentance (v. ii. m. pl. imperative from tâba [tawb, tawbah], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:3, p. 678, n. 1).

8. يَرْسِلُ yursilu = he despatches, sends, lets flow (v. iii. m. s. impfct. from 'arsala, form IV of rasala [rasal], to be long and flowing. See at 7:57, p. 488, n. 1).

9. مَدْرَارٌ midrâr = showering abundantly, in torrents.

10. لَا تَوَلَّوْا lâ tatawallaw = do not turn away, desist, refrain (v. ii. m. pl. imperative from tawallâ, form V of waliya, to be near. See tawallaw at 11:3, p. 678, n. 6).

قَالُوا يَهُودُ 53. They said: "O Hûd,
مَا جِئْنَا with any evidence,¹
بِإِنِّةٍ
وَمَا نَحْنُ and we are not going to
بِإِثَارِكِ الْهِنَا abandon² our gods
عَنْ قَوْلِكَ on your saying,
وَمَا نَحْنُ لَكَ nor are we in respect of you
بِمُؤْمِنِينَ believers."

إِنْ نَقُولُ إِلَّا 54. "We say naught but that
أَعْرَضَكَ بَعْضُ some of our gods has
الْهِنَا يُسُوْهُ afflicted³ you with an evil."
قَالَ إِنِّي أَشْهَدُ اللَّهَ He said: "I call Allah to
وَأَشْهَدُوا witness⁴ and you bear witness
أَنِّي بَرِيءٌ مِّمَّا that I am innocent⁵ of what
تُشْرِكُونَ 6 you set as partners,⁶

مِنْ دُونِهِ 55. "Besides Him.
فَكِيدُونِي جَمِيعًا So you all plot⁷ against me,
ثُمَّ لَا تَنْظُرُونَ then give me no respite."⁸

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ 56. "I depnd⁹ on Allah,
رَبِّي وَرَبَّكُمْ my Lord and your Lord.

1. i. e., any proof of the truth of what you say about yourself. بَيِّنَةٌ bayyinah (f. s.; pl. bayyinat) = clear, clear proof, clear evidence, obvious, manifest. See at 11:28, p.687, n. 9.

2. تَارِكِي tārīkī(n) (pl. acc./gen. of tārīkūn; s. tārīk) = those who abandon, give up (act. participle from taraka [tark], to leave. The terminal nūn is dropped because of the genitive construction. See tārīk at 11:12, p. 681, n. 9).

3. اِعْرَى i'tarā = he or it afflicted, struck, seized, befell (v. iii. m. s. past in form VIII of 'arā [arw], to afflict).

4. أَشْهَد 'ush-hidu = I call (someone) as a witness (v. i. s. impfct. from 'ash-hada, form IV of shahida [shuhūd], to witness. See 'ash-hada at 7:172, p. 533, n. 3).

5. بَرِيءٌ barī' (s.; pl. abriyā' / burā' / birā') = innocent, guiltless, free, exempt, absolved. See at 11:35, p. 690, n. 9.

6. i. e., in your worship. تَشْرِكُونَ tushrikūna = you (all) associate, set partners (v. ii. m. pl. impfct. from 'ashraka, form IV of sharika [shirk / sharikah], to share. See at 7:33, p. 476, n. 11).

7. i. e., plot against me for doing with me whatever you can. كِيدُوا kīdū (+ ni, originally nī) = you (all) conspire, hatch a plot, contrive (v. ii. m. pl. imperative from kāda [kayd], to contrive, to set a strategy. See kayd at 7:195, p. 541, n. 10).

8. i. e., carry out your plan against me without giving me any time. لَا تَنْظُرُوا lā tunzīrā (ni, originally nī) = do not grant respite (v. ii. m. pl. imperative {prohibition} from 'anzara, form IV of nazara [naẓar / manẓar], to see. See at 10:71, p. 663, n. 9).

9. i. e., I depend on Allah for my protection against all your machinations and manoeuvres. تَوَكَّلْتُ tawakkaltu = I put my trust, depended, relied, appointed as representative (v. i. s. past from tawakkala, form V of wakala [wakt/wukūl], to entrust. See at 10:71, p. 634, n. 4).

مَّا مِنْ دَابَّةٍ إِلَّا هُوَ No animal¹ is there but He
 أَخَذَهُ بِأَصْبَعِهِ^٢ seizes² it by the forelock.³
 إِنَّ رَبِّي عَلَى Verily My Lord is on
 صِرَاطٍ مُسْتَقِيمٍ a straight path."⁵

فَإِنْ تَوَلَّوْا 57. "So if you turn away,⁶
 فَقَدْ أَرْسَلْنَا^٧ then I have conveyed⁷ to you
 مَا أَرْسَلْتُ بِهِ^٨ what I have been sent with
 إِلَيْكُمْ^٩ to you; and my Lord will
 وَنَسْخُلِفُ^{١٠} put as successors⁸
 قَوْمًا غَيْرَكُمْ^{١١} a people other than you
 وَلَا يَضُرُّوهُ^{١٢} and you will not harm⁹ Him
 شَيْئًا whatsoever.

إِنَّ رَبِّي عَلَى Verily my Lord is over
 كُلِّ شَيْءٍ حَفِيفٌ everything All-Attentive."¹⁰

وَلَمَّا جَاءَ أَمْرُنَا 58. And when Our command
 نَجَّيْنَا هُودًا came We saved¹¹ Hûd
 وَالَّذِينَ آمَنُوا مَعَهُ and those who believed with
 بِرَحْمَتِنَا him by mercy from Us;
 وَنَجَّيْنَاهُمْ مِنْ and We saved them from
 عَذَابٍ غَلِيظٍ a punishment very severe.¹²

1. دابة *dābbah* (pl. *dawābb*) = animal, riding beast, crawling creature. See at 11: 6, p. 679, n. 4.
2. أَخَذَهُ *'ākhidh* = one who takes, seizes (act. participle from *'akhadha* (*'akhdh*), to take. See *'akhadhnā* at 9:50, p. 599, n.4).
3. i. e., He has absolute mastery and control over every living being. ناصية *nāṣiyah* (s.; pl. *nawāṣin*) = forelock, fore part of the head. *'akhadha bi-nāṣiyatihi* is an idiom meaning "he tackles and deals properly with it, has complete mastery and control over it".
5. i. e., He is Just and Upright in His dealings and dispensation.
6. تَوَلَّوْا *tawallaw* (originally *tatawallawna*, one *tā'* and the terminal *nūn* being dropped) = you turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallā*, form V of *waliya*, to be near. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by 'in'. See at 11 :3, p. 678, n. 6).
7. i. e., know that I have conveyed the message. أَرْسَلْتُ *'ablaghtu* = I conveyed, informed, notified (v. i. s. past from *'ablagha*, form IV of *balagha* [*bulāgh*], to reach. See *'uballighu* at 7:79, p. 496, n. 10).
8. يَنْسَخِلِفُ *yastakhlifu* = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlafa*, form X of *khalafa* [*khalaf/khilāfah*], to come after, to follow, to succeed. See *yastakhlifu* at 7:129, p. 512, n. 8).
9. تَضُرُّونَ *taḍurrūna* = you harm, injure, damage, hurt (v. ii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See *taḍurrū* at 9 : 39, p. 594, n.5).
10. حَفِيفٌ *hafīẓ* = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of *fa'il* from *ḥafīza* [*hifẓ*], to preserve, to guard. See at 6:104, p. 435, n. 7).
11. i. e., when Our command for the destruction of the 'Ād people came We saved Hûd and the believers. نَجَّيْنَا *najjaynā* = we rescued, saved, delivered (v. i. pl. past from *najja*, form II of *najā* [*najw* /*najā'* /*najāh*], to make for safety, to be saved. See at 10:73, p. 663, n. 13).
12. See 54:19-20 . غَلِيظٌ *ghalīẓ* = sacred, inviolable, solid, tough, harsh, severe. See at 4:121, p. 248, n. 3.

وَالَّذِينَ كَفَرُوا 59. Those were the 'Âd;

جَحَدُوا they rejected¹

وَبَيَّانَاتٍ لِّرَبِّهِمْ the signs of their Lord and

وَعَصَوُا رُسُلَهُ disobeyed² His Messengers

وَاتَّبَعُوا أَمْرَ and followed³ the dictate

كُلِّ جَبَّارٍ عَنِيدٍ of every obstinate⁴ tyrant.⁵

وَاتَّبَعُوا 60. And they were pursued⁶

فِي هَذِهِ الدُّنْيَا لَعْنَةً in this world by curse,⁷ and

وَيَوْمَ الْقِيَمَةِ on the Day of Resurrection.

أَلَا إِنَّ عَادًا كَفَرُوا Lo, the 'Âd disbelieved

رَبَّهُمْ in their Lord.

أَلَا بَعْدَ الْعَادِ Lo, away with the 'Âd,

قَوْمَ هُودٍ the people of Hûd.

Section (Rukû') 6

وَالِإِلَى ثَمُودَ 61. And to the Thamûd [We

أَخَاهُمْ صَلَاحًا sent] their brother⁸ Şâlih.

قَالَ يَقَوْمِ He said: "O my people,

اعْبُدُوا اللَّهَ worship⁹ Allah;

مَا لَكُمْ مِنْ إِلَهٍ you do not have any deity

غَيْرِهِ other than He.

هُوَ أَنشَأَكُمْ He brought you into being¹⁰

1. جحدوا *jahadû* = they rejected, negated, denied, disavowed, repudiated, refused (v. iii. m. pl. past from *jahada* [*jahd/juhûd*], to reject, to deny. See *yajhadûna* at 7:51, p. 485, n. 7).

2. عصوا *'aşaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aşâ* [*'işyân/ma'siyah*], to rebel, to oppose, to disobey, to defy. See at 5:78, p. 369, n. 1).

3. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 9:117, p. 629, n. 1).

4. عنيد *'anîd* = obstinate, stubborn (act. participle in the scale of *fa'il* from *'anada* [*'unûd*], to deviate, to resist stubbornly).

5. جبار *jabbâr* (s.; pl. *jabbârûn/ jabâbîr/ jabâbirah*) = of overwhelming power, tyrant, oppressor (active participle in the scale of *fa'âl* from *jabara* [*jabr/jubûr*], to force, to compel, to restore. See *jabbârin* at 5:22, p. 340, n. 6).

6. اتبعوا *'utbi'û* = they were pursued, subordinated (v. iii. m. pl. past passive from *'atba'a*, form IV of *tabi'a*. See n. 3 above).

7. لعنة *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 11:18, p. 684, n. 11.

8. i. e., one of their tribe.

9. The same message of monotheism was delivered by every Prophet. أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyyah*], to worship, to serve. See at 11:50, p. 696, n. 2).

10. أنشأ *'ansha'a* = he produced, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 6:141, p. 451, n. 5).

مِنَ الْأَرْضِ from the earth
وَأَسْتَعْمَرُوا فِيهَا and settled¹ you therein.
فَاسْتَغْفِرُوهُ So seek His forgiveness² and
تُؤْتُوا إِلَيْهِ turn in repentance³ to Him.
إِنَّ رَبِّي قَرِيبٌ Verily my Lord is close by,⁴
مُجِيبٌ ١١ All-Responsive.⁵

قَالُوا يَصْلِحُ 62. They said: "O Şâlih,
فَكَدَّكَتَ فِينَا you had been among us
مَرْجُوًّا the one in whom hope was
قَبْلَ هَذَا placed⁶ before this.
أَنْتَهَانَا أَنْ نَعْبُدَ Do you forbid⁷ us to worship
مَا يَعْبُدُ آبَاؤُنَا what our fathers worshipped?
وَأِنَّا لَفِي شَكٍّ And we indeed are in doubt
مِمَّا تَدْعُونَا إِلَيْهِ about what you invite us to –
مُشِيرٌ ١٢ a doubt arousing suspicion."⁸

قَالَ يَنْفَعُوكُمْ 63. He said: "O my people,
أَرَأَيْتُمْ إِن كُنْتُ do you see, if I have been
عَلَىٰ بَيِّنَةٍ on a clear evidence⁹ from my
رَبِّي وَءَاتَانِي Lord and He has given me
مِنْهُ رَحْمَةً from Him a mercy,¹⁰
فَمَنْ يَنْصُرُنِي who will help¹¹ me

1. استعمر *ista'mara* = he settled, inhabited colonized (v. iii. m. s. past in form X of 'amara/ 'amura ['amr/ umr/ amârah], to thrive, to inhabit.

2. استغفروا *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [ghafr /maghfirah /ghufrân], to forgive. See *istaghfir* at 9:80, p. 612, n. 1).

3. توبوا *tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [tawb, tawbah], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:52, p. 696, n. 7).

4. قريب *qarîb* = near, proximate, not far away, close by. See at 4:76, p. 275, n. 4.

5. مجيب *mujîb* (s.; pl. *mujîbân*) = All-Responsive, one who responds, responsive (act. participle from 'ajâba, form IV of *jâba* [jawb], to travel, to explore. See *yastajîbû* at 11:14, p. 682, n. 6).

6. i. e., he was expected to be a leader of theirs. *مرجوا marjuww* = the one expected, one in whom hope is placed, hoped for, expected (passive participle from *rajâ* [rajâ'/rajâh/marjâh], to hope, to expect. See *yarjûna* at 10:15, p. 641, n. 7).

7. تنهى *tanhâ* = you forbid, prohibit, proscribe, prevent (v. ii. m. s. impfct. from *nahâ* [nahw/nahy], to forbid. See *yanhawna* at 9:71, p. 608, n. 4).

8. مرئب *murîb* = that which arouses suspicion, suspicious (act. participle from 'arâba, form IV of *râba* [rayb], to doubt, disquiet. See *irtâbat*, at 9:45, 597, n. 1).

9. بينة *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:53, p. 697, n. 1.

10. i. e., guidance and Prophethood.

11. ينصر *yanşuru* = he helps, gives victory (v. iii. m. s. impfct. from *naşara* [naşr /nuşûr], to help. See at 11:30, p. 688, n. 8).

- مِنَ اللَّهِ against Allah
 إِنْ عَصَيْتَهُ if I disobeyed¹ Him?
 هَلَّا تَزِيدُونَنِي So you will not increase² me
 غَيْرَ تَخْسِيرٍ in aught but depravation.³
64. "And O my people,
 هَذِهِ نَاقَةٌ of Allah
 لَكُمْ آيَةٌ is for you a sign.⁵
 فَذَرُوهَا تَأْكُلْ So leave⁶ her to eat
 فِي أَرْضِ اللَّهِ in Allah's land and
 وَلَا تَمْسُوهَا بِسُوءٍ touch her not⁷ with any evil,⁸
 فَيَأْخُذَكُمْ lest there should seize you
 عَذَابٌ قَرِيبٌ a punishment close at hand.
65. But they hamstrung⁹ her.
 فَقَالَ تَمَتَّعُوا So he said: " Enjoy your-
 فِي دَارِكُمْ selves¹⁰ in you habitation
 ثَلَاثَةَ أَيَّامٍ for three days.
 ذَلِكَ وَعْدٌ This is a promise
 غَيْرَ مَكْدُوبٍ not to be belied.¹¹
66. So when Our decree
 فَلَمَّا جَاءَ أَمْرُنَا came We saved¹² Şâlih and

1. عَصَيْتُ 'aṣaytu = I disobeyed, rebelled, defied (v. i. s. past from 'aṣā ['iṣyân/ ma'ṣiyah], to disobey, to defy. See at 10:15, p. 642, n. 12).
2. تَزِيدُونَ tazīdūna = you (all) increase, augment, add to (v. ii. m. pl. impfct. from zāda [zayd/ ziyādah], to be more. See at 7:69, p. 492, n. 9).
3. تَخْسِيرٍ takhsīr = to cause loss, damage, to harm, to deprave (verbal noun in form II of khasara [khusr/ khasār/ khasārah/ khusrân], to lose. See khāsirin at 11:47, p. 695, n. 1).
4. نَاقَةٌ nāqah (s.; pl. nāq/niyāq/nāqāt) = she-camel.
5. i. e., as a miracle. The she-camel came out of a stone before the very eyes of the people (Al-Ṭabarī, pt. VIII, 226-227; Ibn Kathīr, III, 436. See also 7:73, p. 494, n. 8). آيَةٌ 'āyah (pl. آيات 'āyāt) = sign, revelation, miracle. See at 6:124, p. 443, n. 6.
6. ذَرُوهَا dharū = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from yadharu [wadhr]. See at 7:180, p. 536, n. 4).
7. لَا تَمَسُّوهُ لَا tamassū = do not touch (v. ii. m. pl. imperative [prohibition] from massa [mass/ masīs], to feel, to touch. See yamassu at 7:73, p. 494, n. 11).
8. i. e., do not cause her any harm.
9. i. e., they slaughtered her. عَقَرُوا 'aqarū = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, (figuratively, slaughtered, for they used to hamstring the camel for slaughtering it) (v. iii. m. pl. past from 'aqara ['uqr/ aqr/ 'aqārah], to be barren. See at 7:76, p. 496, n. 1).
10. تَمَتَّعُوا tamatta'ū = you (all) enjoy yourselves (v. ii. m. pl. imperative from tamatta'ū, form V of mata'a [mat'/mut'ah], to carry away. See numatti'ū at 11:48, p. 695, n. 6).
11. مَكْدُوبٍ makdhūb = that which is belied, falsified (passive participle from kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See kadhabū at 11:18, p. 684, n. 7).
12. نَجَّيْنَا najjaynā = we rescued, saved, delivered (v. i. pl. past from najjā, form II of najā [najw /najā' /najāh], to make for safety, to be saved. See at 11:58, p. 698, n. 11).

وَالَّذِينَ آمَنُوا مَعَهُ those who believed with him

بِرَحْمَتِنَا by mercy from Us –

وَمِنْ خِزْيٍ and from the disgrace¹

يَوْمَئِذٍ of that day.

إِنَّ رَبَّكَ Verily your Lord,

هُوَ الْقَوِيُّ He is the All-Powerful,

الْعَزِيزُ the All-Mighty.

وَأَخَذَ 67. And there seized²

الَّذِينَ ظَلَمُوا those who transgressed³

الصَّيْحَةُ the thunderous blast,⁴ so

فَأَصْبَحُوا فِي دِيَارِهِمْ they became⁵ in their homes⁶

جَنِينَ fallen prostrate.⁷

كَأَنَّهُمْ 68. As if they had not

يَعْنَوْنَهَا lived⁸ therein.

أَلَا إِنَّ تَمُودَ Lo, the Thamûd indeed

كَفَرُوا رَبَّهُمْ disbelieved in their Lord.

أَلَا يَعْزُبُ عَنْهُمْ Lo! away with the Thamûd.

Section (Rukû') 7

وَلَقَدْ جَاءَتْ 69. And there had come

رُسُلَنَا إِلَىٰ إِبْرَاهِيمَ Our Messengers to Ibrâhîm

بِالْبَشَرِ with the the good tidings.⁹

1. *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 10:98, p. 672, n. 5.

2. أخذ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 8:52, p. 566, n. 12).

3. i. e., by committing *kuf*r (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظلموا *zalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *zalam* [*zalm/zulm*], to do wrong. See at 10:52, p. 656, n. 1).

4. Note that at 7:78 a severe earthquake is mentioned as the cause of destruction of the Thamûd people. There is no conflict between that statement and the present one. At each place only one aspect of the entire process is mentioned. The earthquake and the thunderous blast were a joint process, each accompanied by the other. صيحة *sayhah* (s.; pl. *sayhât*) = outcry, piercing sound, thunderous blast.

5. أصبحوا *'asbahû* = they became, became in the morning (v. iii. m. pl. past in form IV of *ṣabaha* [*ṣabḥ*], to be in the morning. See at 7:78, p. 496, n. 7).

6. ديار *diyâr* (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 2:246, p. 124, n. 6).

7. i. e., they lay dead in their homes. جثمين *jâthimîn* (pl.; acc./gen. of *jâthimûn*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathnu/juthûm*], to crouch, to fall. See at 7:91, p. 501, n. 9).

8. يغنوا *yaghnaw(na)* = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [*ghinan/ghanâ'*], to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 7:92, p. 502, n. 1).

9. بشرى *bushrâ* = glad tidings, good news. See at 10:64, p. 660, n. 3.

فَالَوْا سَلَامًا They said: "Peace".¹
 قَالَ سَلَامٌ He said "Peace"; and
 فَمَا لَيْتَ أَنْ he did not take long² before
 جَاءَ بِعِجْلٍ خَنِذٍ he brought a calf³ roasted.⁴



فَلَمَّا رَأَوْا 70. But when he saw
 أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ
 نَكِرَهُمْ he felt unfamiliar⁶ of them
 وَأَوْجَسَ مِنْهُمْ
 خِيفَةً قَالُوا they. They said:
 لَا تَخَفْ "Be not afraid.

إِنَّا أَرْسَلْنَا We have indeed been sent
 إِلَى قَوْمِ لُوطٍ out⁸ to the people of Lut."

وَأَمْرًا تَدُّ 71. And his wife was
 قَائِمَةٌ فَضَحِكَتْ standing by,⁹ she smiled.¹⁰

فَبَشَّرْنَاهَا Then We gave her the good
 بِإِسْحَاقَ وَمِنْ وَرَاءَ tidings¹¹ of Ishâq and after
 إِسْحَاقَ يَعْقُوبَ Ishâq of Ya'qûb.¹²

قَالَتْ يَوْنَلَيَّ 72. She said: "Woe to me!
 أَلِدُ Shall I give birth¹³
 وَأَنَا عَجُوزٌ while I am an old woman¹⁴

1. i. e., they greeted him with *Salâm* and he replied to their greetings.

2. لَبِثَ *labitha* = he tarried, lingered, stayed, remained (v. iii. m. s. past from *labith/lubth/labath/lubâth. mā labitha* 'an is an idiom meaning "he did not take long before". See *labithu* at 10:16, p. 642, n.

3. عِجْلٍ *'ijl* (s.; pl. *'ujûl/'ijalah*) = calf. See at 7:148, p. 520, n. 7.

4. i. e., for entertaining them. حَنِذٍ *hanîdh* = roasted (act. participle in the scale of *fa'il* from *hanadha/handh*), to roast, to be heated).

5. Because they were angels coming to Ibrâhim in the form of men, so they did not eat any food. تَصِلُ *taşilu* = she or it reaches, goes to (v. iii. f. s. impfct. from *waşala/wuşûl*), to reach. See *yaşilu* at 6:136, p. 448, n. 13).

6. نَكِرَ *nakira* = he did not know, did not recognize, denied, felt unfamiliar (v. iii. s. past from *nakar/nukr/nukûr/nakîr*, not to know. See *munkar* at 9:71, p. 608, n. 5.

7. أَوْجَسَ *'awjasa* = he became apprehensive, afraid (v. iii. m. s. past in form IV of *wajisa* [*wajs/wajasân*], to be afraid, worried. *'awjasa khifatan* is an idiom meaning "had a sense of fear, became apprehensive").

8. i. e., for punishing and destroying them. أَرْسَلْنَا *'ursilnâ* = we were sent out, sent, despatched (v. i. pl. past passive from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsala* at 9:33, p. 580, n. 8).

9. i. e., standing by behind the curtain.

10. She smiled because of what she heard of the impending punishment of Lut's people. ضَحَكَتْ *ḍahikat* = she smiled, laughed (v. iii. f. s. past from *ḍahika* [*ḍahk/ḍihk/ḍahik*], to laugh. See *yadḥaku* at 9:82, p. 613, n. 2).

11. i. e., We gave the good tidings through the angels. بَشَّرْنَا *bashsharnâ* = we gave good tidings (v. i. pl. past from *bashshara* from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. See *yubashshiru* at 9:21, p. 585, n. 2).

12. i. e., as grandson, the son of Ishâq.

13. أَلِدُ *'alidu* = I give birth to, bear a child (v. i. s. impfct. from *walada* [*wilâdah/tidah/mawlid*], to give birth, to bear child).

وَهَذَا بَعْلِي^١ and this my husband¹

شَيْخًا has become an old man?

إِنَّ هَذَا لَشَيْءٌ This indeed is a thing

عَجِيبٌ^٢ quite strange.²

قَالُوا أَنْتَعَجِبِينَ 73. They said: "Do you
wonder³ at Allah's decree?

رَحْمَتُ اللَّهِ Allah's mercy and

وَبَرَكَاتُهُ His blessings are on you,

أَهْلَ الْبَيْتِ O people of the House.

إِنَّهُ مُجِيدٌ He is All-Praiseworthy⁴

مَجِيدٌ^٥ All-Glorious.⁵

فَلَمَّا ذَهَبَ 74. So when there went away

عَنِ إِبْرَاهِيمَ الرَّوْعِ from Ibrâhîm the panic⁶ and

وَجَاءَتْهُ الْبُشْرَى the glad tidings⁷ came to him,

يَجِدُنَا he argued⁸ with Us

فِي قَوْمِ لُوطٍ^٦ about the people of Lût.

إِنَّ إِبْرَاهِيمَ 75. Ibrâhîm was indeed

لَكَلِيمٌ most forbearing,⁹

أَوْفٍ most submissive,¹⁰

مُنِيبٌ^٧ oft-returning in repentance.¹¹

1. بعل *ba'ʿl* = husband. See *ba'ʿulah* at 2:228, p. 112, n. 5.

2. عَجِيبٌ *'ajīb* = strange, astonishing, amazing, wonderful (act. participle in the scale of *fa'ʿil* from *'ajiba* [*'ajab*], to wonder, to be astonished. See *tu'jib* at 9:85, p. 614, n. 4).

3. تَعْجِبِينَ *ta'jabīna* = you wonder, are astonished (v. ii. f. s. impfct. from *'ajiba*. See n. 2 above).

4. حَمِيدٌ *ḥamīd* = praiseworthy, laudable, All-Praiseworthy, All-Laudable

5. مَجِيدٌ *majīd* = glorious, illustrious, splendid, exalted, All-Glorious.

6. رَوْعٌ *raw'* = fright, alarm, dread, panic.

7. بُشْرَى *bushrā* = glad tidings, good news. See at 11:69, p. 702, n. 9.

8. i. e., Ibrâhîm argued with the angels about the people of Lût, insisting on sparing them, making special mention that Lût himself was among them (Al-Tabarî XII, 77-80). يَجَادِلُ *yujādilu* = he argues, debates, controverts (v. iii. m. s. impfct. from *jādala*, form III of *jadala* [جادل *jadl*], to tighten. See *yujādilūna* at 8:6, p. 548, n. 6).

9. حَلِيمٌ *ḥalīm* = most forbearing, most clement. See at 9:114, p. 628, n. 2).

10. أَوْفٍ *'awwāh* = extremely kind-hearted, most submissive in supplication. See at 9:114, p. 628, n. 1.

11. مُنِيبٌ *munīb* = oft-returning in repentance, penitent (act. participle from *'anāba*, form IV of *nāba* [*nawb/niyābah*], to return, to come near, to represent).

- يَا إِبْرَاهِيمُ 76. "O Ibrâhîm,
أَعْرِضْ عَنْ هَذَا refrain¹ from this.
إِنَّهُ قَدْ جَاءَ There indeed has come
أَمْرٌ رَبِّكَ the decree² of your Lord;
وَأِنَّهُمْ آتِيهِمْ and indeed to them is coming
عَذَابٌ a punishment
عَظِيمٌ that cannot be repelled."³
- وَلَمَّا 77. And when
جَاءَتْ رُسُلُنَا لُوطًا Our Messengers⁴ came to Lût
سَيِّئًا he was distressed⁵ for them
وَصَاحَ بِهِمْ ذُرْعًا and felt uneasy⁶ about them
وَقَالَ and said:
هَذَا يَوْمٌ عَصِيبٌ "This is a crucial⁷ day."
وَجَاءَهُمْ قَوْمُهُ 78. And his people came to
مُتْرَعُونَ إِلَيْهِ him, rushing⁸ towards him –
وَمِنْ قَبْلُ كَانُوا and before that they used to
يَعْمَلُونَ السَّيِّئَاتِ commit the evil deeds.⁹
قَالَ يَقَوْمِ He said: "O my people,
هَؤُلَاءِ بَنَاتِي these are my daughters,¹⁰
هُنَّ أَطْهَرُ لَكُمْ they are purer¹¹ for you.
فَاتَّقُوا اللَّهَ So fear¹² Allah

1. i. e., the angels asked Ibrâhîm, peace be on him, to refrain from arguing about the people of Lût, peace be on him. *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa* / *'aruḍa* [*'arḍ*], to be wide, to become visible. See at 7: 199, p. 542, n. 11).

2. i. e. decree for the destruction of those people. *'amr* (s.; pl. *أوامر* / *'awâmir* / *أمور* / *'umûr*) = order, command, decree/ matter, issue, affair. See at 11:40, p. 692, n. 1.

3. *مردود* *mardûd* = that which is returned, repulsed, resisted, warded off, repelled (passive participle from *radda* [*radd*], to send back. See *yuraddûna*, at 9:101, p. 621, n. 13).

4. i. e., the angels.

5. *سَيِّئًا* *sî'a* = he was distressed, grieved, saddened (v. iii. m. s. past passive from *sâ'a* [*saw'*], to become bad. See *sâ'a* at 6:136, p. 449, n.1).

6. Because he did not know that they were angels sent by Allah and feared that his people, who were given to committing homosexuality, would molest his guests. *ضاق* *ḍāqa* = he became narrow, straitened, uneasy (v. iii. m. s. past from [*ḍayq/ḍāq*], to be narrow. *ḍāqa dhar'an bi* is an idiom meaning "he was unable to do [something], felt uneasy or helpless about". See *ḍāqat* at 9:118, p. 629, n. 8).

7. *عَصِيبٌ* *aṣīb* = crucial, critical (act. participle in the scale of *fa'il* from *'aṣaba* [*aṣb*], to fold, to wind).

8. *يُتْرَعُونَ* *yuhra'ûna* = they were driven, were rushing (v. iii. m. pl. impfct. passive from *'ahra'a*, form IV of *'hara'a* [*har'*], to hurry, to rush).

9. i. e., they were given to homosexuality.

10. Lût, peace be on him, asked them to marry the girls of the nation whom he described as his daughters because he was in the position of father to his people.

11. *أَطْهَرُ* *aṭ-har* = cleaner, purer, more unblemished (elative of *ṭāhir*). See at 2:232, p. 116, n. 2.

12. *اتَّقُوا* *ittaḥû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaḥû*, form VIII of *waḥa* (*waḥy/wiqāyah*), to guard, safeguard. See at 8:1, p. 546, n. 4).

وَلَا تُخْزُونِ and do not disgrace¹ me

فِي ضَيْفِي about my guests.²

أَلَيْسَ مِنْكُمْ Is not there amongst you

رَجُلٌ رَشِيدٌ one man of right conduct?"³

قَالُوا لَقَدْ 79. They said: "You already

عَلِمْتَ مَا نَا know we do not have

فِي بَنَاتِكَ مِنْ حَقٍّ in your daughters any right;

وَأَنْتَ لَعَلَّمَهُ and you indeed know

مَا نُرِيدُ what we desire."⁴

قَالَ لَوْ أَنَّ 80. He said: " Would that I

لِي بِكُمْ قُوَّةٌ had power to deal with you

أَوْءَاوَيْتَ إِلَى or that I could betake myself⁵

رُكْنٍ شَدِيدٍ to a strong base!"⁶

قَالُوا يَلُوطُ إِنَّا 81. They said:⁷ "O Lût, we are

رُسُلُ رَبِّكَ the Messengers of your Lord;

لَنْ يَصِلُوا إِلَيْكَ they shall not reach⁸ you.

فَأَسْرِ بِأَهْلِكَ So set out⁹ with your family

بِقِطْعٍ مِنَ اللَّيْلِ by parts¹⁰ of the night,

وَلَا يَلْتَفِتْ and let there not look back¹¹

مِنْكُمْ أَحَدٌ anyone of you,

1. لَا تُخْزُوا *lā tukhzû* = you (all) do not disgrace, humiliate, degrade (v. ii. m. pl. imperative {prohibition} from 'akhzâ, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See *yukhzi* at 11:39, p. 691, n.12).

2. ضَيْفٍ *dayf* = (s.; pl. *ḍuyūf/ḍayāf*) = guest, visitor.

3. رَشِيدٍ *rashîd* = rightly guided, of right conduct, discerning, mature (act. participle in the scale of *fa'il* from *rashada* [*rushd*], to be on the right way. See *yarshudûna* at 2:186, p. 89, n. 3).

4. The sinful people of Lût attempted to force into the house of Lût, peace be on him, and to grab his guests (the angels in the form of young men), but Allah made them blind (See 54:37). نُرِيدُ *nurîdu* = we desire, intend (v. i. pl. impfct. form 'arâda, form IV from *râda* [*rawd*], to walk about. See *yurîdu* at 5:113, p. 387, n. 1).

5. عَاوَى *'awî* = I repair, betake myself, take shelter (v. i. s. impfct. from 'awâ, form IV of 'awâ [*awy*], to seek refuge. See at 11:43, p. 693, n. 1).

6. رُكْنٍ *rukṇ* (s.; pl. 'arkân) = support, corner, base, basis.

7. i. e., the angels said.

8. The angels, after disclosing their true identity, assured Lût that his sinful and misguided people would not be able to do him or them (the angels) any harm. يَصِلُونَ *yaṣilûna* = they reach, go to, arrive (v. iii. m. pl. impfct. from *waṣala* [*wuṣûl*], to reach. See *taṣilu* at 11:170, p. 703, n. 5).

9. اسْرِ *isri* = you set out, travel, depart by night (v. ii. m. s. imperative from *sarâ* [*suran/sarayân/masran*], to travel by night).

10. قِطْعٍ *qita'* (pl.; s. *qit'ah*) = parts, segments, portions, sections. See at 10:27, p. 647, n. 13.

11. لَا يَلْتَفِتْ *lā yaltafit* = let him not look back, he must not look back, turn round (v. iii. m. s. imperative {prohibition} *iltafata*, from VIII of *lafata* [*laft*], to turn, to direct. See *talfita* at 10:78, p. 665, n. 7).

إِلَّا أَمْرًا نَكَ إِلَّا أَمْرًا نَكَ except your wife.
 إِنَّهُ مُصِيبُهَا إِنَّهُ مُصِيبُهَا Verily there shall befall¹ her
 مَا أَصَابَهُمْ مَا أَصَابَهُمْ what befalls² them.
 إِنَّ مَوْعِدَهُمْ إِنَّ مَوْعِدَهُمْ Their appointed time³
 الصُّبْحُ الصُّبْحُ is the morning.
 أَلَيْسَ الصُّبْحُ أَلَيْسَ الصُّبْحُ Is not the morning
 بِقَرِيبٍ بِقَرِيبٍ close at hand?⁴

فَلَمَّا جَاءَ 82. So when there came
 أَمْرًا نَجَعَلْنَا أَمْرًا نَجَعَلْنَا Our command, We made
 عَلَيْهَا سَافِلَهَا عَلَيْهَا سَافِلَهَا its upside down⁵
 وَأَمْطَرْنَا عَلَيْهَا وَأَمْطَرْنَا عَلَيْهَا and rained⁶ on it
 حِجَارَةً مِّن سِجِّيلٍ حِجَارَةً مِّن سِجِّيلٍ stones⁷ of baked clay⁸
 مَنصُودٍ مَنصُودٍ in layers.⁹

مُسَوَّمَةً 83. Marked¹⁰
 عِنْدَ رَبِّكَ وَمَا هِيَ عِنْدَ رَبِّكَ وَمَا هِيَ unto your Lord, and it is not
 مِنَ الظَّالِمِينَ مِنَ الظَّالِمِينَ from the transgressors¹¹
 بَعِيدٍ بَعِيدٍ far away.¹²

Section (Rukû') 8

وَالْيَمَدِينَ 84. And to Madyan [We
 أَخَاهُ شُعَيْبًا أَخَاهُ شُعَيْبًا sent] their brother Shu'ayb.
 قَالَ يٰقَوْمِ قَالَ يٰقَوْمِ He said: "O my people,

1. *muṣīb* = that which afflicts, affects, reaches, befalls (act. participle from 'aṣāba, form IV of ṣāba [ṣawb/ṣaybūbah], to hit the mark, to be right. See *muṣībah* at 9:50, p. 599, n. 3).

2. *aṣāba* = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of ṣāba. See n. 1 above; and at 4:79, p. 276, n. 4).

3. *maw'id* (s.; pl. *mawā'id*) promise, pledge, appointment, appointed time/place, rendezvous. See at 11:17, p. 684, n. 2.

4. The people of Lût, peace be on him, had out of their ignorance and unbelief asked for hastening the threatened punishment on them. This clause of the 'āyah is a retort to that folly.

5. i. e., the whole land was turned upside down by Allah's Command, accompanied by showers of *sijjil* stones, as mentioned here and at 15:61-74). *sāfil* = downward, down, low, lowly (act. participle from *safala* [sufūl/safāl], to be low. See *suflā* at 9:40, p. 595, n. 4).

6. *amṭarna* = we showered, rained (v. i. pl. past from 'amtara, form IV of *maṭara*, to rain. See at 7:84, p. 498, n. 4. 5).

7. *ḥijarah* (sing. *ḥajar*) = stones. See at 8:32, p. 558, n. 2.

8. *sijjil* = stones of baked clay, brimstone.

9. i. e., the showering was in succession which piled up the stones. *manḍūd* = arranged in layers, piled up, stacked (passive participle from *naḍada* [naḍd], to pile up).

10. Each stone was marked with the name of the person it hit (Ibn Kathîr, IV, 271). *musawwamah* = beautiful, marked for goodness, marked, branded, (passive participle from *sawwama*, form II of *sāma* [sawm], to mark, to brand).

11. The immediate reference is to the polytheists of Makka who disbelieved the Prophet, peace and blessings of Allah be on him; but it applies to polytheists of all times and places.

12. It is not far from them because the ruins of the habitations of the people of Lût, peace be on him, are visible around the Dead Sea. Also such punishment is not far from any transgressing people; for Allah may send it on them at any moment.

اعْبُدُوا اللَّهَ worship¹ Allah.

مَا لَكُمْ مِنْ إِلَهٍ
عَدِئَةٍ other than He.

وَلَا تَنْقُصُوا And do not diminish²

الْمِكْيَالَ in measure³

وَالْمِيزَانَ and weight.⁴

إِنِّي أَرَأَيْتُمْ بِمَغِيرٍ I see you are in affluence,⁵
وَأِنِّي أَخَافُ عَلَيْكُمْ and I fear against you

عَذَابِ يَوْمٍ the punishment of a day

شَمِيطٍ all-encompassing.⁶

وَيَنْقُورِ 85. "And O my people,

أَوْفُوا الْمِكْيَالَ give in full⁷ the measure

وَالْمِيزَانَ بِالْقِسْطِ and the weight with equity;⁸

وَلَا تَبْخَسُوا النَّاسَ and do not lessen⁹ people

أَشْيَاءَهُمْ وَلَا

تَعْتَوِفِ الْأَرْضِ act wickedly¹⁰ in the earth

مُفْسِدِينَ making mischief."

بَقِيَّتُ اللَّهِ 86. "Allah's left-over¹¹ is

خَيْرٌ لَكُمْ the best for you,

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers;

وَمَا أَنَا عَلَيْكُمْ and I am not over you

1. Like all other Prophets. Shu'ayb, peace be on him, called his people to monotheism (*tawhîd*). They were the descendants of Madyân, son of Prophet Ibrâhîm, peace be on him, by his wife Qatîrâ. The people as well their habitat were called Madyân after their ancestor. They were settled mainly in the coastal region between the Gulf of 'Aqbah and the Red Sea. They were a commercial people and the highway of trade between Arabia on the one hand and Africa and Syria on the other passed through their land.

2. لا تنقصوا *lâ tanquṣû* = do not diminish, decrease, reduce (v. ii. m. pl. imperative from *naqasha* [*naqs/nuqsân*], to decrease, to diminish. See *yanqusû* at 9:4, p. 577, n. 7).

3. مكيال *mikyâl* (s.; pl. *makâyîl*) = measure, dry measure for grain (noun of instrument from *kâla* [*kayl/makâl/makîl*], to measure. See *kayl* at 7:85, p. 498, n. 9).

4. ميزان *mîzân* (s.; pl. *mawâzîn*) = balance, scales, measure, weight (noun of instrument from *wazana* [*wazn/zînah*], to balance, to weigh out. See *wazn* at 7:8, p. 467, n. 3).

5. خير *khayr* = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 11:31, p. 689, n. 2.

6. محيط *muhîṭ* = one who or that which closes in on, surrounds, encompasses, comprehensive (active participle from *'ahâṭa*, form IV of *hâṭa* [*hawṭ/hîṭah/hiyâṭah*], to encircle, enclose, guard. See at 8:47, p. 564, n. 10).

7. أوفوا *'awfû* = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *'awfâ*, form IV of *wafâ* [*wafâ*], to fulfil. See at 7:85, p. 398, n. 8).

8. قسط *qist* = justice, equity, fairness. See at 10:54, p. 657, n. 1).

9. لا تبخسوا *lâ tabkhasû* = diminish, reduce, decrease, lessen (v. ii. m. pl. imperative [prohibition] from *bakhasa* [*bakhs*], to decrease. See at 7:85, p. 499, n. 1).

10. لا تعثروا *lâ ta'thaw* = do not act evilly, wickedly (v. ii. m. pl. imperative [prohibition] from *'athâ* [*'uthw*], to act wickedly. See at 7:74, p. 495, n. 9).

11. i. e., what Allah leaves for you of lawful earning after you have honestly paid everyone's due is the best for you. بقية *bagiyyat* = left-over, remainder, residue.

حَفِظَ a guard.¹¹

87. They said: "O Shu'ayb,
 أَصَلُّوْا نَتْرُكُ do your prayers² bid you
 أَنْ نَتْرُكُ that we give up³
 مَا يَعْبُدُ آبَاؤُنَا what our fathers worshipped⁴
 أَوْ أَنْ نَفْعَلَ or our doing
 فِي أَمْوَالِنَا about our properties
 مَا نَشَاءُ what we like?⁵
 إِنَّكَ لَأَنْتَ You are of course
 الْحَلِيمُ the forbearing one,⁶
 الرَّشِيدُ a man of right conduct!"⁷

88. He said: "O my people,
 أَرَأَيْتُمْ إِنْ كُنْتُ do you see⁸ if I have been
 عَلَى بَيِّنَةٍ on a clear evidence⁹ from my
 رَبِّي وَرَزَقَنِي Lord and He has given¹⁰¹ me
 مِنْهُ رِزْقًا حَسَنًا from Him a good provision?
 وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ Nor do I intend opposing¹¹
 إِلَى مَا you then going to do
 أَنْهَبَكُمْ عَنْهُ what I prohibit you from.
 إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ I but intend to set right¹²
 مَا اسْتَطَعْتُ to the best of my ability,¹³

1. حَفِظَ *hafiz* = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of *fa'il* from *hafiza* [*hufz*], to preserve, to guard. See at 6:104, p. 435, n. 7

2. i. e., your *din* (religion).

3. تَرَكَ *natruka* (u) = we give up, abandon, leave (v. i. pl. impfct. from *taraka* [*tark*], to leave. The final letter takes *fathah* because of the particle '*an* coming before the verb. See *taraktum* at 6:94, p. 430, n.5.

4. i. e., of gods and goddesses.

5. i. e., of making money by fair or foul means.

6. They said so tauntingly. حَلِيمٌ *halim* = forbearing, most forbearing, most clement. See at 9:114, p. 628, n. 2). See at 11:75, p. 704, n. 9.

7. رَشِيدٌ *rashid* = rightly guided, of right conduct, discerning, mature (act. participle in the scale of *fa'il* from *rashada* [*rushd*], to be on the right way. See at 11:78, p. 706, n. 3).

8. رَأَيْتُمْ *ra'aytum* = you saw, realized (v. ii. m. pl. past from *ra'â* [*ra'y/ru'yah*], to see, notice. See at 6:47, p. 409, n. 3).

9. i. e., right guidance and Prophethood. بَيِّنَةٌ *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:63, p. 700, n. 9.

10. رَزَقَ *razaqa* = he provided the means of subsistence, provided, bestowed, gave (v. iii. m. s. past from *razq*, to give the means of subsistence. See at 7:50, p. 484, n. 8).

11. أُخَالِفُ *'ukhâlifa* (u) = I oppose, differ, contradict, be at variance (v. i. impfct. from *khâlafa*, form III of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. The final letter takes *fathah* because of the particle '*an* coming before the verb. (When followed by the particle '*ilâ* the verb gives the sense of opposing a thing and then going to do the same thing.) See *yastakhlifu* at 11:57, p. 698, n. 8).

12. i. e., to set you right, to reform you. إِصْلَاحٌ *'islâh* = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *ṣalaha* /*saluḥa* [*ṣalâḥ* /*ṣalâḥiyah* /*ṣulâḥ*], to be good, right, proper. See at 7:85, p. 499, n. 3).

13. اسْتَطَعْتُ *istata'tu* = I was able, had the power (v. i. s. past from *istatâ'a*, form X of *tâ'a* [*jaw*], to obey. See *istata'tum* at 11:13, p. 682, n. 4).

وَمَا تَوْفِيقِي and no success¹ can I attain

إِلَّا بِاللَّهِ except by Allah's will;

عَلَيْهِ تَوَكَّلْتُ on Him I rely²

وَالِلَّهِ أُتِيبُ and to Him I turn."³

وَنَسْتَوِرُ 89. "And O my People, let not

لَا يَجْرِمَنَّكُمْ شِقَاقِي my breach⁴ impel you to sin-

أَنْ يُصِيبَكُمْ ning⁵ lest there should befall⁶

مِثْلَ مَا أَصَابَ you the like of what befell

قَوْمَ نُوحٍ the people of Nûh

أَوْ قَوْمَ هُودٍ or the people of Hûd

أَوْ قَوْمَ صَالِحٍ or the people of Şâlih;

وَمَا قَوْمُ لُوطٍ and the people of Lûṭ are not

مِنْكُمْ بِعِيدٍ from you at any distance.⁷



وَأَسْتَغْفِرُوا 90. "And ask forgiveness⁸ of

رَبِّكُمْ ثُمَّ your Lord, then

تَوْبُوا إِلَيْهِ turn in repentance⁹ to Him.

إِنَّ رَبِّي Verily my Lord is Most

رَحِيمٌ وَدُودٌ Merciful, Most Loving."¹⁰

قَالُوا أَتَشْعَبُ 91. They said: "O Shu'ayb,

مَا نَفَقَهُ كَثِيرًا we understand¹¹ not much

1. i. e., in bringing about the reform. تَوْفِيقٌ *tawfiq* = reconciliation, adjustment, success, prosperity. Verbal noun in form II of *wafaqa* [*wafq*], to be right, proper. See at 4:62, p. 268, n. 12.

2. تَوَكَّلْتُ *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukâl*], to entrust. See at 11:56, p. 697, n. 9).

3. أُتِيبُ *'unîbu* = I turn, turn in repentance (v. i. s. impfct. from *'anâba*, form IV of *nâba* [*nawb/niyâbah*], to return, to come near, to represent. See *munib* at 11:75, p. 704, n. 11).

4. i. e., my breach and disagreement with you. شِقَاقٌ *shiqâq* = discord, dissension; also schism, rift, breach, split. See at 2:176, p. 83, n. 2).

5. لَا يَجْرِمَنَّ *la yajrimanna* = let he or it not incite, impel, urge to sinning (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*], to commit an offence. See at 5:8, p. 332, n. 6).

6. يُصِيبُ *yusîba(u)* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'asâba*, form IV of *sâba* [*sawb / saybûbah*], to hit the mark, to be right. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yusîbu* at 10:107, p. 675, n. 8).

7. i. e., the ruins of the people of Lûṭ, peace be on him, were not very far from the land of the Midianites. بَعِيدٌ *ba'id* = (s.; pl. *bu'adâ' / bu'âd / bu'dân / bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:167, p. 319, n. 8).

8. اسْتَغْفِرُوا *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr / maghfirah / ghufirân*], to forgive. See at 11:61, p. 700, n. 2).

9. تَوْبُوا *tâbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:61, p. 700, n. 3).

10. وَدُودٌ *wadûd* = Most Loving, Most Affectionate.

11. نَفَقَهُ *nafqahu* = we understand, comprehend, have knowledge (v. i. pl. impfct. from *faqaha / faquha* [*fiqh / faqâhah*], to understand, to have knowledge. See *yafqahûna* at 9:127, p. 634, n. 3).

مِمَّا تَقُولُ of what you say

وَأِنَّا لَنَرِيكَ and we indeed consider¹ you

فِيْنَا ضَعِيفًا among us a weak person;²

وَلَوْلَا رَهْطُكَ and but for your clan³

لَرَجَمْنَاكَ we would have stoned⁴ you,

وَمَا أَنتَ عَلَيْنَا for you are not against us

بِعَٰزِرٍ ۝۱۱ any the mighty one."⁵

قَالَ يٰٓأَيُّهَا ۝۱۲ 92. He said: "O my people,

أَرَهْطِيْ أَعَزُّ عَلَيْكُمْ مِّنَ ٱللّٰهِ

وَأَتَّخِذْكُمْ وِرَآءَ ٱلْأُخْرَىٰ

وَإِنِّي رَءِيْتُ ٱللّٰهَ ۝۱۳

وَمَا تَكُونُ ۝۱۴

وَمَا تَكُونُ ۝۱۵

وَمَا تَكُونُ ۝۱۶

وَمَا تَكُونُ ۝۱۷

وَمَا تَكُونُ ۝۱۸

وَمَا تَكُونُ ۝۱۹

وَمَا تَكُونُ ۝۲۰

وَمَا تَكُونُ ۝۲۱

وَمَا تَكُونُ ۝۲۲

وَمَا تَكُونُ ۝۲۳

وَمَا تَكُونُ ۝۲۴

وَمَا تَكُونُ ۝۲۵

وَمَا تَكُونُ ۝۲۶

وَمَا تَكُونُ ۝۲۷

وَمَا تَكُونُ ۝۲۸

وَمَا تَكُونُ ۝۲۹

وَمَا تَكُونُ ۝۳۰

وَمَا تَكُونُ ۝۳۱

وَمَا تَكُونُ ۝۳۲

وَمَا تَكُونُ ۝۳۳

1. نرى *narâ* = we see, notice, observe, consider (v.

i. pl. impfct. from *ra'â* [ra'y/ru'yah], to see, notice. See *tarâ* at 6:75, p. 421, n. 10).

2. ضعيف *da'if* (pl. *du'afâ*/di'âf/da'fah) = weak, frail, feeble, debilitated, deficient (passive participle in the scale of *fa'il* from *da'ufa* [du'f/da'f]), to be weak. See at 4:28, p. 253, n. 2.

3. رَهْط *raht* (s.; pl. 'arhut/arhât/arâhit) = a group of people (less than ten), clan, relatives.

4. i. e., killed you by stoning. رَجَمْنَا *rajamnâ* = we stoned (v. i. pl. past from *rajama* [rajm], to stone (someone)).

5. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 9:128, p. 634, n. 5.

6. أَعَزُّ *'a'azz* = mightier, stronger, more esteemed, more beloved (relative of 'azîz). See n. 5 above.

7. i. e. you keep Allah out of your mind and consideration. اتَّخَذْتُمْ *ittakhadhtum* = you (all)

took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take. See at 2:92, p. 44, n. 2).

8. ظَهَرِيْ/ظَهْرِيْ *zihri/zihriyyan* = not caring, not paying any heed/attention, disregarding.

9. i. e., the position you have taken of unbelief and opposition to the truth. مَكَانَ *makânah* (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 6:135, p. 448, n. 3.

10. يَخْزِيْ *yukhzi* = he disgraces, humiliates, debases (v. iii. m. s. impfct. from 'akhzâ, form IV of *khaziya* [khizy/khazan], to be base, ashamed. See at 11:39, p. 691, n.12).

11. كَاذِبٌ *kâdhîb* (s.; pl. *kâdhîbûn*) = one who tells lies, liar, untruthful (act. participle from *kadhaba* [kidhb/ kadhîb/ kadhbah/ kidhbah], to lie. See *kâdhîbûn* at 9:107, p. 624, n. 6).

12. ارْتَقِبُوا *irtaqibû* = you (all) be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [ruqûb/raqâbah], to watch. See *yarqubû* at 9:8, p. 580, n. 1).

13. رَقِيبٌ *raqîb* = Ever-Watchful, vigilant, overseer, supervisor, one who watches (active participle in the scale of *fa'il* from *raqaba*. See n. 12 above; and at 4:1, p. 237, n. 1).

94. And when Our Decree¹ **وَلَمَّا جَاءَ أَمْرُنَا**
 came We saved² **نَجَّيْنَا شُعَيْبًا** Shu'ayb
 and those who believed with him **وَالَّذِينَ آمَنُوا مَعَهُ**
 by mercy from Us and there **بِرَحْمَةٍ مِنَّا**
 seized³ those who transgressed **وَأَخَذَ الَّذِينَ ظَلَمُوا**
 the thunderous blast;⁴ **الْصَّيْحَةَ**
 So they became⁵ in their **فَأَصْبَحُوا فِي دِيَارِهِمْ**
 homes fallen prostrate.⁶ **جَنِينًا**

95. As if they did not **كَأَنَّهُمْ**
 live⁷ therein. **يَغْنَوْنَ فِيهَا**
 Lo! Away with the Madyan **لَا إِلَهَ إِلَّا اللَّهُ**
 as went away the Thamûd! **كَأَنَّهُمْ كَانُوا**

Section (Rukû') 9

96. And We had sent out **وَلَقَدْ أَرْسَلْنَا**
 Mûsa with Our signs **مُوسَىٰ بِآيَاتِنَا**
 and a clear authority.⁸ **وَسُلْطَانٍ مُّبِينٍ**

97. To the Pharaoh **إِلَىٰ فِرْعَوْنَ**
 and his notables;⁹ **وَمَلَائِكِهِ**
 but they followed¹⁰ **فَاتَّبَعُوا**
 the command of the Pharaoh **أَمْرَ فِرْعَوْنَ**

1. i. e., the decree for their destruction. أمر 'amr (s.; pl. 'awâmîr / أمور 'umûr) = order, command, decree/ matter, issue, affair. See at 11:76, p. 705, n. 2.

2. **najjaynâ** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [najw / najâ' / najâh], to make for safety, to be saved. See at 11:58, p. 698, n. 11).

3. أخذت 'akhadhat = she took, seized (v. iii. f. s. past from 'akhadha ['akhdh], to take. See yattakhidhû at 7:155, p. 523, n. 3).

4. صيحة 'sayhah (s.; pl. sayhât) = outcry, piercing sound, thunderous blast. See at 11:67, p. 702, n. 4.

5. أصبحوا 'asbahû = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaha* [ṣabḥ], to be in the morning. See at 11:67, p. 702, n. 5).

6. i. e., they lay dead in their homes. جاثمين *jâthimîn* (pl.; acc./gen. of *jâthimûn*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [jathm/juthûm], to crouch, to fall. See at 11:67, p. 702, n. 7).

7. يغنوا *yaghna(na)* = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [ghinan/ghanâ], to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 11:68, p. 702, n. 8).

8. سلطان *sulṭân* = authority, mandate, rule, evidence. See at 10:68, p. 662, n. 1.

9. ملا *mala'* = crowd, host, grandees, council of elders, chiefs. See at 11:38, p. 691, n. 10).

10. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [taba'/tabû'ah], to follow. See at 11:59, p. 699, n. 3).

وَمَا أَمَرَ فِعْرُونَ though the command of the

رَشِيدٌ Pharaoh was not rational.¹

يَقْدُمُ 98. He shall go ahead²

قَوْمَهُ of his people

يَوْمَ الْقِيَمَةِ on the Day of Resurrection

فَأَوْرَدَهُمْ and will conduct³ them

النَّارَ into the fire;

وَيَسَسَ الْوَرْدُ and evil will be the watering

الْمَوْزُودُ place⁴ led unto.⁵

وَأَتَّبَعُوا 99. And they were pursued⁶

فِي هَذِهِ الْعَالَمَةِ in this world by a curse,⁷ and

وَيَوْمَ الْقِيَمَةِ on the Day of Resurrection.

يَسَسَ الْوَرْدُ Evil is the gift⁸

الْمَرْفُودُ that is awarded!⁹

ذَٰلِكَ مِنْ 100. These are some of the

أَنْبَاءِ الْقُرَى tidings¹⁰ of the habitations¹¹

نَقُصُّ عَلَيْكَ We relate¹² unto you.

مِنْهَا قَائِمٌ Some of them are standing,¹³

وَحَصِيدٌ some mown.¹⁴

1. رشيد *rashîd* = rightly guided, of right conduct, discerning, mature, rational (act. participle in the scale of *fa'il* from *rashada* [*rushd*], to be on the right way. See at 11:87, p. 709, n. 7).

2. i. e., he will lead them to hell as he used to lead them in bad deeds in this world. يقدم *yaqdumu* = he precedes, goes ahead, arrives (v. iii. m. s. impfct. from *qadama* / *qadima* [*qudûm* / *qidmân* / *maqdam*], to precede, to arrive. See *yastaqdimûna* at 10:49, p. 655, n. 7).

3. آورد *'awrada* = he took (someone) to, conducted, presented (v. iii. m. s. past in form IV of *warada* [*wurûd*], to come, to appear, to show up).

4. Hell has been described as the "watering place" by way of sarcasm. ورد *wird* = watering place, coming of animals to the water.

5. مورود *mawrûd* = arrived, descended, led unto (pass. participle from *warada*. See n. 3 above).

6. اتبعوا *'utbi'û* = they were pursued, subordinated (v. iii. m. pl. past passive from *'atba'a*, form IV of *tabi'a* [*taba'* / *tabâ'ah*], to follow. See at 11:60, p. 699, n. 6).

7. لعنة *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 11:60, p. 699, n. 7.

8. رند *rîd* (s.; pl. *rufûd*) *arfâd* = present, gift.

9. مرفود *marfûd* = gifted, awarded, supported (pass. participle from *rafada* [*rafâd*], to support).

10. The *'ayah* is addressed to the Prophet Muḥammad, peace and blessings of Allah be on him. أنباء *'anbâ'* (pl.; s. *nabû'*) = news, tidings, intelligence. See at 11:49, p. 695, n. 8.

11. i. e., the habitations of the peoples of Nûḥ, Ibrâhîm, Hûd, Şâlih, Shu'ayb and Mûsâ, peace be on them. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 7:101, p. 505, n. 1.

12. نقى *naquṣṣu* = we relate, narrate, recount, (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ* / *qaṣaṣ*], to cut, to relate. See at 7:101, p. 505, n. 2).

13. i. e., their ruins are standing and visible.

14. i. e., they are completely obliterated. حصيد *ḥaṣîd* = mown, reaped, harvested (act. participle from *ḥaṣada* [*ḥaṣd* / *ḥaṣâd* / *ḥiṣâd*], to harvest, to reap).

وَمَا ظَلَمْنَاهُمْ 101. And We did not wrong¹

وَلَكِنْ ظَلَمُوا them; but they did wrong²

أَنْفُسَهُمْ to themselves.

فَمَا أَغْنَتْ عَنْهُمْ So there did not avail³ them

الِهَتُهُمُ الَّتِي the deities of theirs that

يَدْعُونَ مِنْ دُونِ they invoked⁴ in lieu of

اللَّهِ مِنْ شَيْءٍ لَمَّا Allah whatsoever when

جَاءَ أَمْرُ رَبِّكَ your Lord's decree came,⁵

وَمَا زَادُوهُمْ nor did they increase⁶ them

غَيْرَ تَنْبِيٍّ 101. in aught save destruction.⁷

وَكَذَلِكَ أَخْذُ 102. Such is the seizure⁸ of

رَبِّكَ إِذَا أَخَذَ your Lord if He seizes

الْقَرْىَ the habitations⁹

وَهِيَ ظَالِمَةٌ while they are transgressing.

إِنْ أَخَذَهُ Verily His seizure is

أَلِيمٌ شَدِيدٌ 102. most painful,¹⁰ most severe.¹¹

إِنْ فِي ذَلِكَ لَآيَةٌ 103. Verily therein is a sign¹²

لِمَنْ خَافَ for those who fear¹³ the

عَذَابَ الْآخِرَةِ retribution in the hereafter.

ذَلِكَ يَوْمٌ This is a day

يَجْمَعُ لَهُ on which will be mustered

1. ظَلَمْنَا *ẓalamnâ* = we did wrong, transgressed (v. i. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 7:23, p. 472, n. 2).

2. i. e., by associating partners with Allah and by disobeying the guidance given them through the Prophets.

3. أَغْنَتْ *'aghnat* = she or it availed, became of use, enriched, sufficed (v. iii. f. s. past in form IV of *ghaniya* [*ghinan / ghanâ*'], to be free from want, to be rich. See *'aghnâ* at 7:48, p. 483, n. 11).

4. يَدْعُونَ *yad'ûna* = they invoke, call, call upon, invite, summon, (v. iii. m. pl. impfct. from *da'â* [*du'â*'], to call, to summon. See *da'aw* at 10:22, p. 645, n. 1).

5. i. e., the imaginary deities they invoked did not come to any use for them when Allah passed His decree for their punishment and destruction.

6. Nor did those deities increase for them in anything save destruction. زَادُوا *zādû* = they increased, augmented, grew, became more, added (v. iii. m. pl. past from *zâda* [*zayd/ ziyâdah*], to be more. See at 9:47, p. 597, n. 11).

7. تَنْبِيٍّ *tatbîb* = destruction, annihilation, ruining (verbal noun in form II of *tabba* [*tabb/tabâb*], to, be destroyed, to perish).

8. أَخَذَ *'akhdh* = seizure, acceptance, taking away. See *'akhadhat* at 11:94, p. 712, n. 3).

9. قَرْىَ *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 11:100, p. 713, n. 11.

10. أَلِيمٌ *'alîm* = agonizing, anguishing, excruciating, most painful. See at 11:26, p. 687, n. 1.

11. شَدِيدٌ *shadîd* (pl. أَشْدَادٌ *'ashiddâ* / شِدَادٌ *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 10:70, p. 622, n. 8).

12. i. e., in these accounts of the unbelieving people and the ruins of their habitations there are warnings and matters for reflection.

13. خَافَ *khâfa* = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 2:182, p. 86, n. 4).

14. مَجْمُوعٌ *majmû'* = mustered, collected, gathered, total (pass. participle from *jama'a* [*jam'*], to gather. See *la yajma'anna* at 6:12, p. 595, n. 10).

النَّاسُ all mankind,

وَذَلِكَ يَوْمٌ and this is a day

مَشْهُودٌ that shall be witnessed.¹

وَمَا نُؤَخِّرُهُ 104. And We delay² it not

إِلَّا لِأَجَلٍ مَّعْدُودٍ but for a term³ countable.⁴



يَوْمَ يَأْتِ 105. The day it comes,

لَا تَكَلِّمُ نَفْسٌ no individual shall speak out

إِلَّا بِإِذْنِهِ except by His leave.⁵

فَیَنْهَرُ سَعِیٌّ Then some of them will be

وَسَعِیدٌ miserable,⁶ some happy.⁷

فَأَمَّا الَّذِينَ 106. So as to those who

شَقُوا become miserable,⁸

فَیَنَالِ النَّارُ they will be in the fire.

لَهُمْ فِيهَا Therein they will have [only]

زَفِيرٌ وَنُحُورٌ moaning⁹ and sobbing.¹⁰

خَالِدِينَ فِيهَا 107. Living forever¹¹ therein

مَا دَامَتْ as long as there remain¹²

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

إِلَّا بِمَا شَاءَ رَبُّكَ except as your Lord will.

1. i. e., it will be witnessed by all beings in the heavens and the earth. مشهود mash-hûd = witnessed, attended by witnesses or spectators (passive participle from *shahida* [shuhûd], to witness).

2. نَوَخَرُ nu'akhkhiru = we delay, postpone, put off (v. i. pl. impfct. from *'akhkhara*, form II from the root *'akhr*. See *'akhkharnâ* at 11:8, p. 680, n. 2).

3. أَجَلٌ 'ajal (pl. 'âjal) = appointed time, term, date, deadline. See at 11:3, p. 678, n. 3.

4. i. e., counted in respect of units of time. معدود ma'dûd = countable, limited in number. See 11:8, p. 680, n. 4.

5. أَذْنٌ 'idhn (pl. اذون 'udhûn / اذونات 'udhânât) = leave, permission, authorization. See at 10:100, p. 673, n.1).

6. On the Day of Judgement there will be two groups, those saved and happy and those condemned and unhappy. شَقِیّ shaqiyy (s.; pl. 'ashqiya') = unhappy, miserable, wretched, distressed (act. participle in the scale of *fa'il* from *shaqû/shaqiya* [shaqw/ shaqâ'/ shaqâwah/ shaqwah], to make unhappy, to be unhappy, miserable).

7. سَعِید sa'îd (s.; pl. su'adâ) = happy, fortunate, lucky, felicitous (act. participle in the scale of *fa'il* from *sa'ida* [sa'd/sa'âdah], to be happy, lucky).

8. شَقُوا shaqû = they became unhappy, miserable (v. iii. m. pl. past from *shaqû/shaqiya*. See n. 6 above).

9. زَفِيرٌ zafîr = moaning, sighing.

10. The expression "moaning and sobbing" is used to emphasize the severity of the punishment to be meted out to them. شَهِیقٌ shahîq = sobbing, braying (of a donkey).

11. خَالِدِينَ khâlidîn (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [khulîd], to live for ever. See at 9:89, p. 615, n. 9.

12. دَامَتْ dâmat = she remained, continued to be (v. iii. f. s. past from *dâma* [dawm], to last, to continue. *mâ dâma* is an idiom meaning as long as it remained, continued to be. See *mâ dumtu* at 5:117, p. 389, n. 6).

إِنَّ رَبَّكَ Verily your Lord is
فَعَّالٌ All-Accomplishing¹

لَيَأْتِيَنَّكَ of what He wills.

وَأَمَّا الَّذِينَ 108. And as for those
سُعدُوا who were happy,²
فَفِي الْجَنَّةِ they will be in the Garden³
خَالِدِينَ فِيهَا living for ever therein
مَا دَامَتِ as long as there remain
السَّمَوَاتُ وَالْأَرْضُ the heavens and the earth
إِلَّا مَا شَاءَ رَبُّكَ except as your Lord wills,
عَطَاءٌ غَيْرٌ يُجْذَوُذُ as a gift⁴ not to be cut off.⁵

﴿١٠٨﴾

فَلَا تَكُ فِي مِرْيَةٍ 109. So be not in doubt⁶
بِمَا يَعْبُدُونَ إِلَّا كَمَا about what these people⁷ worship.
يَعْبُدُونَ إِلَّا كَمَا They worship not except as
يَعْبُدُ آبَاؤُهُمْ their fathers worshipped
مِنْ قَبْلُ before;⁸

وَأَنَّا لَمَوْفُقُهُمْ and verily We shall pay
نَصِيبَهُمْ them in full⁹ their share¹⁰

غَيْرَ مَنقُوصٍ undiminished.¹¹

﴿١٠٩﴾

1. فعال *fa'āl* = All-Accomplishing, one who definitely does (intensive form of *fā'il*, active participle from *fa'ala* [*fa'l/fi'l*], to do).

2. سعدوا *su'idû* = they were happy, became happy (v. iii. m. pl. past passive from *sa'ida* [*sa'd/ sa'adah*], to be happy, lucky. See *sa'id* at 11:105, p. 715, n. 7).

3. i. e. Paradise.

4. عطاء *'aṭā* (s.; pl. *'a'tiyah*) = gift, present, offer.

5. i. e., interminably and in perpetuity. مجذوذ *majdhûdh* = cut off, clipped, interrupted (passive participle from *jadhha* [*jadhha*], to cut off).

6. The *'āyah* is addressed in the first instance to the Prophet, peace and blessings of Allah be on him, and through him to the believers in general. مريّة *miryah* = doubt, misgivings. See at 11:17, p. 684, n. 3.

7. i. e., the polytheists.

8. The polytheists have no plea in support of their worshipping the imaginary gods and goddesses except that of tradition and the practice of their fathers and forefathers.

9. موفوا *muwaffû(n)* {pl.; s. *muwaffin*} = those who fulfil, pay in full (active participle from *waffā*, form II of *wafā* [*wafā'/wafy*], to be perfect, to fulfil. The terminal *nūn* is dropped because of the genitive construction. See *nuwaffi* at 11:15, p. 683, n. 1).

10. i. e., their full due of punishment. نصيب *naṣīb* (s.; pl. *nuṣub* /*anṣibā'* /*anṣibah*) = share, portion, luck, chance, fate, dividend. See at 7:37, p. 478, n. 5.

11. منقوص *manqûṣ* = diminished, lessened, reduced, decreased (passive participle from *naqṣa* [*naqṣ/nuqṣān*], to decrease, to diminish. See *lā tanquṣû* at 11:84, p. 708, n. 1).

Section (Rukû') 10

110. And We had given
 مَوْسَى الْكِتَابَ Mûsâ the Book,¹
 فَأَخْتَلَفَ فِيهِ but disagreement arose²
 وَلَوْلَا كَلِمَةٌ about it; and had not a word
 سَبَقَتْ مِنْ رَبِّكَ preceded³ from your Lord,
 لَفُضِيَ it would have been decided⁴
 بَيْنَهُمْ between them.
 وَإِنَّهُمْ And they⁵ indeed are
 لَفِي شَكٍّ مِنْهُ in doubt about it,⁶
 مُرِبٍّ full of suspicion.⁷

111. And surely all of them
 لَنَأْتِيَنَّكَ رَبُّكَ your Lord will pay in full⁸
 أَعْمَالَهُمْ for their deeds.⁹
 إِنَّهُمْ بِمَا يَعْمَلُونَ Verily He is of what they do
 خَبِيرٌ All-Aware.¹⁰

112. So you be steadfast,¹¹
 كَمَا أُمِرْتَ as you have been bidden,
 وَمَنْ تَابَ and those who turn to Allah
 مَعَكَ with you,
 وَلَا تَطْغَوْا and do not transgress.¹²

1. i. e., the *Tawrah*.2. i. e., some believed in it, some did not. This 'ayah is a consolation to the Prophet Muḥammad, peace and blessings of Allah be on him, and the Muslims, reminding them that many of the people of Mûsâ, peace be on him, had similarly disbelieved in the Book given to him (Al-Ṭabarî, XII, 123). اختلف *ukhtulifa* = he or it was differed in, was disagreed about, disputed (v. iii. m. s. past passive from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See *ikhtalafû* at 10:93, p. 670, n. 9).3. i. e., for giving respite to sinners and not punishing them till an appointed time. سبقت *sabaqat* = she or it preceded, went or happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 10:19, p. 643, n. 6).4. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ*'], to settle, to decide. See at 10:54, p. 565, n. 12).

5. The immediate reference is to the unbelieving men of Makka, but it applies to all unbelievers.

6. i. e., the Qur'ân.

7. مرِبٍّ *murib* = that which arouses suspicion, suspicious (act. participle from 'arâba, form IV of *râba* [*rayb*], to doubt, disquiet. See at 11:62, p. 700, n. 8).8. ليوفين *la-yuwaffiyanna* = he shall pay in full, he will certainly fulfil (v. iii. m. s. impfct. emphatic from *waffâ* [*wafâ*/'*wafy*], to be perfect, to fulfil. See *muwaffû* at 11:109, p. 716, n. 9).

9. i. e., doers of good deeds will be duly rewarded and the sinners will be duly punished.

10. Allah is All-Aware of the deeds and thoughts of His creatures, open or secret. خبير *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khabara* [*khubr* /*khibrâh*] to be acquainted). See at 6:103, p. 435, n. 2.11. i. e., in your mission. استقم *istaqim* = be steadfast, upright (v. ii. m. s. imperative from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up. See *istaqimâ* at 10:89, p. 669, n. 2).12. لا تطغوا *lâ taṭghaw* = you (all) do not exceed the limits, do not transgress (v. ii. m. pl. imperative [prohibition] from *ṭaghâ* [*ṭughyân*], to exceed the limits. See *ṭughyân* at 10:11, p. 640, n. 1).

إِنَّهُ بِمَا تَعْمَلُونَ Verily He is of what you do
بَصِيرٌ All-Seeing.¹

وَلَا تَرْكَبُوا 113. And do not rely² on
الَّذِينَ ظَلَمُوا those who transgress³
فَتَسْكُمُ lest there should touch⁴ you
النَّارُ the fire —

وَمَا لَكُمْ and you do not have
مِن دُونِ اللَّهِ besides Allah
مِن أَوْلِيَاءَ any friend-protectors⁵ —
ثُمَّ لَا تُنصَرُونَ then you will not be helped.⁶

وَأَقِمِ 114. And properly perform
الصَّلَاةَ the prayer

طَرَفَيْ النَّهَارِ at the two fringes⁷ of the day
وَرُفَعَايْنِ اللَّيْلِ and at the first parts⁸ of night.

إِنَّ الْحَسَنَاتِ Verily the good deeds⁹
يُذْهِبْنَ السَّيِّئَاتِ eliminate¹⁰ the evil deeds.¹¹
ذَلِكَ ذِكْرٌ This is a reminder¹²

لِلذَّكْرِ for the remembering ones.

وَأَصْبِرْ 115. And have patience,
فَإِنَّ اللَّهَ for verily Allah

1. بصير *baṣīr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣara/baṣira* [*baṣar*], to see). See at 11:24, p. 686, n. 7).

2. لا تَرْكَبُوا *lā tarkanû* = you (all) do not lean to, rely on, depend on (v. ii. m. pl. imperative [prohibition] from *rakana* [*rukân*], to lean to, to trust. See *rukân* at 11:80, p. 706, n. 6).

3. i. e., the polytheists who set partners with Allah.

4. تَسْمِي *tamassa(u)* = she touches, afflicts, befalls (v. iii. f. s. impfct. from *massa* [*mass*/ *masis*], to feel, to touch. The final letter takes *fathah* because of a hidden 'an after the causal *fā'* before the verb. See *yamassu* at 11:48, p. 695, n. 7).

5. أَوْلِيَاءَ *'awliyā'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 11:20, p. 685, n. 4.

6. i. e., if you rely on the polytheists you will not be helped. تُنصَرُونَ *tunṣarûna* = you are helped, assisted, aided, given victory (v. ii. m. pl. impfct. passive from *naṣara* [*naṣr*/ *muṣīr*], to help. See *yanṣuru* at 11:63, p. 700, n. 11).

7. i. e., in the morning (*fajr*) and the late afternoon ('*asr*), two of the five fixed times in a day for prayers. طَرَفِي *ṭarafay(n)* (dual; acc./gen. of *ṭarafân*; s. *ṭaraf*) = two sides, parts, fringes. The terminal *nûn* is dropped because of the genitive construction. See *ṭaraf* at 3:127, p. 206, n. 2.

8. i. e., the evening (*maghrib*) and the early night ('*ishâ*) prayers. زَلْف *zulaf* (pl.; s. *zulfah*) = first parts of night.

9. Particularly the daily prayers, but the meaning is wider and includes all the good deeds approved by the Qur'ân and *sunnah*, حَسَنَات *ḥasanât* (pl.; s.

ḥasanah) = good things, good deeds, benefaction, advantages. See at 7:168, p. 531, n. 4.

10. يَذْهِبْنَ *yudh-hibna* = they (fem.) obliterate, erase, remove, take away, eliminate (v. iii. f. pl. impfct. from '*adh-haba*, form IV of *dhahaba* [*dhihâb*/ *madh-hab*], to go. See *yudh-hiba* at 8:11, p. 550, n. 6).

11. سَيِّئَات *sayyi'ât* (pl.; s. *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 10:27, p. 647, n. 7.

12. ذَكَرَى *dhikrâ* = recollection, remembrance, memory, reminder. See at 7:1, p. 465, n. 5.

لَا يُضِيعُ does not let slip¹

أَجْرَ الْمُحْسِنِينَ the reward of the righteous.



فَلَوْلَا كَانَ مِنْ 116. So why were not there

الْقُرُونِ مِنْ قَبْلِكُمْ of the generations² before you

أَوْ لَوْ أَبْقَيْتَهُ persons of a remanant³

يَنْهَوْنَ عَنِ الْفَسَادِ who forbid⁴ mischief-making⁵

فِي الْأَرْضِ in the earth

إِلَّا قَلِيلًا مِمَّنْ except a few of those whom

أَنْجَيْنَا مِنْهُمْ We rescued⁶ from them?

وَاتَّبَعَ الَّذِينَ But there pursued⁷ those who

ظَلَمُوا did wrong

مَا أَتَوْا فِيهِ the opulence they were put in⁸

وَكَانُوا مُجْرِمِينَ and they had been sinners.⁹



وَمَا كَانَ رَبُّكَ 117. Nor is your Lord

لِيُهْلِكَ الْقُرَى to destroy¹⁰ the habitations

بِظُلْمٍ وَأَهْلُهَا unjustly while their

مُصْلِحُونَ inhabitants were reforming.¹¹

وَلَوْ شَاءَ رَبُّكَ 118. And if your Lord willed

لَجَعَلَ النَّاسَ He would have made mankind

أُمَّةً وَاحِدَةً one community,¹²

1. يضيع *yudī'u* = he ruins, lets perish/slip/go in vain, frustrates (v. iii. m. s. impfct. from 'aḍā'a, form IV of ḍā'a [ḍay/ḍiyā]) to get lost. See at 11:115, p. 631, n. 6).

2. i. e., of the previous nations. قُرُون *qurūn* (pl.; s. *qarn*) = generations, centuries, horns. See at 11:116, p. 719, n. 2.

3. i. e., remnant of good sense and reason. باقية *baqiyyah* (pl. *baqāyā*) = remainder, residue, remnant. See at 10:13, p. 640, n. 11.

4. يَنْهَوْنَ *yanhawna* = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahā*, [nahw/nahy], to forbid. See at 9:71, p. 608, n. 4).

5. فَساد *fasād* = mischief-making, decay, corruption, depravity. See at 8:73, p. 575, n. 3.

6. نَجَّيْنَا *najjaynā* = we rescued, saved, delivered (v. i. pl. past from *najjā*, form II of *najā* [*najw* /*najā* /*najāh*], to make for safety, to be saved. See at 11:94, p. 712, n. 2).

7. اتَّبَعَ *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'* /*tabā'ah*], to follow. See at 11:27, p. 687, n. 4).

8. أَتَوْا فِيهِ *'utrifū* = they were given opulence, provided with luxury (v. iii. m. pl. past passive from 'atrafā, from IV of *tarifa*, to live in luxury).

9. مُجْرِمِينَ *mujrimīn* (pl.; acc./gen. of *mujrimūn*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from 'ajrama, form IV of *jarama* [*jarm*], to commit a crime. See at 10:75, p. 665, n. 2).

10. يَهْلِكُ *yuhlika(u)* = he destroys, he ruins, annihilates (v. iii. m. s. impfct. from 'ahlaka, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy). The last letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See at 7:129, p. 512, n. 6).

11. i. e., themselves and others. مُصْلِحُونَ *muṣliḥūn* (pl.; s. *muṣliḥ*) = peace-makers, reformers, rectifiers (active participle from 'aṣlahā, form IV of *ṣalaha/ṣaluḥa* [*ṣalāh* /*ṣulūh* /*ṣalāhiyah* /*maṣlahah*], to be good. See *muṣliḥīn* at 7:170, p. 532, n. 7).

12. أُمَّة *'umma* (pl. *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 11:8, p. 680, n. 3.

وَلَا يَزَالُونَ so they cease not¹

وَيَخْتَلِفُونَ to be at variance.²

إِلَّا مَن 119. Except those whom

رَحِمَ رَبُّكَ your Lord has mercy on.³

وَلِلَّهِ خَلْقُهُمْ And for this He created them;⁴

وَوَقَّعَتْ and fulfilled⁵ shall be

كَلِمَةُ رَبِّكَ the Word of your Lord:

لَأَمْلَأَنَّ جَهَنَّمَ I shall indeed fill⁶ hell

مِنَ الْجِنَّةِ وَالنَّاسِ with jinn and men⁷

أَجْمَعِينَ all together.

وَكُلًّا نَقُصُّ 120. And all that We relate⁸

عَلَيْكَ مِنْ أَنْبَاءِ unto you of the tidings⁹ of

الرُّسُلِ the Messengers is

مَا نَشِئْتُ بِهِ wherewith We make firm¹⁰

فُؤَادَكَ your heart;

وَجَاءَكَ and there has come to you

فِي هَذِهِ الْحَقُّ in these¹¹ the truth, and

وَمَوْعِظَةٌ وَذِكْرَى admonition¹² and reminder¹³

لِلْمُؤْمِنِينَ for the believers.

وَقُلْ لِلَّذِينَ 121. And say to those who

1. لا يزالون *lā yazālūna* = they do not cease, abandon, leave, terminate (v. iii. m. pl. impfct. from *zāla* [zawāl], to go away, disappear. See at 2:217, p. 105, n. 8).

2. i. e., in respect of beliefs and practices (Ibn Kathīr, IV, 290). مختلفين *mukhtalifin* (pl.; acc./gen. of *mukhtalifūn*; s. *mukhtalif*) = those who hold different views, are at variance, differ from one another (act. participle from *ikhtalafa*, form VIII of *kahlaḥa* [khalaf], to come after. See *ukhtulifa* at 11:110, p. 717, n. 2).

3. i. e., those whom Allah guides to the truth of Islam.

4. i. e., for making a distinction between the believers and the rightly guided ones on the one hand, and the unbelievers and misguided ones, on the other (Al-Ṭabarī, XII, 144; Ibn Kathīr, IV, 291).

5. تمت *tammat* = she or it was complete, full, perfect, fulfilled; came to an end, came off (v. iii. f. s. past from *tamma* [tamām], to be completed. See at 7:137, p. 515, n. 6).

6. لَأَمْلَأَنَّ *la-'amla'anna* = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [mal' / mal'ah / mil'ah], to fill, to fill up. See at 7:18, p. 470, n. 6).

7. i. e., of the unbelieving and ungrateful ones of jinn and men.

8. ناقص *naqṣu* = we relate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [qaṣṣ / qaṣaṣ], to cut, to relate. See at 7:101, p. 505, n. 2).

9. أَنْبَاءُ *'anbā'* (pl.; s. *naba'*) = news, tidings, intelligence. See at 11:100, p. 713, n. 10.

10. نَتَبِّتُ *nuthabbitu* = we make firm, stabilize, fasten, establish (v. i. pl. impfct. from *thabbata*, form II of *thabata* [thabāt / thubūt], to be firm, fixed. See *yuthabbita* at 8:11, p. 550, n. 9).

11. i. e., the tidings of the previous Messengers and the texts of the Qur'ān in general.

12. مَوْعِظَةٌ *maw'izah* (pl. مَوَاعِظُ *mawā'iz*) = admonition, exhortation, counsel. See at 10:57, p. 557, n. 8.

13. ذِكْرَى *dhikrā* = recollection, remembrance, memory, reminder. See at 11:114, p. 718, n. 12.

لَا يُؤْمِنُونَ do not believe:

أَعْمَلُوا عَلٰٓى "Act¹ according to

مَكَانَتِكُمْ to your position;²

إِنَّا عَمِلُونَ We are acting."

وَأَنْتَظِرُونَ 122. "And keep waiting,³

إِنَّا مُنْتَظِرُونَ We are waiting."⁴

وَلِلّٰهِ 123. And to Allah belongs

غَيْبُ السَّمٰوٰتِ the unseen of the heavens

وَالْأَرْضِ and the earth;

وَالِىْهِ يُرْجَعُ and to Him shall be returned⁵

الْأَمْرِ كُلِّهِ the matter⁶ in its entirety.

فَاعْبُدْهُ So worship Him

وَتَوَكَّلْ عَلَيْهِ and rely⁷ on Him.

وَمَا رَبُّكَ بِغَافِلٍ Your Lord is not unmindful¹⁸

عَمَّا تَعْمَلُونَ of what you do.

1. اعملوا *i'malû* = you (all) act, do, perform(v. ii. m. pl. imperative from '*amila* [*'amal*], to do. See *ta'malûna* at 10:61, p. 659, n. 6).

2. i. e., the position you have taken of unbelief and opposition to the truth. مكانة *makânah* (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 6:135, p. 448, n. 3.

3. i. e., to see what happens to us and to our efforts for the truth. انتظروا *intazirû* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intazara*, form VIII of *nazara*. See at 10:20, p. 643, n. 9).

4. i. e., for the consequences of your deeds and Allah's decision about you. This is a threat to the unbelievers. منتظرون *muntazirûn* (pl.; s. *muntazir*) = waiting ones, those awaiting (act. participle from *intazara*, see n. 3 above).

5. يرجع *yurja'u* = he or it is returned, sent back, referred back (v. iii. f. m. impfct. passive from *raja'a* [*rujû'*], to return). See at 3:109, p. 198, n. 9).

6. أمر *'amr* (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 11:76, p. 705, n. 2.

7. توكل *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 8:61, p. 569, n. 11).

8. غافل *ghâfil* (s.; pl. غافلون *ghâfilân*) = negligent, unmindful, heedless, inattentive, indifferent to (active participle from *ghafala* [*ghaflah / ghufûl*], to neglect, not to heed). See at 3:99, p. 194, n. 13.

A Word for Word Meaning of the Qur'ân places one or a couple of words of the 'âyah in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method enables the reader to identify which English words or phrases represent the meaning of which words in the Arabic text. It has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as possible. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic.

JAM'İYAT IHYAA' MINHAJ AL-SUNNAH

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